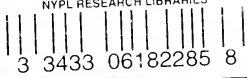
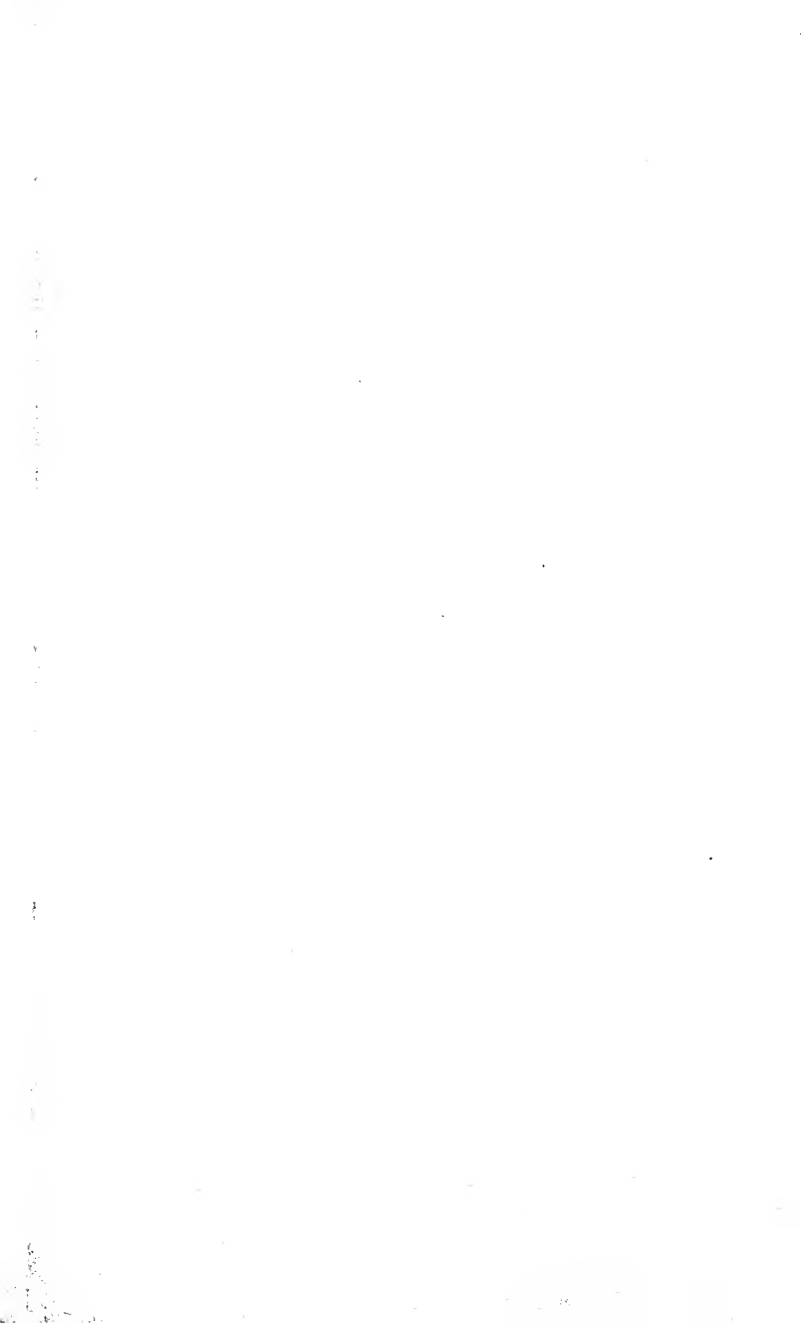


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THIRTY THOUSAND THOUGHTS.

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SECTIONS VI.—X.

WITH SECTIONAL INDICES

THIRTY THOUSAND THOUGHTS,

BEING

EXTRACTS COVERING A COMPREHENSIVE CIRCLE OF
RELIGIOUS AND ALLIED TOPICS,

GATHERED FROM THE BEST AVAILABLE SOURCES, OF ALL AGES AND ALL SCHOOLS OF THOUGHT
WITH SUGGESTIVE AND SEMINAL HEADINGS, AND HOMILETICAL
AND ILLUMINATIVE FRAMEWORK:

THE WHOLE ARRANGED UPON A SCIENTIFIC BASIS.

WITH

CLASSIFIED AND THOUGHT-MULTIPLYING LISTS, COMPARATIVE TABLES, AND ELABORATE
INDICES, ALPHABETICAL, TOPICAL, TEXTUAL, AND SCRIPTURAL.

EDITED BY THE

REV. CANON H. D. M. SPENCE, M.A.,

REV. JOSEPH S. EXELL, M.A.,

REV. CHARLES NEIL, M.A.



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|---|---|
| VI. MAN'S NATURE AND CONSTITUTION. | VIII. THE EPISTLES TO THE SEVEN CHURCHES OF ASIA. |
| VII. THE LAWS BY WHICH MAN IS CONDITIONED. | IX. THE SEVEN SAYINGS ON THE CROSS. |
| X. VIRTUES, INCLUDING EXCELLENCES (FIRST PART). | |

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PREFACE.

A.—ADIFFERENCE TO PLAN EXPLAINED IN THE FIRST VOLUME.

THE Second Volume contains another instalment of the scheme explained in the former Preface. The suggestions made for its improvement, whether privately or publicly in the press, have been thankfully received and carefully weighed. Nothing, however, has been said, or has occurred to the editors themselves, to render it necessary to alter the lines upon which the work was originally based. Indeed, it is no little satisfaction to find how, without producing a sense of sameness, the general principles which guided the construction of the sections in the first volume, readily adapt themselves to the others.

B.—BRIEF REPLIES TO OBJECTIONS.

1. *The Sections are DESIGNEDLY and OF NECESSITY not printed in logical order.*

One point, not emphasized in the Preface to the first volume, requires to be specially noted, as some unforeseen misapprehension has, in one or two quarters, strangely originated, and furnished an opportunity to critics to break a friendly lance. The sections which comprise each volume are complete in themselves—they might have been separately printed and formed perfectly distinct books; and some of them, such as that of the Lord's Prayer, might furnish expository treatises, as complete as any existing work upon the subject. These sections have each their Classified List, and, where necessary, their separate Alphabetical Index. The sections themselves are related to a general comprehensive plan, but for obvious reasons they are not printed in logical sequence. As some persons may not feel disposed to purchase all the volumes, it was naturally felt that variety of reading would by such be welcomed. And besides, in order that the work might be thoroughly executed, the sections, as they in the course of things became completed, were prepared for the press.

The experience of Editors of works split up into departments, is invariable. Certain sections take longer to prepare than others: in a large staff, some contributors are sure, by unavoidable or unforeseen circumstances, to be hindered; fresh matter of an important character, and to be used upon a particular subject, may be in process only of publication; or extracts of special interest, and valuable to a particular heading, may require immense research to ferret out, through the want of classification of modern theological and Biblical literature, which has grown during the last thirty years to an almost incredible if not alarming extent. We have often been inclined to compare the maturing of the various sections to the ripening of fruits, which have their different seasons, some in early summer, and some in the late autumn and during the winter, and even then in their due courses subject to delay, and uncertain as to the exact date of their actual ripening. But to put the matter in a very practical form upon this point: The gain for purposes of study, had the sections themselves been arranged in strictly logical order, is almost infinitesimal and ideal, and can be readily compensated for by a tabular form in the last volume, while the advantages from a general reader's point of view, were real and considerable. Finally, the method adopted is rendered *imperatively* necessary, owing to the public demand for expedition.

2. *The VALUE of the present work, self-evident upon common-sense grounds, and on account of present needs.*

There is one other subject of a very different character which, on account of some of the reviews of the former volume, seems to require a brief notice. There lurk in some minds of a certain mould, antecedent objections to every new aid for learning, and a kind of morbid sensitiveness as to whether a royal road to knowledge, if possible, is desirable. With persons of such views, the question always presents itself in one special aspect, namely—Ought not the student to furnish his own tools? Should not a preacher cull for himself his own illustrations? Does a preacher deserve to have a ready-made *vade mecum*, the result, formerly, of a long lifetime of toil? If you give a young man, lately ordained to Holy Orders, such a help, will you not tempt him to neglect reading, and even original composition?

Now all such objections cease to be even specious, if reflected upon, and regarded, not abstractedly, but from an everyday-life point of view. You might as well say that an artist must make and manufacture all his mechanical aids, dispense with existing arrangements of artistic forms, and painfully collect and create, besides grouping, all designs, for himself. Or again, you might as well say to the trader, that capital ought to be accumulated solely by himself before he starts in business, and that to inherit property, tends often to prevent enterprise and retard progress. But we all know that, except in rare cases, great fortunes are usually made by those who have had some one before them, or else at an age when they cannot be enjoyed, the sugar-plums coming too late in life. Those, however, who decry such scientific aid as furnished in THIRTY THOUSAND THOUGHTS, sometimes, if the truth must be told, use them on the sly, or else grudge the rising generation of students advantages of which they themselves often painfully felt the loss.

We are here tempted to introduce an illustration, not perhaps the most pleasing, but from its associations, one which is suggested by the unhealthy and half-melancholy state of mind, which finds fault with extrinsic aids. There is a certain class of theoretical doctors who have endeavoured to prove that mercury does not touch the liver: and the reply which an able physician gives is very *à propos*. He bids these medical sceptics to take the well-known and orthodox remedy when bilious, and see if the effect is not destructive of their theory, and challenges them to find a substitute of equal potency.

So in these days, when a minister cannot hope to exercise much influence unless he can in some measure be a man of knowledge as well as of affairs, we would boldly ask a single question. As we consider either the vast pile of theological literature, or the general intelligence of congregations, or the demand for freshness and legitimate novelty in handling subjects, or the desirability of producing sermons which may not form an unfavourable contrast to the improved musical rendering of the service and the æsthetic adornments of the sacred edifice, we ask whether such scientific helps as those offered, really for the first time, in THIRTY THOUSAND THOUGHTS, can be prudently dispensed with by one who strives to be a real and efficient workman? The imperative calls upon the time of the Clergy and Christian Teachers, owing to the noble charities and religious and semi-religious movements, which have been the growth of the last quarter of a century, will add force to the above considerations, as to the necessity of a ready-reference Pulpit Encyclopædia.

C.—CONTENTS OF PRESENT VOLUME.

The present volume contains three Mental and Moral Sections, with two intervening Biblical Sections. The opening and closing sections deal with subjects upon which one has to travel through a wide circle of literature in order to find extracts of point and general utility.

In accordance with the method of acknowledgment stated in the Preface to the first volume, we mention the valued services of the Rev. Brewin Grant, B.A., incumbent of St. Paul's, Bethnal Green, in regard to the Sixth Section, viz., Man's Nature and Constitution; John Hayward, Esq., in regard to the Eighth Section, viz., the Seven Churches of Asia; the Rev. E. Bray, M.A., rector of Shadwell, in regard to the Ninth Section, viz., the Seven Sayings on the Cross; and the Rev. J. W. Burn, of Norwich, in regard to the Tenth Section, viz., the Virtues, including Excellences. The initials of these writers are attached to their respective original contributions.

D.—PHILOSOPHICAL AND RELIGIOUS STANDPOINT IN THIS WORK.

As, in the former volume, we welcomed advanced thought and recent criticism, while avoiding crude theories and heterodoxy; so in this volume, in its relation to the philosophy and science of Man, we recognize scientific and philosophical modern research, at the same time retaining the fundamental truths of man's responsibility, and his twofold nature of body and soul, as opposed to Materialism and mere physical Necessitarianism.

The nineteenth-century preacher need not shirk mental and moral philosophy. He has still the vantage ground, and ought boldly and profitably to occupy it. Man's nature, with its boundless capacities, God-like powers, and strange feeling after immortality, is a problem which baffles the religion of mere humanity. The one solution of the enigma of man, as well as the one hope of mankind, is the Christ of the Gospels. Jesus is, in every sphere of human thought and interest, "the Light of the World."

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MAN'S NATURE AND CONSTITUTION.

SECTION VI.

MAN'S NATURE AND CONSTITUTION.

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SECTION VI.

MAN'S NATURE & CONSTITUTION.

DIVISION A.

INTRODUCTION.

1

MAN.

I. PRELIMINARY CONSIDERATIONS.

1 Theories of life.

(1) *The chemical theory.*

[3130] This was represented by Sylvius in the seventeenth century, who reduced all the phenomena of vital action and organization to chemical processes.

(2) *The mechanical theory.*

[3131] This falls to the time when Harvey discovered the circulation of the blood, and Boerhaave represented the human frame as one great hydraulic machine.

(3) *The dynamical theory.*

[3132] Here we have the phenomena of mind and of life drawn closely together. The writings of Stahl especially show this point of view. He regarded the whole man as being the product of certain organic powers, which evolve all the various manifestations of human life, from the lowest physical processes to the highest intellectual.

(4) *The theory of irritation.*

[3133] This we find more especially amongst the French physiologists, such as Bichat, Majendie, and others, who regard life as being the product of a mere organism, acted on by physical stimuli from the world without.

(5) *The theory of evolution.*

[3134] Schultz, and others of the German writers of the same school, regard life as a regular evolution, created by opposing powers in the universe of existence, from the lowest forms of the vital functions to the highest spheres of thought and activity. To these speculators nature is not a fixed reality, but a relation. It is a perpetual movement, an unceasing becoming, a passing from death to life, and from life to death. And just as physical life consists in the tension of the lower powers of nature, so does mental life consist in that of its higher powers.

(6) *The theory of the Divine ideal.*

[3135] Here, Carus, prompted by Schelling's philosophy, has seized the ideal side of nature as well as the real, and united them together in his life theory of the genesis of the soul, and thus connected the whole dynamics of nature with their Divine original.—*Wm. Fleming.*

2 The mysteriousness of life.

[3136] Uncreate and infinite, it follows that of the precise nature of this grand, all-sustaining principle, this life as we call it, man must be content to remain for ever uninformed. Man can obtain knowledge only of finite and created things. No philosophy will ever be able to explain life, seeing that to "explain" is to consider a phenomenon in the clearness of a superior light, and that life is itself and already the highest light. However it may be manifested, to man life can never be anything but life. This is no misfortune; perhaps it is an advantage. It is impossible to become either good or wise unless we can make ourselves contented to remain ignorant of many things; and the grander the knowledges we must learn cheerfully to forego, the more useful is the discipline. As there is "a time to get and a time to lose," so is there a time to seek and a time to refrain from seeking. The hypothesis of a "vital force," by which some have sought to account for life, does no more than push the difficulty a little further back, since the question immediately arises, What is the "vital force," and whence derived? Whether we contemplate it in inorganic nature, or in organic, and by whatever name we may choose to designate it, force is nowhere innate, nor is it originally produced or producible by any combinations or conditions of matter, visible or invisible. Everywhere in the consideration of force, we are told of a power within and underlying that which we are contemplating. Nowhere do we find the power itself, but only the continent of the power; perhaps merely the sensible effect by which its presence is indicated. No force in the whole range of material nature is *initial*. The utmost point to which science can convey us, even when dealing with the most occult and recondite phenomena—those of electricity, for example—never show

where force begins. There is always a still anterior force, which cannot be found except by the light of theology. In philosophy, as in trouble and death, willing or unwilling, we must go to God at last.—*Leo. H. Grindon.*

[3137] The phrase, "vital force," as the explanation of "life," is the customary "scientific" method of feeding men with words without meaning, or words that are simply tautological. "Vital" is "living," and "vital force" is therefore "living force;" but it is the word "living" that needs explanation, and this is not given by mere iteration. "Force," also, is equally equivocal; but two equivocations will never amount to one explanation.—*B. G.*

3 The sacredness of life negatively considered.

(1) *Murder is the greatest wrong man can do to his fellow-man; and also perhaps the greatest insult to Him who is the loving Father of all men.*

[3138] The slaughter of brute animals was permitted (Gen. ix. 6), though wanton cruelty to them was forbidden; but man was made in the image of God, and to destroy man's life has in it the sin of sacrilege. Moreover, the image of God implies the existence of a personal, moral, and therefore, in the creature, a responsible will. Though the holiness, which was part of the likeness, was lost in the fall, still the personality and moral beauty remained. To destroy the life of such an one is therefore to cut short the time of probation, to abridge his day of grace, to step in between him and his moral Governor, to frustrate, as far as may be, God's purposes of love and mercy to his soul.—*Bp. Harold Browne.*

(2) *Self-murder is unnatural, unjustifiable, cowardly, and the betrayal of a Divine trust, and rebellion against God.*

(a) Heathen testimonies.

[3139] That no one should depart from his station without the command of his general, that is, God.—*Cicero, De Senectute.*

[3140] That in this life we are placed as in a garrison, from which we must not retire or withdraw ourselves.—*Plato, Phaedo.*

[3141] Cicero, however, was not consistent in his language upon the sin of suicide. He seems to have thought that it was excusable in the case of Cato, "who left life rejoicing that he was furnished with a reason sufficient to justify his resigning it."

The Atheist Voltaire echoed the same sentiment. "When we have lost everything, when we have no more hope, life is a disgrace, and death a duty." Such pessimist language shows how want of "a hope beyond" may cause a man to be "temporarily insane." Kant, in his "Metaphysics of Ethics" (8vo., Edin., 1863, p. 261), put questions which seem to imply that he shared in Cicero's dangerous view about special circumstances justifying self-murder.

"Can we regard it as a crime on the part of our late great monarch [Frederick II.], that he always bore about with him a poison, probably in order that if he should be taken in war (which he always carried on in person) he might not be compelled to accept conditions of ransom too burdensome to his country?" He also puts the case of a patient feeling decided symptoms of hydrophobia, who declared that, as the complaint was incurable, he would destroy himself, lest he should occasion some disaster to his fellow-men. It is demanded if he was wrong.

The stricture of Dr. William Fleming upon Addison, for giving plausibility to Cicero's statement about Cato, is both richly deserved and instructive. "The circumstances attending it have been thrown into the form of a tragedy by Mr. Addison, who has given as much plausibility as they can well receive to the reasonings of Cato. But it became not a man of good sense and good taste thus to wipe the hideous wounds and to garnish the guilty sepulchre of a suicide. And he who had substantially served the cause of piety and virtue by his other writings, should have paused before he lent the graces of his diction to the proud sophisms of the Stoic, and gave to them the permanence and the currency of a public and a popular representation. 'I would rather die by the wickedness of another than by my own,' was the resolution of one (Darius) whom the sages of Greece and Rome would have called a barbarian; but a resolution which displayed more true wisdom and courage than all the vain-glorious musings and studied preparations of a Cato, a resolution which might have been more consistently embellished by the talents of a Christian author, and, if such things must be, more safely exhibited to the applause of a people calling themselves Christian."

False views of God, misanthropic notions respecting the human race, and practical if not actual denial of God, and a species of madness, through physical or mental causes, are the leading causes of suicide. Hygienics, gymnastics, and attention to sanitary laws, have important moral and religious aspects. To overstrain the physical or mental powers may amount to a sin. To burn the candle at both ends is waste, and all waste is wrong.—*C. IV*

See "Pessimism," vol. i. p. 168.

(b) Statements not designedly Christian.

[3142] Suicide is a crime the most revolting to the feelings; nor does any reason suggest itself to our understanding by which it can be justified. It certainly originates in that species of fear which we denominate poltroonery. For what claim can that man have to courage, who trembles at the frowns of fortune? True heroism consists in being superior to the ills of life in whatever shape they may challenge him to combat.—*Napoleon.*

[3143] We must not pluck death from the Maker's hand.—*Bailey.*

6) Christian statements.

[3144] Suicide is not to fear death, but yet to be afraid of life. It is a brave act of valour to condemn death, but where life is more terrible than death, it is then the finest valour to dare to live; and herein religion hath taught us a noble example, for all the valiant acts of Curtius, Scævola, or Codrus, do not parallel or match that one of Job.—*Sir Thomas Browne*.

[3145] The Circumcelliones, who, out of a desire for martyrdom, would provoke others to kill them, or, being disappointed in that, would do so themselves, were reckoned no better than madmen.

4 The sacredness of life positively considered.

(d) *Life a part of God's works, a created and therefore finite substance; neither in any case detached from Him, or independent of Him.*

[3146] As the rivers move along their courses only as they are renewed from perennial springs, welling up where no eye can reach, so is it with life. Genuine philosophy knows of no life in the universe but what is momentarily sustained by connection with its source—with Him who alone "hath life in Himself." The popular notion which sees an image of it in the reservoir of water, filled in the first place from the spring, but afterwards cut off, and holding an independent existence, is countenanced neither by science nor revelation. How can independent vitality pertain even to the most insignificant of created forms, when it is said so expressly that "in Him we live and move and have our being"? Even man has no life of his own, though of nothing are people more fully persuaded than that they live by virtue of an inborn vital energy, to maintain which, it needs only that they shall feed and sleep. Not that men deny the general proposition that life is from God, and in the hands of God. Every one is willing to allow that he received his life originally from the Almighty, and that the Almighty takes it away from him when He pleases. Few, however, are willing to regard themselves as existing only by virtue of His constant influx, which, nevertheless, is the only way in which it can be true that "in Him we live and move and have our being." It is wounding to self-love, and to the pride of human nature, to think of ourselves as so wholly and minutely dependent as we are, moment by moment, day and night, the senses all the while insinuating the reverse. Moreover, in the minds of most men there is a strong aversion to recognize physical effects as resulting from spiritual causes. Towards everything, indeed, which involves a spiritual element—which lifts us above the region of the senses—there is a deep-seated dislike, such as mere argument is perhaps incapable of overcoming, and which can only give way, it would seem, under the influence of higher moral feelings. Truly to understand anything of God's government and providence, we must first of all be faithful to His revealed law. We can form no

right estimate, either of nature or of life, till we strive, with His Divine blessing, to become in ourselves more truly human.—*Leo H. Grindon*.

II. DEFINITION OF THE TERM, "MAN."

[3147] What is man? A profound thinker, Cardinal de Bonald, has said, "Man is an intelligence assisted by organs." We would fain adopt this definition, which brings into relief the true attribute of man, intelligence, were it not defective in drawing no sufficient distinction between man and the brute. It is a fact that animals are intelligent, and that their intelligence is assisted by organs; but their intelligence is infinitely inferior to that of man. It does not extend beyond the necessities of attack and defence, the power of seeking food, and a small number of affections or passions, whose very limited scope merely extends to material wants. With man, on the other hand, intelligence is of a high order, although its range is limited, and it is often arrested, powerless, and mute before the problems it proposes. In bodily formation, man is an animal; he lives in a material envelope, of which the structure is that of the mammalia; but he far surpasses the animal in the extent of his intellectual faculties. The definition of man must therefore establish this relation which animals bear to ourselves, and indicate, if possible, the degree which separates them. For this reason we shall define man: an organized, intelligent being, endowed with the faculty of abstraction.

III. MAN IN THE WORLD

I His immediate creation and primitive state viewed in regard to the theory of evolution.

[3148] On the question of man's direct creation, in distinction to the hypothesis of development, and on his original position as a civilized being, not as a wild barbarian, we may remark:—

1st. It is admitted even by the theorists themselves, that in the present state of the evidence, the records beneath the earth's surface give no support to the hypothesis that every species grew out of some species less perfect before it. There is not an unbroken chain of continuity. At times, new and strange forms suddenly appear upon the stage of life, with no previous intimation of their coming.

2ndly. In those creatures, in which instinct seems most fully developed, it is impossible that it should have grown by cultivation and successive inheritance. In no animal is it more observable than in the bee: but the working bee only has the remarkable instinct of building and honey-making so peculiar to its race; it does not inherit that instinct from its parents, for neither the drone nor the queen-bee builds or works; it does not hand it down to its posterity, for itself is sterile and childless. Mr. Darwin has not succeeded in replying to this argument.

3rdly. Civilization, as far as all experience goes, has already been learned from without. No extremely barbarous nation has ever yet been found capable of initiating civilization. Retrogression is rapid, but progress unknown, till the first steps have been taught. (See Abp. Whately, "Origin of Civilization," the argument of which, has not been refuted by Sir John Lubbock, "Prehistoric Man." Both have been ably reviewed by the Duke of Argyll, "Primeval Man.") Moreover, almost all barbarous races, if not wholly without tradition, believe themselves to have been once in a more civilized state, to have come from a more favoured land, to have descended from ancestors more enlightened and powerful than themselves.

4thly. Though it has been asserted without any proof that man, when greatly degenerate, reverts to the type of the monkey, just as domesticated animals revert to the wild type, yet the analogy is imperfect and untrue. Man undoubtedly, apart from ennobling influences, degenerates, and, losing more and more of the image of his Maker, becomes more closely assimilated to the brute creation, the earthly nature overpowering the spiritual. But that this is not natural to him is shown by the fact, that, under such conditions of degeneracy, the race gradually becomes enfeebled, and at length dies out; whereas the domesticated animal, which reverts to the type of the wild animal, instead of fading away, becomes only the more powerful and the more prolific. The wild state is natural to the brutes, but the civilized is natural to man.

Even if the other parts of the Darwinian hypothesis were demonstrable, there is not a vestige of evidence that there ever existed any beast intermediate between apes and men. Apes too are by no means the nearest to us in intelligence or moral sense, or in their food and other habits. It also deserves to be borne in mind that, even if it could be made probable that man is only an improved ape, no physiological reason can touch the question, whether God did—not when the improvement reached its right point—breathe into him "a living soul," a spirit "which goeth upward," when bodily life ceases. This at least would have constituted Adam a new creature, and the fountain-head of a new race.

On the derivation of mankind from a single pair, see Prichard's "Physical History of Mankind," Bunsen, "Philosophy of Universal History," Smyth, "Unity of the Human Race," Quatrefages, "L'Unité de l'Espèce Humaine," &c.—*Ep. Harold Browne.*

2 His primitive state viewed from the Christian standpoint.

(1) *One not of savageness, but rather of rudimentary civilization.*

[3149] We read that Adam was placed in Eden to till it, and his power of speech was exercised by having to name the brute creation, for which a

simple command was given him, and afterwards a special promise. Morally he may have been, in the first instance, in a state of innocence, without being intellectually in a condition of eminence. As for the advance of knowledge, many nations have been in a state of mental cultivation and of art knowledge incomparably beyond that of Adam and his children, and yet have remained for centuries without any apparent progress; for instance, the people of China. All that we say is, that his primary state was not a state of savageness, but rather of rudimentary civilization. And this is really not opposed, but confirmed, by the records of geology. "We must remember, that as yet we have no distinct geological evidence, that the appearance of what are called the inferior races of mankind, has always preceded in chronological order that of the higher races" (Lyell, p. 90). On the contrary, some of the most ancient remains of man and man's art give indications of considerable civilization. In the valley of the Ohio there are hundreds of mounds, which have served for temples, for places of defence and of sepulture, containing pottery, ornamental sculpture, articles in silver and copper, and stone weapons, with skulls of the Mexican type. Above these have grown a succession of forests, in which the Red Indians for centuries may have housed and hunted (Lyell, pp. 39, 40). They prove that in those very ancient days there must have been a civilization, of which all traces have vanished above the surface of the earth. As regards the fossil skulls found in Europe, that known as "the Neanderthal Skull" is of the lowest type, and is said to be the most apelike skull ever seen, though its capacity, 75 cubic inches, is greater than that of some individuals of existing races. It was discovered in a cavern with the thigh of a bear: but there is nothing to prove its great antiquity. It may be very ancient, but may be comparatively modern. But the skull found at Engis near Liege, which appears to have been contemporary with the mammoth, and is assigned by Lyell to the post-pliocene age, although the forehead is somewhat narrow, may be matched by the skulls of individuals of European race (Lyell, p. 80): and the skull of the fossil man of Denise, though said to be contemporary with the mammoth and coeval with the last eruption of the Puy volcanoes, and therefore as old as, or older than, any other human skull yet discovered, is of the ordinary Caucasian or European type (Lyell, p. 200). No prudent geologist will admit, concerning any of these crania, more than that they bear marks of rude as compared with civilized races, rather more mastification, more prominent marks of muscular attachment and the like, all things of every-day occurrence. So, in fact, the argument from geology is really coincident with the testimony of Scripture and of universal primitive tradition, viz., that man, in his original condition, was not a helpless savage, but had at least the rudiments of civilization and intelligence.—*Ibid.*

3 The divisions of the human race.

(1) *Difficulty of classification.*

[3150] These different races which originate in one species, the primitive type having been modified by the operation of climate, food, soil intermixture, and local customs, differ, it must be admitted, to a marvellous extent, in their outward appearance, colour, and physiognomy. The differences are so great, the extremes so marked, and the transitions so gradual, that it is well-nigh impossible to distribute the human species into really natural groups, from a scientific point of view, that is to say, groups founded upon organic characteristics. The classification of the human races has always been the stumbling-block of anthropology, and up to the present time the difficulty remains almost undiminished.

(2) *Division according to tint of men's skins : or Buffon's.*

[3151] Buffon contents himself with bringing forward the three fundamental types of the human species, which have been known from the first under the names of the white, black, and yellow race. But these three types in themselves do not exemplify every human physiognomy. The ancient inhabitants of America, commonly known as the *Red Skins*, are entirely overlooked in this classification, and the distinction between the Negro and the white man, cannot always be easily pointed out; for in Africa, the Abyssinians, the Egyptians, and many others, in America, the Californians, in Asia, the Hindoos, Malays, and Javanese, are neither white nor black.

(3) *Physical division : or Blumenbach's.*

[3152] Blumenbach, the most profound anthropologist of the last century, and author of the first actual treatise upon the natural history of man, distinguished in his Latin work, "*De Homine*," five races of men, the Caucasian, Mongolian, Ethiopian, Malay, and American. It is not to be supposed that the inhabitants of the Caucasus really represent the highest type of humanity. Their languages seems to have so many resemblances to the monosyllabic tongues, that some good ethnologists class them as Mongolians. The high place assigned to the Caucasians, in Blumenbach's scheme, was due to the odd accident that the finest skull Blumenbach had in his museum happened to be that of a Georgian woman. Though it is not a skull of average, it was erroneously made the type of the highest race, and, as Dr. Latham says, "never has a single head done more harm to science, by way of posthumous mischief, than was done by the head of this well-shaped female from Georgia." Another anthropologist, Prochaska, adopted the divisions pointed out by Blumenbach, but united, under the name of the "white race," Blumenbach's Caucasian and Mongolian groups, and added the "Hindoo race."

sian type the most perfect of the human variety. Its characteristics are an oval skull and face; fair, soft, wavy hair; a narrow nose, and a small mouth. The term is derived from the mountainous regions of Caucasus, between the Caspian and Black Sea. Probably the Professor was supplied by a Caucasian skull during his researches, and adopted it as the type and standard of this division of the human race. The group includes the Hindoos, Persians, Arabians, and Jews; the Egyptians, Abyssinians, and Moors; together with all the Europeans, except the Lapps and Finns.

(2) The Mongolian variety differs in many respects from the preceding. Their skull is oblong and flattened at the sides; their face flat; forehead low; cheek-bones prominent; eyes small and set obliquely; nose short and broad; hair long, straight, and black; beard very scanty; and complexion a sallow olive. The term is derived from the people called Mongols, the supposed parent stock of the group. This variety of the human family embraces all the Tartar tribes, the Chinese, and the population of the eastern part of Siberia, together with the Lapps and Finns of Europe.

(3) The Ethiopic group is characterized by a small compressed skull; a low retreating forehead; projecting mouth; thick lips; flat nose; large eyes; crisp and woolly hair; and a black skin. This class comprehends all the inhabitants of Africa, except the Egyptians, Abyssinians, and Moors; together with the native populations of Madagascar, Australia, Borneo, and some other islands.

(4) The American variety has a small skull, a high but retreating forehead; deep-set eyes; high cheek-bones; a very aquiline nose; a large mouth with tumid lips; very little beard; long, black, and lank hair; and a red or copper-coloured complexion. It includes all the numerous tribes of America, except the the Eskimos, who are ranged by Blumenbach under the Mongolian group.

(5) The Malays are distinguished by a small skull; a flat face; eyes set obliquely; a large mouth; a short broad nose, which looks as if it had been broken; a projecting upper jaw; salient teeth; lank, coarse, black hair; and a tawny or blackish-brown complexion. This variety includes all the inhabitants of the Indian Archipelago, New Zealand, the Society group, the Philippines, and several of the Polynesian islands.

(4) *Ethnological division : or Dr. Latham's.*

[3154] Dr. Latham's classification is a useful, if not thoroughly perfect one, and it has long been popular in England. He divides mankind into three primary varieties: (1) Mongolide, (2) Atlantide, (3) Japetide. The Mongolide include the Asiatic, Polynesian, and American peoples; the Atlantide, the tribes of Africa, Syria, and Arabia; and the Japetide, the Indo-European nations.

[3153] (1) Blumenbach considers the Cauca-

[3155] Dr. Latham does not base his classifi-

cation on physical characteristics, such as the colour of the skin and shape of the skull, but on striking affinities of habits, creeds, and languages. All these are national birthrights, and in uncivilized tribes are preserved century after century with wonderful fidelity. It requires, however, no little discrimination to decide what part of a language, and what habits and creeds, are indigenous to a people, and what are grafted on them by foreigners. For example: when Christianity was introduced among the Greeks, it became tainted with Grecian philosophy; when it was introduced among the Romans, it became tainted with Roman paganism; and when it was accepted by the Jews, it was Judaized. In order to trace the original faith of a people, we must unshackle their present creed; cast away whatever is of recent adoption; ascertain how it is embued by previously received opinions; and then determine from what source the taint proceeds. So also in regard to languages: our only data will be household words and the type in which these words are presented. Sir Walter Scott gives a good illustration of the former: he says, ox, sheep, swine, and calf are Saxon; but beef, mutton, pork, and veal are Norman.

(5) *Division according to character of man's hair: or Professor Huxley's.*

[3156] The most recent classification is the highly ingenious one of Professor Huxley. Like Haeckel, he divides mankind into crisp or woolly-headed peoples (Ulotrichi), and smooth-haired peoples (Leiotrichi). In the first division, the colour varies from yellow to black, and the skull is longer than it is broad (Dolichocephalic), e.g., Negroes, Bushmen, Malays, &c. The smooth-haired division is subdivided into the Australoid group, with "dark skin and eyes, very black hair, eminently long prognathous skulls, with well-developed brow-ridges, which are found in Australia and the Dekkan."

4 The oneness of the human race.

(1) *The direct statements of the Bible.*

[3157] Gen. i. 27, iii. 20, ix. 19, x. 32; Acts xvii. 26. There seems no room to doubt what the Scripture teaches us, that the human family is one race; the offspring of Adam in the first instance, and the descendants of the three sons of Noah in the second.

(2) *Indirect Scripture proof.*

[3158] (1) To man only has a sacred revelation been made; and this revelation is not given to any particular stock or class of people, but to all indiscriminately. Hence, two things may be inferred: firstly, the Giver of the revelation is no respecter of persons, but considers all the nations of the world as one race; and secondly, no animal, except man, being accounted worthy of the same honour, can belong to the same family.

(2) Again, St. Paul says, "By one man's disobedience sin entered into the world, and death by sin." And again, "As in Adam

all die, even so in Christ shall all be made alive." Whence we learn that all men who die, suffer death because they are the offspring of disobedient Adam; and all men who are quickened are made alive because they belong to the redeemed of Jesus. In order to determine who are the offspring of Adam, we have only to ascertain what men are sinners and die. To this there can be but one answer. "All have sinned, and come short of the glory of God," and therefore, all are the children of wrath, or the offspring of rebellious Adam. So likewise, when the apostle tells us, "All who are quickened, are made alive in Christ." The only question to be determined is, who are interested in this salvation? To this again we have the plain answer of Scripture, "Christ died for all, that all might be saved;" and in accordance with this statement, the apostles were commanded to offer the gospel "to all nations, that all might believe and be baptized." Whence it is impossible to resist the conclusion, that all nations on the face of the earth are of one blood, however they may differ in tint and in other physical conditions.

(3) *Corroboration of the Scripture statement.*

(a) By the anatomical structure of man.

[3159] The foot of man is very different from that of any other animal. The nearest approach to it is that of the orang-outang, which may be termed a hand rather than a foot. The foot of man is an arch from the heel to the ball of the toes. In standing, the entire foot rests on the ground; and in walking, the heel touches the ground first. The arch shows that it was made to bear the weight of the body in an erect position; the number of bones which it contains shows it was designed for locomotion; and the whole structure is a striking feature of the species. It is not a little remarkable that man is the only mammal that can stand on one foot, or walk upon two without bending both the legs. The foot of the orang-outang, like that of all the monkey tribe, has no instep; it rests on the outer edge; the heel never touches the ground; and the toes are like fingers: whence all these creatures are termed four-handed (*Quadrumana*).

Connected with the foot is the *leg*. Both the set of the leg, and the muscles of the calf, are wholly peculiar, and belong to no animal but man. In all other animals the leg forms an angle, more or less acute, with the spine; showing that they were not intended to walk upright, but on all-fours. In man, it forms a straight line with his trunk, proving thereby that he was designed to preserve an erect position. The upright posture is unnatural and painful to quadrupeds, but natural and easy to man, to whom it would be distressing to walk upon hands and feet.

The *hand* is the next member to which we must advert; and here no creature has any claim to a comparison with man except the monkey family. The peculiarity of this member, in the human species, consists chiefly in the size and

strength of the thumb, which is so constructed as to enable the hand to execute mechanical arts. The thumb of monkeys is slender and weak; it is not really a thumb, but a fifth finger; and the whole structure of the hand shows that it was designed to aid in climbing, seizing, and walking, rather than for handicrafts and delicate manipulations.

In reference to the *head*, there are two very striking points in which the human head differs from that of any other animal:—the position of the skull, and the angle of the face. Take, for example, the head of the ape, which resembles that of man in general appearance. The cranium or skull, it will be observed, is all *behind* the face, while in man it is *above* it. Hence monkeys and apes have scarcely any forehead, a region well developed in the human species, and a proof of its superior intelligence. The angle of the face is the angle made by drawing an horizontal line just below the nose, and another touching the forehead and chin. This angle, called the facial angle, in Europeans, is about 80 degrees; in Negroes some to degrees less; but in monkeys never exceeds half that number.

(b) By certain physical faculties peculiar to the race. (See No. VIII., p. 20.)

(c) By the evidence to be derived from human language, and comparative philology.

[3160] It was a profound saying of William Humboldt, that man is man only by means of speech, but that in order to invent speech, he must be man already.—*Lyell, Antiquity of Man.*

[3161] One of the grandest results of modern comparative philology, has been to show that all languages belonging to one common stock—and we may say, enlarging this view, all languages of the earth—are but scattered indications of that primitive state of human intellect, and more particularly of the imitative faculty, under the higher excitement of poetical inspiration, in which the language originated, and with which every language remains connected, as well through the physiological unity of the human race, as through the historical unity of the family, to which it more especially belongs.—*Meyer ap. Bunsen, Christianity and Mankind.*

[3162] These two points comparative philology has gained. (1) Nothing necessitates the admission of different independent beginnings for the material elements of the Turanian, Semitic, and Aryan branches of speech: nay, it is possible, even now, to point out radicals, which, under various changes and disguises, have been current in these three branches ever since their first separation. (2) Nothing necessitates the admission of different beginnings for the formal elements of the Turanian, Semitic, and Aryan branches of speech; and though it is impossible to derive the Aryan system of grammar from the Semitic, or the Semitic from the Turanian, we can perfectly understand how, either through the individual influences, or by

the wear and tear of grammar, in its own continuous working, the different systems of grammar of Asia and Europe may have been produced.—*Max Müller.*

[3163] In savage tribes, those who speak the same dialect will sometimes, by separation and estrangement, become in the course of a single generation unintelligible to each other.

(d) By certain mental endowments common to the whole race. (See No. VIII., p. 21.)

(e) By certain general considerations.

[3164] (1) It is a well-known principle that distinct species, whether of animals or plants, can never perpetuate a race, or at any rate a race like themselves. It is said that the *crinum capense* is more fertile when crossed by a distinct species than when fertilized by its own proper pollen; hares and rabbits will also breed together, and produce a new species, called *leporides* by M. Rouy, which will perpetuate their race; but such exceptions by no means invalidate the general rule. Thus a mule is sterile; and hybrids or mongrels, with very few exceptions, become extinct, either with the first offspring, or at most in one or two generations. This, however, is not the case with man. Different races may marry together and have an offspring neither sterile nor degenerate, but actually more robust, and in every respect superior to the original stock.

(2) The average duration of life is the same in all the various races of the human family; the time of gestation is the same; the feebleness and length of the infant state; the character and number of the teeth; the smoothness of the skin; and the defenceless condition of the body.

(3) The animal that approaches nearest to the human form is the orang-outang, but the line of demarcation is broad and impassable. No degree of culture can raise the latter to a man, and no conceivable degradation debase the former to an ape.

(4) *Objections met.*

(a) The differences of the human race are those of variety, not of species.

1. Differences viewed generally.

[3165] There is nothing in the various shades of difference that characterize the several families of man, irreconcilable with the oneness of their race. Different varieties must not be confounded with different species. The former may pertain to the same parentage, but not the latter. Lions, tigers, oxen, horses, and sheep, are different species of animals; and if any one were to affirm that they all originally proceeded from one stock, we could at once refute the assertion by showing that their anatomical structure is essentially different. So again, oaks, firs, beech-trees, and elms cannot belong to the same species of plant; because such a difference exists between them as no culture can produce. On the other hand, Devonshire, Ayrshire, and Alderney cows, may spring from a common stock, although they

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differ from each other in many important respects. So also, the red, white, yellow, and moss rose, may be only varieties of the same plant; as the golden pippin, the hard red biffin, the pale yellow codlin, and the brown russeting, may all proceed from the sour crab. Applying this argument to the races of man, we ask, is the difference such as exists between lions, tigers, and sheep; oaks, firs, and elms; or merely such as prevails between different sorts of animals and plants belonging to the same species? In order to determine this, we must ascertain in what the difference consists; and this we shall find to be in these three particulars: the tint of the skin, the quality of the hair, and the shape of certain parts of the body, especially the skull.

2. Differences viewed as to the skin and its tints.

[3166] That men should vary in complexion, we might naturally expect from general analogy. There is nothing in nature that preserves an invariable uniformity. Two stones cannot be picked up on the sea-shore, nor two leaves from the densest forest, in every respect alike. Wherever we look, in the mineral, animal, or vegetable kingdom, we find varieties of the same species distinguished by some striking change of aspect. Thus one sort of granite has a pink tinge, another a blue, a third a white, and a fourth a darker shade. One sort of clay is white, another blue, another red, and a fourth black. Marble exhibits itself under every conceivable variety of tint; and the same holds good with regard to almost every other mineral. So in the vegetable kingdom there is the green beech, the copper beech, and the red beech; the white poplar, the grey poplar, and the black poplar. Nor are these examples by any means unique. Precisely the same shades of hue may be discerned in the whole animal kingdom. In Scotland, for instance, the common colour of oxen is black; in Devonshire, dun or spotted; in Hungary, grey; in Franconia, red. The turkey is black in Normandy, and white in Hanover. The hog is black in China, white in Normandy, and a reddish brown in Berkshire; while in its wild state, it is striped, pale red, or brindled, according to its age. There is nothing, therefore, peculiar or astonishing in the mere fact that all men are not of one complexion. It is precisely what we might expect from general analogy. The sole question to be decided is, not whether a diversity of tints is compatible with unity of species, but, whether this diversity is of such a nature as to involve a difference in the texture and character of the skin itself. To this we reply that the skin of the Negro, Mulatto, red man, and European, are all essentially alike, and their different tints are due to precisely the same cause as the different colours of our eyes and hair.

3. The subject viewed as to the hair and its tints.

[3167] In regard to the hair, it must be

observed that the woolly hair of the negro is, strictly speaking, the same sort of filament as the sleek hair of the European. It is called woolly, but is not wool. Wool is thicker in summer than in winter, but hair is uniform all the year round. Wool falls off in masses, and all at once, but hair falls off very gradually. Wool is a parallel filament, but hair tapers to a point. The hair in every case is a thin, hard, elastic cylinder, springing from a bulbous root, and tinted by a colouring matter like the skin. As a general rule the hair of Europeans is soft and wavy; of negroes, black and crisp; of the red Indians, lank and scanty; and of the Mongols, black, long, and straight; but the rule is not without very numerous exceptions. Even upon the same body, the hair of the head differs greatly from that of the eye-brows, both these from the lashes, all three from the whiskers; and the downy hair of the cheeks is wholly different from the other four varieties. That the mere colour, curl, and quantity of the hair, therefore, are insufficient to constitute a variety of species, may be readily admitted. Furthermore, we find far greater diversities in the animal and vegetable world, without attempting to gainsay the oneness of the species. For example: there are twenty-eight sorts of willow, having their leaves indented like a saw, and their surface quite smooth; there are twenty-three others, which have leaves not indented at the edge, but whose surface is covered with down; some have a toothed edge and a downy surface; and others an entire edge and smooth surface. So also in regard to the shape of their leaves: some of them are lance-shaped, others elliptical, others oblong, some circular, and some shaped like a heart. Some again are green on both sides, some downy on both sides; some shiny on both sides; others are green above, and blue beneath; others green above, and livid beneath; and others downy on one side, but not the other. In short, the varieties are almost infinite, but the species the same. Similarly the sheep in Great Britain are covered with a thick woolly fleece, but in the tropics with a thin coat of hair. In some the fleece is white, in others black, and in others a dark brown. These analogies might truly be multiplied to a very great extent, but quite enough has been advanced to prove that the oneness of the human race cannot be gainsaid in consequence of any diversity in the colour; and crispness of the hair. First, because the peculiar character is not invariable in the same race. Secondly, the general character of the filament is identical in all cases. Thirdly, we find every variety of hair even upon the same head. And lastly, similar diversities are found in all the animal and vegetable kingdom, without affecting the unity of species.

4. The subject viewed as to the anatomical diversities.

[3168] The anatomical diversities of the human race consist in the shape of the skull, the projection of the cheek-bones, and some

few slight variations in the form of the body. As none of these are constant and invariable, but all may be modified by education, change of life, emigration, and improved habits, none of them amounts to a specific variation. Colonies exhibit numerous instances of similar physical diversities, even within the experience of the present generation. For example: the descendants of the English settlers in the American States have acquired a peculiar physiognomy and stature; insomuch that a child, looking at a drawing, can discern which figure the artist designed for an American, and which for an Englishman. The settlers in New South Wales also have acquired a distinct characteristic conformation, being taller, thinner, and feebler than their progenitors. In the West Indies the third or fourth generation exhibits an approximation to the Mongolian type; the eyes being smaller and deeper in the head, and the cheek-bones more prominent, than in the parent stock. On the other hand, African families, after a long sojourn in the States, lose much of their native cast of countenance; their lips are thinner, mouth smaller, eyes more lustrous, nose higher in the ridge, and hair more soft and wavy, than in the African race. Precisely similar changes occur in numerous other animals. Take for example the wild boar, with its huge tusks, long snout, and coat that changes its hue with every stage of life. This fierce animal, when domesticated, is metamorphosed into the harmless pig. The tusks disappear, the size of the body is considerably diminished, the snout becomes shorter, and the whole character of the creature is entirely changed. Transported to Cuba, it is twice as large as the English animal. Suffered to run wild in America, it resumes its original tusks, and other external features of the wild boar. In China, the coat is black and legs extremely large. In Berkshire, the coat is a reddish brown, the bones extremely small, and the ears pendent. In Ethiopia, it has wattles beneath the eyes; in South Africa, only two front teeth. In some parts of the world it is possessed of horns; in others it has no tail; and again in others its bristles are changed into a fine short wool. Such are some few of the caprices of the hog species, diversities far greater than any that mark the children of men, yet not too great to be incompatible with the unity of the race. Precisely the same sort of diversity prevails also in the vegetable kingdom. The same plants which are slender and humble in the northern regions, become lofty trees in the tropics; witness the grasses and the ferns. Culture alone will do much to change the shape and colour of their leaves, the size of their stem and branches, their habits, and even the qualities of their fruits and flowers. Thus the peach, which is one of our most delicious of fruits, grows wild in some parts of Persia, but in the wild state is a deadly poison. In Barbary the apricot is called the "Killer of Christians" (*Matza Franca*), from the poisonous quality of its juices; yet the apricot, from cultivation, becomes both harmless and agreeable. The

Savoy cabbage, the broccoli, and cauliflower, have very little resemblance to each other, yet are they merely varieties of one and the same stock (*Brassica oleracea*). The clove pink, common pink, picotee, and carnation, are also varieties of one and the same plant (*Dianthus caryophyllus*). The crab-apple is the parent of all the varieties of the apple tribe; and the wild cherry of the cherry. As no one attempts to deny the unity of a species in the one case, because it is developed under such diversities of aspect, neither can they impugn the statement of the Bible that all men are of one blood, although they differ in the tint of their skin, the quality of their hair, and somewhat in anatomical structure.

5. Wisdom and goodness of God shown in certain diversities of the human race.

[3169] (1) The Negro race, the Chinese, the Tartars, and Mongols, with many other varieties of the human family, are distinguished by high projecting cheek-bones, and eyes deep-set in the head. Such an arrangement is obviously adapted to protect their eyesight from the glare of the sun, to which they are exposed. Even Englishmen, settled in the West Indies, in the course of a few generations exhibit the same traits. The North American Indian is also remarkable for deep-set eyes, defended by projecting eye-brows and high cheek-bones, although he is not subjected to a tropical sun. Here we find a wonderful compensating configuration. The forehead of the Red Indian recedes in a very remarkable manner, and if his eyes were not thus protected, they would be perpetually exposed to injury.

(2) Again, it may be laid down as a general rule, that the inhabitants of hot countries have dark eyes. It is the peculiarity of very dark colours that they absorb the rays of the sun, while light colours reflect them. Suppose the tropical sun, when it lighted on the eye was reflected, then would it dazzle and injure the sight; but as its force is broken by the absorbing colour, the eye is saved from much pain, and the sight preserved intact. The truth of this remark is corroborated by the Albino tribes, so common in the Isthmus of Darien, and in many parts of Africa. The eyes of the people are a light red, a colour which does not absorb the sun's rays so well as black, brown, grey, or even blue. What is the consequence? All Albinos have a weak sight. Their eyes stream with tears whenever they are exposed to the sparkling sand or bright sunshine; and it is only in the dusk of evening, or in the pale moonlight, that they feel at ease.

(3) Not only the eyes of those located in the warm regions of the globe are dark, but the colour of their skin also is black, or of some dark tint. This again is a wonderful adaptation; and experience shows us, that a black man can lie exposed to the hottest sun without injury, while the skin of a white man, under the same conditions, would be parched and blistered. This, without doubt, is a main cause why black

men are employed in America as agricultural labourers. The heat absorbed by the black negro skin makes the blood flow more readily through the vessels, so as to promote perspiration; and this moisture, in evaporating, carries off heat from the body. Not only so, but the perspiration on the outside skin obstructs the heat of the sun from entering the system; and therefore, when the blood flows back to the heart, it is much cooler than it would be otherwise. The beneficial effects of a profuse perspiration on the skin may be forcibly illustrated by referring to the well-known danger of sleeping in the sun: If a person goes to sleep in the sun his skin is dry, and the rays penetrating the system, disturb the bile. Whereas, a labourer working hard suffers no injury, because his skin is covered with profuse perspiration. The absorbing power of black is capable of very easy illustration. On a hot summer's day, put a black glove on one hand, and a white one on the other, and expose both to the sun; it will be found that the hand wearing the black glove will feel the warmer, it is true, but will be moist with perspiration; while the other will be distressed with a dry parching heat.

(4) The skin is covered with the orifices of extremely minute bags, which excrete an oily matter to keep it soft and pliant. These oil-glands are more numerous in some parts of the body than in others: and it is in consequence of this abundant supply of oil that the arm-pits have an offensive smell when cleanliness is not rigorously observed. Dark skins, like those of the Negro and Mulatto, are more thickly supplied with these oil-bags than white skins; hence are they more glossy or greasy-looking; and hence also are they more strong-smelling. This provision, however, is most useful and benevolent, as in consequence thereof, the skin is fortified against the pernicious influences of the scorching sun and drying air; and the pores are kept more pliant, to let out both the sensible and insensible perspiration.—*Dr. Brewer, Theology in Religion.*

IV. HIS DIVINE ORIGIN.

[3170] "We touch heaven when we lay our hand on a human body." This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. We are the miracle of miracles, the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so.—*Carlyle.*

[3171] God made him, and therefore let him pass for a man.—*Shakespeare.*

[3172] Man is a plant, not fixed in the earth, nor immovable, but heavenly, whose head, rising as it were from a root upwards, is turned towards heaven.—*Plutarch.*

[3173] Bounded in his nature, infinite in his desires, man is a fallen god [? son of God], who has a recollection of heaven.—*Lamartine.*

[3174] FESTUS. Whence are we!
LUNIEL. Child of the royal blood of man redeemed,

The starry strain of spirit, thence we are.
This, therefore, be thy future and thy fate.
As water putrefied and purified,
Seven times by turns, will never more corrupt,
So thou and thine whole race, all change endured,
Through doubt, sin, knowledge, faith, love,
power, and bliss,
Shall practise every note of Being's scale,
Till the whole orb coharmonize with heaven,
And pure imperial peace rule all below;—
Till, star by star, these bright and sacred seats,
Whose ancestry of sempiternal suns
Comes of the vast and universal void,
And in whose lineage of light yon earth
Seems but a new possession scarcely worth
Accepting or rejecting, shall at last
Into primordial nothingness relapse;
And man, the universal son of God,
Who occupied in time those starry spheres,
Regenerate and redeemed shall live for aye,
Made one with Deity; all evil gone,
Dispersed as by a thunderclap of light.—*Bailey.*

V. HIS MYSTERIOUS NATURE.

[3175] The whole creation is a mystery, and particularly that of man. At the blast of His mouth were the rest of the creatures made; and at His bare word they were started out of nothing: but in the frame of man (as the text describes it) He played the sensible operator, and seemed not so much to create as to make him. When He had separated the materials of other creatures, there consequently resulted a form and soul, but having raised the walls of man, He was driven to a second and harder creation—of a substance like Himself—an incorruptible and immortal spirit. In our study of anatomy there is a mass of mysterious philosophy, and such as reduced the very heathens to divinity; yet amongst all those rare discoveries and curious pieces I find in the fabric of man, I do not so much content myself as in that I find not—that is, no organ or instrument for the rational soul: for in the brain, which we term the seat of reason, there is not anything of moment more than I can discover in the crany of a beast, and this is a sensible and no inconsiderable argument of the inorganicity of the soul—at least, in that sense we usually receive it. Thus we are men, and we know not how; there is something in us that can be without us, and will be after us, though it is strange that it hath no history what it was before us, nor cannot tell how it entered in us.—*Bacon.*

VI. HIS PRE-EMINENT DIGNITY IN CREATION.

1 Viewed generally.

[3176] Man, the only inhabitant of this world

--as far as we know—who contemplates other worlds; who adds to his senses instruments of scientific research; who sweeps the heavens with the telescope, and adds mathematical reasoning to his improved vision; who alone considers himself and other creatures, speculating on his own and their work and nature, and forming theories; about whom our great dramatist says: "What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!" It is this noble creature, man, who is described by Lord Bacon as "the minister and interpreter of nature;" by Milton, as "the god of this lower world;" by Revelation, "as made in the Divine image," so as to have dominion; the ruler and master of the elements, his servants, within prescribed boundaries. He was to "subdue the earth" by tillage and culture, and to be lord over all living creatures on the land and in the sea, as entrusted to his care and for his service; he is the only inhabitant of earth who is known to entertain questions of duty or moral obligation, as to self-culture, as to the rights and claims of other creatures, and as to the Creator. Man is the link between the visible and the invisible, between matter and spirit, between time and eternity, combining in himself both elements, being the only creature on earth who is capable of science, morality, and religion.—*B. G.*

[3177] As God made the world on account of man, so He made man for Himself, as it were, the high priest of the Temple of God; the spectator of His works and of heavenly things. For it is He alone who, being thoughtful and capable of reason, is able to recognize God, to admire His works, His holiness and power. Therefore He alone has received the gift of speech, and a tongue, the interpreter of thought, that He may be able to set forth the glory of his Lord.—*Lactantius.*

[3178] What a chimera then is man! What a novelty! What a chaos! What a subject of contradiction! A judge of all things, and yet a worm of the earth; the depositary of the truth, and yet a medley of uncertainties; the glory and the scandal of the universe. If he exalt himself, I humble him; if he humble himself, I exalt him; and press him with his own inconsistencies, till he comprehends himself to be an incomprehensible monster.—*Pascal, 1623-1662.*

[3179] Man, for whom all things were made, was himself made last of all. We are taught to follow the heavenly Artist, step by step, first in the production of the inanimate elements; next, of vegetable, and then of animal life; till we come to the master-piece of creation, man, endued with reason and intellect.

[3180] The universal does not attract us until housed in an individual. Who heeds the waste

abyss of popularity? The ocean is everywhere the same, but it has no character until seen with the shore or the ship. Who would value any number of miles of Atlantic brine, bounded by lines of latitude and longitude? Confine it by granite rocks, let it wash a shore where wise men dwell, and it is filled with expression; and the point of greatest interest is where the land and water meet. So must we admire in man the form of the formless, the concentration of the vast, the house of reason, the cave of memory. See the play of thoughts! What nimble, gigantic creatures are these! What Saurians, what Palæotheria shall be named with these agile movers? The great Pan of old, who was clothed in a leopard skin to signify the beautiful variety of things, and the firmament, his coat of stars, was but the representative of thee.—*R. W. Emerson.*

[3181] O rich and various man! thou palace of sight and sound, carrying in thy senses, the morning and the night, and the unfathomable galaxy; in thy brain, the geometry of the city of God; in thy heart, the power of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. He is strong, not to do, but to live; not in his arms, but in his heart; not as an agent, but as a fact.—*Ibid.*

2 Viewed specially.

(1) *Man stands in the presence of the world, as its lord.*

(a) By reason of his knowledge.

[3182] Knowledge is a sign and exercise of authority. By my knowledge of anything I am inwardly master thereof, and make it both my property and my subject. By his knowledge man occupies a prophetic position in the world. His mind penetrates into the nature of things, and investigates their ultimate causes. He transposes the things of this world—the things perceived by the senses—into mental images . . . he passes beyond the limits of the sensuous into the world of mental ideas, the fundamental types of things sensible . . . This knowledge is at present obscured, and remains but partial during life; but even in the fragments we at present possess, the prophetic mind is seen hastening upon the wings of thought with a motion more rapid than that of light . . . There is nothing which is unapproachable by his knowledge, nor should anything be excluded from it. The whole world was given to man that he might rule it, and the first manifestation of his dominion over it is his knowledge of it.—*Lutherdt.*

(b) By reason of his power.

[3183] He actually subjects his world to himself. To his knowledge is united power. The knowledge of his mind must become the rod of power in his hand, commanding even the most secret powers of nature to submit themselves to his will, and binding them, like

well-trained steeds, to the chariot in which he makes his triumphal procession through the whole earth, neither pausing nor resting till He has . . . tamed even the most resisting powers of nature. Thus do his reason and his will govern the world, his knowledge and power subjugate it. The whole external world finds an echo in the little world within, and . . . in his imitative efforts man resembles his Creator. It is by this multiform agency of knowledge and power that man fulfils his earthly destiny.—*Luthardt.*

(2) *Man stands, in the presence of God, as His image.*

[3184] Man's true relation to the world is found in his relation to God. We bear His features, we boast of being His offspring; if man is a minor world, he is at the same time a minor god.—*Ibid.*

VII. HIS WONDERFUL CONSTITUENCY.

1 As regards his bodily mechanism.

[3185] God made the human body, and it is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is yet madder. The stomach, that prepares the body's support; the vessels, that distribute the supply; the arteries, that take up the food, and send it round; the lungs, that aerate the all-nourishing blood; that muscle-engine which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system; the nervous system, that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above all, like a true royalty;—these, with their various and wonderful functions, are not to be lightly spoken of, or irreverently held.—*Becher.*

2 As regards his brain power.

[3186] That the brain is that part of the body which is the organ of intelligence, is from many facts to be inferred. Any affection of this member of our system produces a corresponding affection on the intellectual operations. The brain, moreover, from being the most refined, and subtle, and nervous portion of the material frame, is apparently the best adapted for an active intellectual organ.—*Geo. Harris, Nature of Man.*

[3187] It seems probable that the brain, which is supposed to be the organ as well as the seat of the soul, is in a certain measure peculiarly adapted in each individual, according to the particular character of his soul, for the operation of its faculties. And we certainly do find that men's intellectual characters do conform very much with the general shape of the brain, and the expression of their countenance.—*Ibid.*

[3188] A very slight, an almost infinitesimal change in certain brain centres is sufficient to

change the whole current of thought and feeling, just as the passing away or intervention of a cloud between the sun and the earth will change the whole face of nature. This minute change, which may be so powerful for good, originates, it is confessed, on the borderland where mind and matter meet. Who shall say that on every occasion it is started on the material side of the border? who shall say that it never originated in a higher sphere, that it is never due to the direct promptings of the Creator Spirit?—*Church Quarterly Review.*

3 As regards his nervous forces.

[3189] That liquid or gaseous substance termed by certain of the older writers on this subject the nervous fluid, but which, through the aid of modern discovery, seems more correctly to be designated nervous ether, appears, like the animal spirits, to be a very rare and subtle vapour, or gas, or fluid, which flows through the frame, and is conveyed by connecting structures called the nerves. It is probably, however, more ethereal or refined than the animal spirits, and far more vivid in its movements, which are not regulated, as in the case of the animal spirits, by the state of the blood or of the air, but entirely by the impulses of the soul.

It is in its nature probably allied to electricity, and is consequently much affected by the electric state of the body and of the air, and of various matters external to the material frame.

The nervous fluid has been supposed to be the substance which not only serves as the impelling principle to the muscles from the senses and the will, but as the actual medium of communication between the soul and the body. Upon the nervous fluid it has been conjectured that the soul acts, and that this nervous fluid it is which operates upon the body and its organs.

Dr. Richardson, however, considers that the "veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal." I think—and this is the modification I suggest of the older theory—there must be another form of matter present during life; a matter which exists in the condition of vapour or gas; which pervades the whole nervous organism; surrounds, as an enveloping atmosphere, each molecule of nervous structure; and is the medium of all motion communicated to or from the nervous centres.—*Geo. Harris, Treatise on Man.*

[3190] In the opinion of Dr. Richardson, "the nervous ether is not, according to my ideal of it, in itself active, or an excitant of animal motion in the sense of a force; but it is essential as supplying the conditions by which the motion is rendered possible. It is the conductor, I presume, of all vibrations of heat, of light, of sound, of electrical action, of mechanical

friction. It holds the nervous system throughout in perfect tension during perfect states of life."

[3191] Ether has also been thought to be a constituent in the constitution of life, or rather it has been imagined that life is in its nature allied to ether. Others have asserted life to consist of, or to be formed out of, electrical ether.—*Geo. Harris.*

[The foregoing physiological and phrenological remarks are interesting and suggestive, but are after all only theories and hypotheses.—*C. A'.*]

4 As regards the soul and its attributes.

(1) *It is Divine in its origin.*

[3192] Although the soul may not be of God's actual nature, so as to be wholly pure and good, yet it may be of His essence as regards its spirituality, immortality, and intelligence—by which probably is meant in Scripture the creation of man in the image of God—the soul of man being, moreover, an emanation from God.—*Geo. Harris.*

(2) *It is independent in its existence and action.*

[3193] The argument for the independent existence of the human soul may be briefly expressed thus:—

(a) It is admitted that *life* is the invisible cause directing the forces involved in the production and activity of physical organisms. Inertia characterizes matter. Inertia is incapacity to originate force or motion. The inorganic and the organic—minerals and men—are separated by a wide abyss; and science itself says there must be an exciting cause to give the *initial* impulse in all vital actions.

(b) Only matter and mind exist in the universe. Therefore that initial impulse must come from matter or mind. Science knows nothing of matter as producing the arrangements found in living tissue. Therefore they must be referred to *mind*.

(c) Another line of argument, on the same physiological grounds, treats of the division of the nervous system into automatic and influential nerves; the first having an action that can always be explained by physical causes, *e.g.*, breathing, sneezing, &c.; they get their excitement from without, and convey sensations to the brain. But the influential nerves act independently of physical causation. They are the servants of the *will*. The power that controls them cannot be calculated by physical laws. That power is external to the nervous mechanism which it sets in motion. So modern microscopical research proves that the soul is an agent external to the machinery it works, and holds the relation to the body of a rower to a boat, of an invisible musician to a musical instrument.

(d) There is yet another purely physiological reason for the independent existence of the human soul. Mental and material phenomena, it is admitted, have totally unlike qualities.

Extension, inertia, gravity, colour, hardness, &c., belong to matter, and to matter *only*. Two irreconcilably antagonistic sets of attributes must belong to two substances. Matter and mind are two such substances.

(e) Thus mind being proved to be, by unbiassed physiological science, independent of matter, in no way the result of material organization, but an independent and separate essence, it may survive the body.

(f) Thus the deliverances of consciousness that the body is not the man, and that the real man is the soul, are abundantly sustained by the unbrilliant witness of our most recent science.—*Rev. J. Clifford, Gen. Baptist Mag.*

[3194] Vegetation, life, sensibility, and intelligence are each of them entirely distinct and independent principles, and do not necessarily by any means exist together.—*Geo. Harris.*

[3195] The soul has power, even now, to act in entire independence of the body; as its action becomes higher and more powerful, it becomes proportionably unmindful of the body, and freed from conscious connection with it. Admitting all that has been said as to the innate tendency of the soul to realize an ever new development and ascension as to its natural supremacy over circumstances, and its possession of ideas that seem to prophecy a future experience, and to prepare us for indefinite progress therein—it may still be maintained that all these are characteristic of the soul while it is in the body; that they may be conditioned upon that connection; and that at any rate they give us no promise, considered by themselves, as to what shall come to pass when this connection has been finally terminated, and the body, which was the house of the soul, has been dissolved from around it. It becomes, therefore, a fact of prime importance, in connection with our discussion, this which I have indicated: that the soul often acts independently of the body; that its most splendid activity is usually put forth when the body is nowise helpful to it; and that just in proportion as its action is more concentrated and energetic, it forgets and overlooks the whole physical structure. It thus shows itself fitted, by original organization, to act without and above the body. It gives an additional and an inspiring promise, if not that there is a future before it, after the physical structure has decayed, at least that *in* such a future, if that comes, it will be fitted to use its innate powers with even unprecedented vigour and effect.—*Rev. R. S. Storrs, D.D.*

[3196] The phenomena of dreams are important and significant. Of themselves almost they set before us this fact. Consider these phenomena! The body lies in statue-like repose. Worn out with labours, and resting to gain fresh vigour for their renewal, it is utterly unaware of all around it. No one of the physical senses is open. The very capacity for receiving impressions seems quite to have passed from the impassive frame. Strike it, pinch it,

cut it, call to it, and still you do not alarm or arouse it. It lies as before, lethargic, numb. Except for the regular repeat of the pulses, and for that involuntary action of the lungs which is not intermitted, you would say that it was dead. It will hardly be more impervious to impression than while this state lasts, more utterly prostrate and unresponsive when it is laid in the grave. Its sleep is, indeed, as the ancients described it, "The brother of death."

And yet the mind, unwearied and alert, not cramped or constrained by this dulness of the body, only let forth indeed to a more free excursiveness by the transient sealing up of each physical sense, roams out every whither, in its argument and its thought, in its plans, disquisitions, dramas, histories; it grapples with and explicates the problems of geometry; it applies, with an intuition which is sharper than induction, the mixed mathematics, in their diverse applications. It sings to itself, with a more ethereal and triumphant utterance than it ever could attain while conscious of the body. Its invention is quick in plastic art. It feels such a love for kindred and friends, for children, for the absent, as almost never inspired it before; a love so tremulous, eager, tearful, that it sometimes stirs and wakens the frame with its throbbing pulsations. It goes out over seas—this keen-eyed, liberated, exulting soul—and views before it, as in actual presence, the tropic islands, exuberant with their wealth of flowers and foliage, and reverberating the roll of the surf on the coral-reef; or it hovers, with shivering and stimulated sense, through the auroral north, and traces the track of a disappearing chivalry as this pierces the ice-mountains in quest of the Pole.

There is no sphere of action, from the slaveship to the throne-room, there is no sphere of life, on the earth or in the skies, that does not seem open to the access of the soul, when the body has been benumbed by sleep and the mind has been loosened to the ecstasy of dreams. The memory, the judgment, the imagination, the fancy, the affectionate sensibility, the conscience itself become strangely exhilarated and energized in this state. And all that the soul wants, it would sometimes appear, is to have that state made perfect and permanent—to have its own activity entirely disassociated from that of the body, in order to gain the utmost inspiration and an unlimited range. It is never so winged, so intuitive, so discursive, so surcharged with thought, so keenly alive to every passion, as when the body is passive, and dumb, and altogether forgotten. It then vivifies the past; incorporates the ideal; sets all actual forces in new combinations; anticipates the future; and treads with fleet and noiseless foot aerial regions. It feels a rapture precluding heaven. It is mastered by an anguish which hath the element of hell in it. The universe melts before its view, and leaves it face to face with God!

I do not mean, of course, that this is universally the experience of the dreamer. But it sometimes is. And in every such instance is

found unanswerable demonstration of the fact that the action of the soul is not conditioned for its promptness, its power, or its intensity on the conscious connection between it and the body. It may act most vividly while the body is utterly passive and insensible. It may leave this forgotten behind it, and be itself only freer in its range and clearer in its outlook when it has no longer to act through the senses.—*Ibid.*

[3197] The soul of man is a spiritual being, of a nature entirely distinct from all corporeal substances, cannot become an object of sense, and is utterly unlike all those things which are so; is not made up of all, or either of the four elements; is finer than ether, more active than light, more indivisible than the least point of matter we can imagine, and hath a power of thought and self-motion which matter can never be endowed with.—*H. Grove, 1740.*

[3198] A clock, or any other machine, cannot begin or stop, regulate or alter its motions; if it goes right, 'tis without its own knowledge or choice; if it goes wrong, it must continue to do so till it is set right. But the soul has a self-active and self-determining power within it; can consider, or not consider; will do a thing, or not do it; turns its thoughts and affections this way or that; indulge an inclination, or deny and overrule it.—*Ibid.*

[3199] If, moreover, it was proved, or if we had even any substantial reason for believing, that the body served to supply life and intelligence—if the body, and not the soul, could be supposed to be the thinking portion of our constitution—in such case the destruction of the body must necessarily prove to be that of our whole intelligent and vital being. But as the soul and not the body is the intelligent part of us, there is no solid ground for concluding that the death of the body will either occasion or constitute the destruction or death of the soul.—*Geo. Harris.*

[3200] The anatomist, the physiologist, and the chemist declare their inability to discover the traces of a soul in the physical organism. That no more proves the non-existence of a soul than the failure to recognize more than a certain number of planets at any stage in the history of astronomy demonstrates that there was nothing further to find.—*Dr. Granville.*

[3201] The departure both of the soul and of the vitality from the body may nevertheless be gradual; and their irregular quiver and struggle, previous to quitting the languishing frame, often resemble strikingly the flicker of a lamp about to expire from the wick being worn out, and no longer able to nourish and sustain the flame. Vitality is probably communicated to the body, and pervades its fully, as soon as it is organized to be endowed with it. And this principle appears ordinarily to cling to the frame after the departure of the soul, and not, like that being,

to leave the body by a sudden leap, but as it were to crawl out of it, or gradually to exhale from it. In cases, however, of sudden death, the departure of both soul and life seems to be instantaneous and simultaneous.—*Geo. Harris.*

[3202] Vitality, which is a principle distinct from the soul, although it appears to exist only in those frames to which a soul or spiritual instinctive being of some order is annexed, ceases to remain in the body after the soul is disengaged from it, although the departure of the soul, and of vitality, may not be in all cases absolutely and precisely contemporaneous.—*Ibid.*

[3203] Men of spiritual minds have another notion of that which we call self, or personality, than is vulgar and common. For who are the "we" that speak of being absent from the body and present with the Lord? The body seems excluded from that notion, which we know cannot be absent from itself. How like in sound is this to *animus cuiusque is quisque*, or, "that the soul is the man!"—*J. Howe, 1630—1705.*

[3204] It is a law of Divine Wisdom that no spirit carries with it into another state and being any habit or mental qualities except those which may be connected with its new wants and enjoyments.—*Sir Humphry Davy.*

(3) *It is uncontrolled by the ordinary laws of nature or motion.*

[3205] Flowers and plants soon wither; trees have a longer date, some of them a century or two, but at last decay; animal bodies wear out; the proudest works of human art fall into ruins; the earth, after having supplied many generations of plants and living creatures, shall itself come to an end; the elementary heavens wear old as doth a garment; and perhaps the sun, and other starry lamps, be at last, though not till after a long course of ages, burnt out, and others kindled in their room; but the soul will never be old, never decay, never die.—*H. Grove, 1740.*

[3206] Bishop Berkeley remarks that it must not be supposed that they who assert the natural immortality of the soul are of opinion that it is absolutely incapable of annihilation, even by the infinite power of the Creator who first gave it being; but only that it is not liable to be broken or dissolved by natural agencies.—*Principles of Human Knowledge.*

[3207] It appears but reasonable, and most in accordance with what we do know of the nature of beings in general, to conclude that a being like the soul, which is immortal and devoid of all the gross properties of matter, cannot be liable to disease, however subject to certain ailments peculiar to it, and that what are vulgarly, and for the sake of distinguishing them from the common bodily ailments of the system, termed diseases of the mind, do in reality con-

sist, not in any actual affection or indisposition of that being, but in the disorder of that portion of our material frame which is the organ or engine of the former, termed the brain, through which a great many of our mental operations are performed, and which, by its close and intimate alliance with the soul, communicates to it, or causes it to be affected by, some or more of the diseases or disarrangements to which it is continually and in several modes liable.—*Geo. Harris.*

(4) *It is bounded, but not governed, by matter.*

[3208] If fire, even in its subtlest form, be deemed too substantial for the substratum in which the soul exists, may it not be constituted of a still more subtle and active substance formed by an exhalation from fire, as the animal spirits may be exhaled from the blood, or the nervous ether or fluid from one of these substances? Or may not certain of the properties of the soul or of life be of this nature?—*Ibid.*

[3209] It is not any solid objection to the supposed qualified materiality of the soul to contend, as a consequence, that, if souls have anything whatever of materiality appertaining to them, such as flame, and air, and light, and gas, and the most unsubstantial matters have; then must souls necessarily differ one from another as regards their essence, particular and individual, in point of density, excitability, mobility, and certain other qualities of matter. Indeed, as different fires and the flames which they emit, as also different gases and rays of light, may vary in their essence one from another according as they are produced by the rays of the sun, by electric fluid, or by emanation from gross material bodies, although the main apparent difference between them is occasioned by the nature of the body to which they are annexed, or in which they operate; so souls may owe their apparent diversity one from another to the different character of the particular material frames to which they are annexed, while the real and main difference in that character may be owing to something in their own actual essence.—*Ibid.*

(5) *Its nature and essence resemble fire.*

[3210] The soul or spirit is compared in Scripture to fire; and, as far as we know of the soul's nature and essence, they seem very nearly to resemble that active and subtle substance. The Almighty is also compared to the sun, the grand and prime source of heat and light and fire, whose place is in the heavens, and who by His beams fills all nature. From this sublime source emanate other fires, which are ignited by it without any diminution of its own lustre—a property which is peculiar to fire and to the soul. The soul, like flame, gradually consumes the body that it ignites; and its own quality, as in the case of flame, is more or less influenced by that of the substance to which it is joined.—*Ibid.*

VIII. DISTINCTIVE FACTS OF HIS NATURE.

1 Physical faculties peculiar to the race.

(1) *Dumb animals have, to a certain extent, the means of communicating with each other, and of uttering sounds indicative of emotions; but yet they have no articulate speech.*

[3211] The language of birds and beasts is a mere natural gift, invariably the same in the same species. All dogs bark, all horses neigh, all oxen low, all blackbirds whistle, and all eagles scream. Education has no part in the matter; a dog brought up in a stable would not neigh, nor would he low if he lived in an ox-stall. With man it is far otherwise. A Hottentot educated in England would speak English; an English infant brought up in France would speak French; and a French child living in China would speak Chinese. In short, language with man is altogether an acquired art; not confined to one model, nor limited to a few words expressive of personal wants and feelings, but boundless and infinitely varied.—*Dr. Brewer.*

(2) *The arts of writing and reading are wholly restricted to the human race.*

[3212] No other animal can stereotype its ideas for the benefit of others, or decipher the symbols of written language. This is a prerogative peculiar to man, and belongs to no one nation or stock, but is the common property of all.—*Ibid.*

(3) *Laughing for joy and weeping for grief are specially human attributes.*

[3213] In very young children these faculties serve them in the place of language, and are extremely useful, especially the latter. They have few wants, and those few of the simplest nature. If hurt by a fall or pin, if hungry or sleepy, tired or cold, they express their annoyance by crying. Few tears are shed, but the noise attracts attention and brings relief. With adults it is far otherwise. Their weeping is not to attract attention and call forth the aid of some bystanders, but irrepressible heart-sorrow, which loves to be unseen. Here then there is little or no noise, but silent tears are very plentiful. Who cannot see in this the hand of Divine wisdom and goodness? Who cannot see a wonderful adjustment to different circumstances? Who cannot see that no such change takes place in the cry of any animal except man? This then is a distinguishing mark of the species, shared by all alike, but possessed by none besides. The hyæna is said to laugh; but the hideous noise is no expression of joy, nor indeed does it even resemble a laugh. The power of crying is perhaps shared in a measure by some other animals; but be this as it may, only man has the double faculty; and as all men possess it, they are all branches from one and the same root.—*Ibid.*

(4) *The capacity for intellectual progress is a*

most remarkable peculiarity of man's physical nature.

[3214] The instinctive habits of the lower animals are limited, are peculiar to each species, and have immediate reference to their bodily wants. Where a particular adaptation of means to ends, of actions to circumstances, is made by an individual, the rest do not seem to profit by that experience; so that, although the instincts of particular animals may be modified by the training of man, or by the education of circumstances, so as to show themselves after a few generations under new forms, no elevation of intelligence appears ever to take place spontaneously, no psychical improvement is manifested in the species at large. In man, on the other hand, we observe not merely the capability of profiting by experience, but the determination to do so; which he is enabled to put into action by the power which his will (when properly disciplined) comes to possess, of directing and controlling his current of thought, by fixing his attention upon any subject which he desires to keep before his mental vision. This power, so far as we know, is peculiar to man, and the presence or absence of it constitutes the difference between a being possessed of a power to determine his own course of thought and action, and a mere thinking automaton.—*Carpenter, Human Physiology.*

2 Mental endowments common and, in a great measure, peculiar to the human species.

(1) *A strong family likeness, not only in the general outline of the body, but also in what the Bible terms the inner man.*

[3215] Where is the people to be found who have no conscience to accuse or else excuse them? who have no principle of religion, no reverence for authority, no affection and sympathy, no love of praise, and no ambition? Where is the people whom a communion with other nations cannot civilize, education exalt, and the Spirit of Holiness regenerate? Here then is an inner man common to the whole race, so peculiar, yet so characteristic, it is impossible to resist the conclusion that all are cast in one mould, and are brothers and sisters of one family.—*Dr. Brewer.*

(2) *The power of anticipating and reflecting.*

[3216] Without doubt many animals have a considerable power of memory, and can even look forward to something which they expect is shortly about to take place; but these faculties are wholly connected with their own sensual wants, sufferings, or enjoyments. In man they are capable of much higher flights. The mind can dive into futurity and realize the secrets of the world to come, or retrace the history of the past from the foundation of the world. It can anticipate the results of certain combined circumstances, in which the body has no bearing, and reflect on others equally exclusive. It is in vain to confound these high mental attributes with the half-inch line of memory and expect-

tation which certain dumb animals exhibit, in retracing a road they have once passed over, recollecting a master who was once kind to them, or looking forward to the time of their daily meal.—*Ibid.*

[3217] To "look before and after" is Shakespeare's description of man's speciality.—*B. G.*

(3) *The art of reasoning.*

[3218] A higher faculty still is the art of reasoning: not merely that cunning which many creatures display in providing for themselves food; nor that subtlety which we so greatly admire in dogs, horses, and elephants; but something of a far higher order—the power of grasping abstract ideas, of understanding a mathematical problem, a theological dogma, or a logical inference; the power of sifting and fathoming subjects wholly unconnected with self. This is a faculty which only man possesses, but with which all men of every tint and clime are alike endowed.—*Dr. Brewer.*

(4) *The ability to form notions, especially notions of high abstractions.*

[3219] Much thought has been expended on the question wherein man differs from the lower animals, for they have many qualities similar to ours. They exhibit not only a sensitive but an intellective nature, of the same kind, though not of the same degree, as our own. And this though almost all the stages which I have already pointed out to you—from impressions, perceptions, conceptions, imaginations, up even to judgments—*T. Griffith, Fundamentals or Bases of Belief.*

[3220] This I think, that the power of abstraction is not at all in brutes, and that the having of *general ideas* is that which puts a perfect distinction between man and brutes.—*Locke.*

(5) *The application of our reason to every-day life.*

[3221] Man is an animal that makes bargains; no other animal does this. One dog does not change a bone with another.—*Adam Smith.*

[3222] Man is an animal that cooks his victuals.—*Burke.*

[3223] The use of *fire* is man's prerogative and his physical power.—*B. G.*

3 Our progressive nature.

[3224] There is in us a potentiality for indefinite advancement. Even our physical conformation announces this. For the brain of savage man is much larger than the requirements of his mode of life demand. And the idea is thus suggested of a surplussage of power; of an instrument beyond the needs of its possessor. And the facts of human development confirm this. From the cradle to the grave in individuals, and from the cradle of the race up to its present age and stature, we see *pro-*

gression—physical, mental, moral, social, religious. Man has a capacity for "intellectual and moral ascension." And hence "the essence of spirit has been rightly placed by Kant in *freedom*, if by freedom we understand that spontaneity of thought and act which originates changes not transmitted by the mere traditional habits of the race. The whole activity of animals is mere persistency. The bee constructs her cells in accordance simply with her bee nature. She does but copy the traditions of her race. But man has power to originate new thoughts, new devices, new contrivances, new modes of action. He is emphatically an author, not a transcriber; an original, not a plagiarist. And in this sense it is that Hegel calls him 'a real *subject*'—not merely a substance, but a subject; *i.e.*, not merely a foundation, but a founder; not merely mediately causative, but immediately originitive; not merely an imitator, but an inventor; not merely a *thing* conditioning other things, but a *person* giving birth to them. So that Lihtenberg justly defines man 'an originitive animal.'—*T. Griffith, Fundamentals or Bases of Belief.*

4 Our religious instincts.

[3225] In laying for you some stable foundations on which to build up firm convictions concerning man, I have begun with admitted facts. First, that we assuredly are, and next that we are endowed with certain qualities some of which we share with lower animals, by others of which we are essentially distinguished from them. We are, like them, sensitive, causative, and intellective beings. But we are also, unlike them, moral, religious, and progressive beings.—*Ibid.*

[3226] The capacity of man for religion, his bias towards religion, his necessary development into some form or other of religion, is a fact as indisputable as that of his moral nature. Franck forcibly affirms: "L'homme est diversement religieux, il l'est incorrigiblement."—*Ibid.*

[3227] When we find that on our brief gladness there follows a certain sorrow, and that the little light of awakened human intelligence shines so mere a speck amidst the abyss of the unknown and unknowable, seems so insufficient to do more than illuminate the imperfections that cannot be remedied, the aspirations that cannot be realized, of man's nature; then, in this sadness, this consciousness of the limitation of man, this sense of an open secret which he cannot penetrate, lies the essence of all religion.—*Dr. Huxley.*

[3228] When we say that it is religion which distinguishes man from the animal, we mean that faculty which, independent of, nay, in spite of, sense and reason, enables man to apprehend the infinite.—*Max Müller.*

[3229] Man has, first, animal appetites, and hence animal impulses. Secondly, moral cravings; either unregulated by reason, which are

passions, or regulated and controlled by it, which are feelings: hence moral impulses. Thirdly, the power of weighing probabilities; and hence prudence. Fourthly, the *vis logica*, evolving consequences from axioms, necessary deductions from certain principles, whether they be mathematical, as in the theorems of geometry, or moral, as of duty from the idea of God: hence conscience, at once the voice of duty speaking to the soul, and the ear where-with the soul hears the command of duty.—*Guesses at Truth.*

[3230] Man, folded and matured by cultivation, finds himself to be a person endowed with these four cardinal elements of being: an efficient will, originating and acting; an intelligent mind, comprehending, designing, and interpreting; a moral judgment, discerning between right and wrong, enforced by the sacred authority of conscience, and accompanied by a sense of responsibility; and a spiritual faculty which strives to apprehend the infinite, exalts the emotions and affections above the region of the flesh and its instincts, and reaches out after an ideal perfection and satisfaction in God. Such is man, knit together in fellowship with his fellow-men, and environed by the splendours and harmonies, the adaptations and utilities, of the physical universe.—*Brownlow Maitland.*

IX. HIS VARIOUS ASPECTS.

1 Man in relation to the surrounding world.

(1) *As a mere animal, man, like the animals, has his place in nature.*

[3231] Man's connection with the great schemes of animated nature is intimate and inseparable. The physical conditions under which life exists are the same to him as to other animals. Air, land, and water, heat, light, and moisture, are as essential to him as to the other forms and grades of vitality. He originates like the other animals, embryologically passes through the same stages, and when launched on the field of independent being, is subjected to the same functional round and the same struggle for existence. Life, growth, reproduction, and decay are phases of being characteristic of all that lives.—*Dr. Page.*

(2) *Man not a mere particle and product of other things, but a separate indivisible being.*

[3232] To this world I owe the particles which compose my frame, the breath I draw, the nourishment by which I am sustained. Nay, by this world I have been moulded into what I am. Through the parents from whom I sprang, the nurses who reared me, the teachers who trained me, the family in which I have grown up, the race to which I belong, the clime, the nation, the country, the department, the town, the circle in which I live, the temperament of my body, the texture of my nervous system; through all these agencies I am *what* I am. But yet I am distinct from them; I am not a mere particle and product of other things,

but a separate indivisible thing.—*T. Griffith, Fundamentals or Bases of Belief.*

2 Man in relation to the phenomena of consciousness.

(1) *The soul is distinguished not only from the world at large, and from our own body in particular, but from even what we call our mind.*

[3233] We say in common parlance, not only "my body," "my brain," but "my mind," as a something not constituting our proper self, but belonging to this self. And so the sacred writers distinguish in like manner between the multiplied phenomena which make up the mind of a person—*i.e.*, which he is conscious of—from the individual person himself to whom these phenomena present themselves. These last St. Paul calls "the things of a man" ("What man knoweth the things of a man save the spirit of man?"—the man himself, the spirit—"which is in him?") And the Psalmist says, "The Lord knoweth the thoughts of man that they are but vanity." And again, "In the multitude of my thoughts within me, thy comforts delight my soul." Whence St. Paul again distinguishes the mind as much as the flesh or body, from the man who possesses both; "with the mind, I myself" the same with our very self. For whereas in Matt. xvi. 26, the question is, "What is a man profited if he shall gain the whole world and lose his own soul?" this term is exchanged in Luke ix. 25, for, "What is a man advantaged if he lose himself?"—*Ibid.*

[3234] A man is one thing, his mind another, his body a third. Although they both *belong* to him, they are no more the man himself than his horse or his dog. It is a mere blunder in natural history to confound these things.—*Professor Rolleston, Lectures at the Royal Institution.*

[3235] "Because the soul feels itself," as Tully declares, "not moved by extraneous force but from itself alone," it can say of all the assaults which are made against these sorry mud walls which enclose it, "You are nothing to me! I can live anywhere without this feeble carcass; for I was not that, but had only a command over it while I dwelt in it."—*John Smith (of Cambridge).*

[3236] I am more than a life, I am the somewhat who has life.—*Thorndale.*

3 Man's relation to the two worlds—the world of sense, and the higher world, which is beyond the province of the senses.

[3237] He is a recapitulation of the world, a microcosm, a little world in himself; but a compendium superior to the world, the world in a personality, and therefore its free lord and master. Even his outward appearance proclaims his dominion. Man's actual condition is indeed often one of pitiable mutilation; but

his original features, though disfigured, may yet be recognized, and these betray the king. It is true that we are dependent upon the powers of nature—weak and impotent before these mighty forces; but in the midst of all our weakness and dependence, we have the consciousness of internal freedom; though conquered, we triumph in spirit; and though cast down to the dust, we soar in spirit beyond the stars.—*Lutherall*.

X. HIS QUALIFIED CHARACTER.

1 Man is imperfect, his character a compound of good and evil elements.

[3238] The finest composition of human nature, as well as the finest china, may have a flaw in it, though the pattern may remain of the highest value.

[3239] We are images of clay, of iron, or of gold. In some the clay predominates, in some the rugged iron, and in some the red, red gold.

[3240] Momently sinning. Evil then results from imperfection. The idea of good is owned in imperfection's lowest form. God would not, could not, make aught wholly ill.

Nor aught not like to err. Man never was Perfect nor pure, or he would be so now.

The nature hath some excellences—these Oft thwarted by low lusts and wicked wills. What then? They are necessary: in kind, As change in nature, or as shade to light.

—*Bailey*.

[3241] In proportion to the development of his individuality, each person becomes more valuable to himself, and is therefore capable of being more valuable to others. There is a greater fulness of life about his own existence, and when there is more life in the units there is more in the mass which is composed of them.—*John Stuart Mill*.

[3242] Now the basest thought possible concerning man, is that he has no spiritual nature; and the most foolish misunderstanding of him possible, is that he has, or should have, no animal nature. For his nature is nobly animal, nobly spiritual—coherently and irrevocably so; neither part of it may, but at its peril, expel, despise, or defy the other.—*Ruskin*.

[3243] As there is much beast and some devil in man, so there is some angel and some God in him. The beast and the devil may be conquered, but in this life never wholly destroyed.—*Coleridge*.

XI. HIS LIMITED CAPACITY.

1 He can establish no new law of nature which is not the result of existing ones.

[3244] Man can construct exquisite machines, can call in vast powers, can form extensive combinations, in order to bring about results

which he has in view. But in all this he is only taking advantage of laws of nature which already exist; he is applying to his use qualities which matter already possesses. Nor can he by any effort do more. He can invest matter with no new properties which are not modifications of its present attributes. His greatest advances in skill and power are made when he calls to his aid forces which before existed unemployed, or when he discovers so much of the habits of some of the elements as to be able to bend them to his purpose. He navigates the ocean by the assistance of the wind, which he cannot raise or still; and even if we suppose him able to control the force of these, his yet unsubjugated ministers, this could only be done by studying their characters, by learning more thoroughly the laws of air, and heat, and moisture. He cannot give the minutest portion of the atmosphere new relations, a new course of expansion, new laws of motion. But the Divine operations, on the other hand, include something much higher. They take in the establishment of the laws of the elements, as well as the combinations of these laws, and the determination of the distribution and quantity of the materials on which they shall produce their effect. We must conceive that the Supreme Power has ordained that air shall be rarefied, and water turned into vapour by heat; no less than that he has combined air and water, so as to sprinkle the earth with showers, and determined the quantity of heat, and air, and water, so that the showers shall be as beneficial as they are.

We may and must, therefore, in our conceptions of the Divine purpose and agency, go beyond the analogy of human contrivances. We must conceive the Deity, not only as constructing the most refined and vast machinery with which the universe is filled, but we must also imagine him as establishing those properties by which such machinery is possible: as giving to the materials of his structure the qualities by which the material is fitted to its use. There is much to be found in natural objects of the same kind of contrivance which is common to these and to human inventions: there are mechanical devices, operations of the atmospheric elements, chemical processes. But besides these cases we are led to consider the Divine Being as the author of the laws of action, and of such other laws as make matter what it is; and this is a view which no analogy of human inventions, no knowledge of human powers, at all assists us to embody or understand. Science, therefore, while it discloses to us the mode of instrumentality employed by the Deity, convinces us, more effectually than ever, of the impossibility of conceiving God's actions by assimilating them to our own.—*Whewell*.

[3245] Labour produces its desired effects only by conspiring with the laws of nature. There is no commodity, or thing produced for consumption, which labour provides in any other way than by co-operating with the laws

of nature. It is found that the agency of man can be traced to very simple elements. He can do nothing more than produce motion. He can move things towards one another, and he can separate them from one another: the properties of matter perform all the rest. He moves ignited iron to a portion of gunpowder, and an explosion takes place. He moves the seed to the ground, and vegetation commences. He separates the plant from the ground, and vegetation ceases. Why, or how, these effects take place, he is ignorant. He has only ascertained by experience that if he perform such and such motions, such and such events will follow. In strictness of speech, it is matter itself which produces the effects. All that men can do is to place the objects of nature in a certain position.—*Milt., Political Economy.*

[3246] The power of every individual is small, and the consequence of his endeavours imperceptible, in a general prospect of the world. Providence has given no man ability to do much, that something might be left for every man to do. The business of life is carried on by a general co-operation, in which the part of any single man can be no more distinguished than the effect of a particular drop when the meadows are floated by a summer shower; yet every drop increases the inundation, and every hand adds to the happiness or misery of mankind.—*Dr. Johnson.*

XII. HIS DEPENDENCE UPON HIS CREATOR.

[3247] For the continuance of life a thousand provisions are made. If the vital actions of a man's frame were directed by his will, they are necessarily so minute and complicated that they would immediately fall into confusion. He cannot draw a breath without the exercise of sensibilities as well ordered as those of the eye or ear. A tracery of nervous cords unites many organs in sympathy, of which, if one filament were broken, pain and spasm and suffocation would ensue. The action of his heart, and the circulation of his blood, and all the vital functions, are governed through means and by laws which are not dependent on his will, and to which the powers of his mind are altogether inadequate. For, had they been under the influence of his will, a doubt, a moment's pause of irresolution, a forgetfulness of a single action at its appointed time, would have terminated his existence.

Now, when man sees that his vital operations could not be directed by reason, that they are constant, and far too important to be exposed to all the changes incident to his mind, and that they are given up to the direction of other sources of motion than the will, he acquires a full sense of his dependence. If man be fretful and wayward, and subject to inordinate passion, we perceive the benevolent design in withdrawing the vital motions from the influence of such capricious sources of action, so that they may neither be disturbed like his moral actions, nor lost in a moment of despair.

When man thus perceives that in respect to all these vital operations he is more helpless than the infant, and that his boasted reason can neither give them order nor protection, is not his insensibility to the giver of these secret endowments worse than ingratitude? In a rational creature, ignorance of his condition becomes a species of ingratitude; it dulls his sense of benefits, and hardens him into a temper of mind with which it is impossible to reason, and from which no improvement can be expected.—*Bell.*

XIII. THE REASONABLENESS OF SELF-KNOWLEDGE.

1 Viewed negatively.

[3248] Shall man, while he casts an inquisitive eye on everything around him, be incurious only about humanity? Shall the lord of the lower world busy himself in acquiring a knowledge of the properties, habits, and functions of the beasts which perish, while he is careless about the qualities of that superior mind which has elevated him to the rank of their master, and which betokens a dignity and a destination far beyond the limits of their nature? Shall he immerse himself in the contemplation of corporeal beings, and never once inquire into the operations of that finer spirit which actuates himself, and makes him to be what he is?—*Young.*

[3249] It is not sufficient to have read the Delphic inscription, "Know thyself!" We must fix our attention upon it, and set earnestly to work to examine our own selves; for it will be difficult for us to know anything if we know not ourselves.—*Xenophon, Mem.*

2 Viewed positively.

(1) *On account of the correlation between God and men.*

[3250] It is not only allowable but indispensable for us, beginning with facts as our data, to proceed to such conclusions from these facts as they themselves point out. We must travel, warily yet hopefully, from the known to the unknown, assured that this unknown is contained within things known, as certainly as the corn in the husk, the kernel in the shell, the rich fruit in the hard rind. But the things known which are the most immediately before us, and of which we are best assured, are the facts of our consciousness as *men*. These facts include in themselves intimations of a Somewhat whose existence can alone explain them, and whom we recognize as God. And then arises the inquiry, what correlation is there between God and men? So that we fall naturally into the course of thought prescribed to himself by Antoninus. Beginning with "things human" we rise thence to "things Divine," and end with "the connexion between the two." And thus we accomplish what St. Bernard prayed for, "May I gather myself in from things outward to things inward, and then ascend from things inward to things upward!"—*T. Griffith, Fundamentals or Bases of Belief.*

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DIVISION B.

MAN'S MATERIAL SIDE.

2

THE FIVE SENSES.

I. DEFINITION OF THE TERM.

[3251] Sense, in psychology, is employed ambiguously:—1. For the faculty of sensitive apprehension; 2. For its act; 3. For its organ.

II. THEIR DIVISIONS.

1 The senses of man, comprehending a wide range, devolve into five main divisions.

[3252] How many senses does man possess? The question is a difficult one to answer if we determine to be strictly scientific. Are we to settle it on physiological grounds by pointing to the external organs of sense, or are we to make the distinction rest on the nature of the external agencies, which act on the nerves, and through these on the mind? or, third, are we to discover psychological distinctions, and, grouping sensations which are in some measure correspondent, endeavour to settle the divisions and subdivisions under which they may be ranged. Connected with each of these methods there will be found certain difficulties which prevent them being regarded as altogether unobjectionable. For, first, as regards the physiological method: though we know with some certainty the position, and in part also the course of the nerves of special sense and of general sensibility, we cannot speak with much certainty of the portion of the brain in which their fibres are ultimately merged; and even if we knew this, we have still to discover whether there be any peculiarities in the histological constitution of the several cerebral lobes on which our different senses are dependent, and which may possibly help to account for the peculiarities in the sensations evolved.

Then again, when we attempt to classify the senses by a reference to the nature of the external agencies by which we are affected, we discover very soon that though the nerves of general sensibility raise in us a vast variety of very different sensations, depending more or less on the nature of the external objects brought into contact with them, these sensations depend still more on the particular way in which the external objects are made to act.

All difficulties considered, then, we see no advantage in denying the validity of the ancient doctrine, that whatever inlets to knowledge

insects and other animals may possess, man is endowed with his five senses; namely, with vision, hearing, taste, smell, and lastly, touch, or general sensibility.—*R. S. Wylie.*

III. ORDER OF THEIR ARRANGEMENT.

[3253] There are two principles of arrangement of the senses, each good for its own purpose; it being understood that the active or muscular sensibility is taken apart from, and prior to, sensation proper.

The first is to take them in the order of intellectual development. Some of the senses are evidently intellectual in a high degree, as sight and hearing, others are intellectual in a much smaller degree, as smell and taste.—*Alex. Bain.*

IV. ARRANGEMENT DICTATED BY THEIR GRADATION IN INTELLECTUALITY.

[3254] 1. Sensations of Organic Life; 2. Taste; 3. Smell; 4. Touch; 5. Hearing; 6. Sight.

The second principle of arrangement starts with touch, as the most simple in its mode of action, and the most diffused in its operation. Touch consists in mere mechanical pressure on a sensitive surface; this is the most simple and elementary of all stimuli. The other senses are regarded as specialized modifications of touch.

In hearing, the mode of action is touch or mechanical contact. In the remaining senses, the contact is accompanied with other forces. Taste and smell involve chemical change, as well as contact. The action of light on the eye is probably some species of molecular disturbance involving chemical action. This mode of viewing the order and dependence of the senses belongs more especially to the theory of the development of the organic system, which is made prominent in the psychology of Mr. Herbert Spencer. The arrangement might be variously expressed: it might be touch, hearing, sight, taste, smell, organic sensibility; or touch, hearing, taste, smell, organic sensibility, sight.—*Alex. Bain.*

V. THEIR IMPORTANCE.

1 With sensations and sense-perceptions man—physiologically considered—begins and ends his earthly existence.

[3255] The processes of sense-perception seem to most men to be the most familiar and

the best understood of all their intellectual acts. They introduce them to those sensible and material objects which are generally believed to be the most real of all existences. They minister pleasures and pains, and excite passions which take the strongest hold of man's nature. Their activity is more constant, unremitting, and energetic than is that of any other function. So long as man continues to exist in the present form and conditions of his being, he never ceases to perceive. Some of the senses are all the while in action. Sense-perceptions are present in his loftiest speculations and his most refined reasonings. They often force themselves upon the reluctant attention. The world of sense holds man to its realities in the most ethereal of his flights, and never ceases to be the dark or radiant background to the brightest picture of his fancy. Sensations visit man in sleep. They disturb or soothe his repose. They haunt him in his very dreams.—*Noah Porter.*

2 Without sensations and sense-perceptions we should be perfectly insulated.

[3256] It is desirable to keep clearly in the mind the precise relation of the senses to the origin, progress, and amount of our knowledge, and to possess, if possible, a correct understanding of their true value. Although a great part of man's knowledge relates to material things, he is so formed, and his constitution is so ordered, that he is wholly dependent for it on the senses. Deprive him of the ear, and all nature becomes voiceless and silent; deprive him of the eye, and the sun and moon withdraw their light, and the universe becomes darkened like sackcloth; deprive him of the sense of touch, and he is then entirely insulated, and as much cut off from all communication with others as if he were the only being in existence.—*Thomas C. Upham, Mental Philosophy.*

VI. THEIR PSYCHOLOGICAL ASPECT.

1 Distinction between sensation and emotion.

(1) *The former is the suffering of the soul while consciously connected with the organism, the latter, the spontaneous acting of the soul's independent energy.*

[3257] It is but a part of the truth which Reid utters, when he says: "This sensation [of smell] can be nothing else than it is felt to be. Its very essence consists in being felt; and when it is not felt, it is not. There is no difference between the sensation and the feeling of it; they are one and the same thing." "As to the sensations and feelings that are agreeable or disagreeable, they differ much, not only in degree, but in kind and dignity. Some belong to the animal part of our nature, and are common to us with the brutes; others belong to the rational and moral part. The first are more properly called *sensations*, the last, *feelings*" (Essays, "Intell. Powers," ii. c. 16).

Berkeley, "Theory of Vision," says to the

same effect: "The objects intromitted by sight would seem to him [a man born blind], as indeed they are, no other than a new set of thoughts or sensations, each whereof is as near to him as the perceptions of pain and pleasure, or the most inward passions of the soul." (Cf. Dugald Stewart, "Elements," &c., chaps. i. and v. p. ii. § 1; Dr. Thomas Brown, "Lectures," &c., 19-25; Prof. Thomas C. Upham, "Elements," &c., "Intellect," § 49.)

Reid certainly would not say that the pain, or the painful sensation, which is occasioned by a burn, a cut, or a blow, is precisely like the pain which is occasioned by the death of a friend, the loss of fortune, or the failure of a darling project. Both these classes of states, when not felt, have no existence; they both pertain to the soul, and to the soul only, as distinguished from the objects which occasion them. Both are alike subjective. Both are alike in being disagreeable, hence both are called painful. But one is experienced by the soul as connected with an organism, while the other is felt in the soul without reference to the sensorium at all. They are not merely unlike, as one painful sensation or one painful emotion is unlike another in subjective quality or intensity, but as a sensation is unlike an emotion, in that the one is felt by the soul as known by itself, to act and suffer as animating an extended portion of living matter, and the other is experienced by the soul in its capacity to act and suffer without conscious relation to matter at all.

This peculiar feature of sensation is made still more obvious by the difference discerned by the soul between the sensation itself as a pleasant or painful experience, and the effort of the soul to retain or reject it; in other words, by the manifest difference between the sensation proper and the consequent desire or aversion.

2 Distinction between the emotions, the perceptions, and the sensations.

(1) *The first are purely subjective and incorporeal, the second are the purely objective and corporeal, and the third, midway between the two, partake of attributes common to both.*

[3258] The organism is the field of apprehension, both to sensation proper and perception proper; but with this difference: that the former views it as of the *ego*, the latter as of the *non-ego*; that the one draws it within, the other shuts it out from, the sphere of self. As animated, as the subject of affections of which I am conscious, the organism belongs to me; and of these affections which I recognize as mine, sensation proper is the apprehension. As material, as the subject of extension, figure, divisibility, and so forth, the organism does not belong to me, the conscious unit; and of those properties, which I do not recognize as mine, perception proper is the apprehension.

It may appear, not a paradox merely, but a contradiction, to say that the organism is at once within and without the mind; is at once

subjective and objective; is at once *ego* and *non-ego*. But so it is, and so we must admit it to be, unless, on the one hand, as materialists, we identify mind with matter, or, on the other, as idealists, we identify matter with mind. The organism, as animated, as sentient, is necessarily ours; and its affections are only felt as affections of the indivisible *ego*. In this respect, and to this extent, our organs are not external to ourselves. But our organism is not merely a sentient subject, it is at the same time an extended, figured, divisible, in a word, a material, subject; and the same sensations which are reduced to unity in the indivisibility of consciousness are, in the divisible organism, recognized as plural and reciprocally external, and, therefore, as extended, figured, and divided. Such is the fact: but how the immaterial can be united with matter, how the unextended can apprehend extension, how the indivisible can measure the divided,—this is the mystery of mysteries to man" (Sir William Hamilton, "Works of Reid," Note D* 18 and foot-note, p. 880. Cf. 35, 38, 39. Cf. J. Müller, "H-B. d. Physiol. d. Menschen, B. V.")

The philosophers of the English and French schools have almost universally considered sensation as a phenomenon exclusively spiritual and subjective. Even Hamilton lays down the unqualified position, that sensation and perception are distinguished as feeling and knowledge. Most of them are by a logical necessity forced to distinguish perception from sensation, as being the apprehension of the objective cause or occasion of this subjective experience. They reason thus in the disjunctive method. Sensation must either be a phenomenon purely spiritual and subjective, or purely material and objective. It cannot be the last, because that would make it one with perception. It must therefore be the former. This conclusion was accepted with all the inconveniences and embarrassments which are familiar to the student who is versed in the history of the various theories of perception.

Those who reasoned in this way did not notice, that from their assumed premise another conclusion equally embarrassing might be derived, *e.g.*, there can be but two classes of mental states—the simply and purely subjective, and the simply objective. Sensations and emotions can neither belong to the last. Therefore both must belong to the first, or emotions and sensations are in their essential features properly classed together. This conclusion is contradicted by the conscious experience of every one. The only way to escape it, is to deny the original premise, and instead of the dichotomy or twofold division, to substitute another in its place which shall include a threefold possibility, *viz.*, there are three classes of psychological phenomena possible—the purely subjective or incorporeal, the purely objective and corporeal, and a third, midway between the two, partaking of attributes common to both. These three are the emotions, the perceptions, and the sensations.—*Noah Porter.*

[3259] The soul hath five gates through which she holdeth par lance with the outer world. And correspondent with these outer gates from the sensible world in space, we seemeth, are as many inner gates into the inner, invisible world of thought and time; which inner gates open simultaneously with the outer, by the same spring.—*Schönberg Colla Series.*

[3260] The five senses and sensation generally are the viaduct between the outward and the inward, the organism and the *ego*, matter and the mind; and perception and inference are the mind's act passing through this viaduct.—*C. N.*

3 Sense-perceptions are carefully to be distinguished from mental processes thereon, or associated therewith.

[3261] We select an orange, and inquire first what acts of knowledge, in respect to it, are not acts of perception; and second, what knowledge is properly ascribed to this power as its proper origin and source. We shall then be prepared to consider how this power can be defined, and what are the elements with which it can be resolved.

We first look at the orange, and immediately supply the half which we do not see—the portion of the sphere which is hidden. We know, or believe, the orange to be spherical. The part which we supply we do not perceive by the eye of the body; we only image it to the "mind's eye." If we close the eyes, we can with the eye of the mind picture and discern the yellow orange; but the orange which we know in this way we do not perceive. We may imagine the colour to be changed, and make it green, or blue, to the mental vision. We can change its form even, and make it elliptical; we can enlarge or contract its dimensions, without changing its form. All these are acts of imagination or representation, but not acts of perception.

We can separate its form, as spherical, from all material reality, and can construct the abstract or mathematical sphere for the mind to consider and analyze. We can reflect on its properties and its relations to the circle, by the revolution of which it is conceived to be produced. The discernment of the mathematical forms, properties, and relations, which may be applied to the orange, is not perception.

We know, or believe, that the orange has sensible qualities, as of taste, colour, feeling, smell, and that all these are inherent in or belong to the object which we call their substance. The knowledge of the orange, as substance and qualities, is not necessarily involved in perception.

We observe that other objects possess qualities like some of those which belong to the orange—that some are yellow, others are round, &c.—and are therefore properly classed with it and receive a common appellation. But classification and naming are not perception.

We can know that this fruit has been produced by the powers and under the laws which

are appropriate to vegetable life; or, in other words, that it is an effect of certain agencies which we can satisfactorily determine. Knowledge of this sort is not essential to perception.

We can know, by reasoning, that it will produce certain effects if eaten, or used in illness; but this we do not know by simple perception.

We can go still further, and know, or certainly believe, that it is adapted to and was designed for certain uses or ends; that it exists or was produced with reference to these ends—as to minister comfort and afford nutriment to man. The knowledge of designs and uses is not necessarily present in the simplest forms of perception.—*Noah Porter.*

4 Sense-perceptions, however, furnish occasion for mental process.

(1) *As to knowledge of sense-objects directly acquired.*

[3262] Let us try the senses upon the orange, one by one; and first the sense of smell, suspending the action of every other. We perceive a grateful odour, and that is all we know of the orange by this means. Should or could we remain in this supposed condition, this is all that we should ever know of it.

We open the ear, and the orange falls, or is struck. We hear the sound from the fall, or the stroke, and this is all that we know by the ear.

We taste the orange. At once two kinds of knowledge are given, as two senses awake to action—the senses of taste and of touch. For the tongue is as truly an organ of touch as it is of taste. But if we could separate the touch from the taste, we should perceive the flavour only.

We grasp it with the hand, first lightly, so as only to be aware of its presence, then with greater pressure, so as to encounter resistance. We pass the hand over the surface, and perceive that it is smooth or rough. We come to its limits; for the hand is in contact with another something. This object can be separated from the orange. It can by the hand be brought near or removed from it. Through the hand we can perceive the object as impinging and resisting, as smooth or rough, as having extension and form.

Last of all, we open the eye. A surface of colour presents itself, separated from other shaded and coloured surfaces by an encircling ring. The colour is shaded by the most delicate transitions, deepening here, almost vanishing there. As the orange is near or remote, the limiting or bounding circle widens or is contracted, and the colours are feeble or bright. The eye gives coloured extension, form, motion, and relative size. Were we all eye we should perceive nothing more.

In connection with the use of these organs, we perceive or are aware of certain changing affections that attend upon the varying condition of the muscles that direct or move the sense-organs. We know the muscles as tense

and as relaxed. We apprehend the affection that belongs to the grasp that is firm and that which is relaxed; the feeling that attends the stretching forth and the withdrawal of the hand. Certain vital and muscular affections are known in connection with the sense-perceptions.

The various knowledges, or perceptions, obtained by these several means, we combine into one separate and single object, occupying a limited portion of space. The process of perception is not complete till we have attained the knowledge of single objects, made up by the mind of separate parts, corresponding to the several senses, and having definite relations of form and magnitude. Such an object we call a material thing. When we have gained such a knowledge of the object as enables us to recall and otherwise use it as a mental representation or object, we have completed all that is essential to the process. In other words, we perceive objects when we can retain and revive representations or images of them as separate things or wholes.—*Ibid.*

(2) *As to knowledge of sense-objects indirectly acquired.*

[3263] We make the knowledge received by one sense a substitute for that which we might receive by another. Thus, by the colour of the orange we know its taste; by its appearance to the eye, its feeling to the hand—whether it is hard or soft, whether it is green or ripe. We know an object to be near, by the distinctness or sharpness of its outline and the vividness of its colour. We know it is remote by the dimness of the line and the dulness of the colour. We determine its distance by its size, and its size by its distance. Knowledge obtained by such processes is called acquired perception. The knowledge of sense-objects, under the relations of substance and qualities, involves the applications of still higher relations and powers of the intellect.—*Noah Porter.*

[This so-called indirect knowledge is from the law of association of ideas.—*B. G.*]

[3264] All sensations of external, terrestrial, material subjects are received by, and conveyed to, the mind through the senses. But it does not follow from hence that ideas which are not of this nature, should be so produced.—*Geo. Harris.*

VII. THEIR RESPECTIVE LIMITS.

I Distinct spheres independent of each other.

[3265] The senses cannot perceive any thing but their own respective objects, which are all matter diversely put together, modified, and agitated so as each of them may move and affect its proper sense, or that part of our bodies which is fitted for it, by being so composed and ordered, that it is apt to be affected with such particular impressions as are made upon it, and no other. And hence it is that no sensible object can be perceived by any other than its own proper sense; we can no more see a sound

or hear a colour, than as if there was no such thing in nature.—*Rp. Beveridge*, 1638-1708.

[3266] Each several sense has its own proper world of existence; these respectively having no interference with one another. The world of sound has no existence for the eye. The ample scene of form and colour is a nullity for the ear. Without the particular sense itself, no power of susceptibility of the intellect could supply any conception whatever, of what is conferred by the possession of any one of the senses.—*B. Dockray*.

VIII. THEIR POWERS.

[3267] Man has been called a microcosm. He is so wonderfully made, that the whole creation comes under the observation of some of his senses. His eye, by means of light, can discover the form, the surface of all objects. The ear takes in all sounds. The nose perceives all vapours and smells. The palate tastes all sorts of fluids. All sorts of solids come under the sense of feeling, which is in every part of the body, for the benefit and preservation of the whole. Thus every object in the universe is fitted to act upon some of the senses, and was intended by the Creator to excite some spiritual idea.—*W. Romaine*, 1714-1795.

[3268] The value of our senses as inlets of knowledge, is perhaps best evinced by considering how destitute we are of information on those subjects where our senses, from their nature and constitution, are unable to serve us. Thus, as regards spirits, and our own souls, which are the really essential part of our being, we are wholly ignorant of their nature.—*Geo. Harris*.

[We do not know our souls or ourselves through our senses, but by consciousness and reflection.—*B. G.*]

IX. RELATION OF THE HIGHER TO THE LOWER SENSES.

1 The intellectual superiority of the higher senses shows itself in the domain of mind.

[3269] Our intellectual or ideal trains, the materials of thought and knowledge, are made up most of all of ideas of sight, next of ideas of hearing, to a less degree of ideas of touch or skin contact, and, least of all, of ideas of stomach and lung sensations or other organic states. The trains of the scientific man, of the man of business, and even of the handicraft worker, are almost entirely made up of ideas of sight and of hearing (with active or muscular ideas). Our understanding of the order of nature, our very notion of the material universe, is a vast and complex scheme of ideas of sight.—*Alexander Bain*.

[The order of nature is an inference, not a sensation, and belongs to man's mind, not to animal senses.]

2 The intellectual superiority of the higher senses shows itself in the domain of feeling.

(1) It is connected with the remembrance or ideal of pleasures and pain.

[3270] The pleasures of digestion are weakly and ineffectively remembered, in the absence of the actuality. The pleasures of smell are remembered better. The pleasures and pains of hearing and sight are remembered best of any. This gives them a higher value in life; the addition made to the actual, by the ideal, is, in their case, the greatest of all. They are said, for this among other reasons, to be more refined.—*Alex. Bain*.

[3271] The organic sensations are less connected with the operations of the intellect. Many of the least intellectual sensations are remarkably intense, as pleasure and pain; perhaps more so than the intellectually higher class. The organic pains are more unendurable than the worst pains of hearing or of sight, unless these are assimilated to the other class, by injury of the organs.—*Ibid*.

3

SEEING.

I. THE SUPERIORITY OF THE EYES TO THE OTHER SENSES.

1 On account of the unobtrusive delicacy of its sensation.

[3272] The sensations of the eye do not occupy the attention and detain it from the object itself and its relations. The force and tension of the soul's activity are given to these. Vision is capable of far finer discriminations than touch. A hair of the diameter of 1/1002 of an inch can be distinctly seen.—*Geo. Harris*.

2 On account of the swiftness of its operation.

[3273] It can place data at the service of the intellect as quickly as the intellect can use them, however rapid may be its movements. By its swift and wide-reaching motions it can imitate the slower and limited motions of the hand, drawing outlines, constructing figures, measuring distances, combining groups and elements, with surprising rapidity and truth. The cultivated eye sweeps across a landscape, and in an instant the mind computes the size and distance of its principal objects, and unites them together within a framework of mathematical relations. The minuteness of the observed distinctions, the vividness of the contrasts, the cheerfulness of the colours, the stimulus of the light, the sharpness of the outlines, enable the mind to hold fast its perceptions, to recall them vividly and at will, and to employ them for science, art, or practical life. The eye has always ranked

as the noblest of the senses; and many of the words which describe the actions of the pure intellect, as to *see*, to *perceive*, to *discern*, are taken apparently from this sense, though perhaps all are finally to be traced to the sense of touch. —*Ibid.*

[3274] The eye owes its place as queen of the senses mainly to the fact that its empire is far wider than those ruled over by its sisters. The ear is fabled to hear the music of the spheres, but in reality is limited in space to those sounds which the earth and its atmosphere yield, and in time to the passing moment. The starry abysses for it are silent; and the past and the future are equally dumb. The nostril, the tongue, and the hand are similarly bounded, perhaps even more so; but the eye so triumphs, that it traverses in a moment the boundless ocean which stretches beyond our atmosphere, and takes home to itself stars which are millions of miles away; and so far is it from being fatigued by its flight, that, as the Wise King said, "it is not satisfied with seeing." Our only physical conception of limitless infinity is derived from the longing of the eye to see farther than the furthest star. It is most natural, then, that the eye which can thus triumph over space and time should hold the place of honour among the senses.—*George Wilson.*

3 On account of its soul-quickenning power.

[3275] Ideas derived from sight, compared with those from the other senses, are more numerous, definite, and permanent; and afford far more perfect analogies for all the purposes of thought. It is by the sight alone that we converse with the great scene of nature as a whole. The objects of our other senses present themselves but occasionally; those of the sight pre-eminently conduce to the continuous perception of existence. The visual world which attends to the presence of light, and by which we are surrounded, is felt almost as if identical with our internal self-consciousness. The camera obscura is explained by stating its resemblance to the structure of the eye. But if we attempt the contrary process of observation, and consider in how many respects the eye is more than the camera obscura, its functions and endowments in their aggregate are felt to be beyond the power, not of language only, but of imagination, to define, analyze, or embrace them. This camera obscura of nature's formation is a magic cave of living visions, conversing with the inmost powers of the intellect. What a presence of consciousness is there within that darkening recess, within the hush of that darkening veil, the fringed borders of the eyelid! Can any resources of analysis explain the wondrous change which supervenes, throughout the circuit of its interior concave, when the transition from sleeping to waking life re-invests the eye with the integrity of its powers? —*B. Dockray.*

II. THE SUPERIORITY OF THE EYE IN MAN AS DISTINCT FROM THAT IN LOWER ANIMALS.

I As regards both use and beauty.

[3276] It is one of the prerogatives of man to have eyes. Many living creatures have none. The eyes which others—for example, the starfishes—have, are mere sensitive points, dimly conscious of light and darkness, but not perceiving colours, or distinguishing forms. The eyes of flies are hard, horny lanterns, which cannot be moved about like our restless eyes, but look always in the same direction; while spiders, having many more things to look after than one pair of such lanterns will suffice for, have eyes stuck all over their heads, and can watch a trapped gnat with one eye, and peer through a hole in their webs with another. We are much better provided for than any of these creatures, although we have but two small orbs to see with. Think, first, how beautiful the human eye is, excelling in beauty the eye of every creature. The eyes of many of the lower animals are doubtless very beautiful. You must have admired the bold, fierce, bright eye of the eagle, the large gentle brown eye of the ox, the treacherous green eye of the cat, waxing and waning like the moon, as the sun shines upon it or deserts it; the pert eye of the sparrow, the sly eye of the fox, the peering little bead of black enamel in the mouse's head, the gem-like eye which redeems the toad from ugliness, and the intelligent and affectionate expression which looks out from the human-like eye of the horse and the dog. There are these and the eyes of many other animals full of beauty; there are none indeed which are not beautiful; but there is a glory which excellet in the eye of man.—*George Wilson.*

[3277] Man is certainly better off, as regards the sense of sight, than a large majority of animals. Instead of being placed upon different sides of his head, looking in opposite directions, and receiving two images which cannot possibly be alike, his eyes are directed forwards, and regard similar objects, by which means the impression is doubled. The sense of sight thus brings to his conceptions a complete image of what surrounds him; it is his most useful sense, the more so when it is guided in its application by a clear intellect.—*Louis Figuier.*

III. ITS WONDROUS MECHANISM AND VALUE.

[3278] In the providence of God the apple of the eye is defended with peculiar care and transcendent skill. Those who have studied the formation of the pupil itself, will tell you with how many coats the retina is preserved. Then the commonest observer knows how the eyebrows, the eyelashes, and the eyelids are formed as outworks, fences, and barricades, to protect the pupil of the eye, which is thus made to dwell securely like a citizen within the entrench-

3278—3284]

ments of a fortified town. God has bestowed extraordinary pains upon all that concerns the eye; being one of the tenderest organs of the physical frame. He has used many devices that it should be well preserved, notwithstanding its exceeding sensitiveness. Nor is it merely sheltered in its own fastness, but sentries keep ward lest it should be exposed to peril. Whenever it is threatened with even the appearance of danger no time is lost in consultation with yourself, but with agility so brisk that it seems almost involuntary, the arm is lifted up and the hand is raised to screen it from harm or to resist attack. If you are about to stumble, you naturally put out your hands to save your eyes. Instinct seems to teach you at once the value of eyesight, and your whole strength is put forth to preserve it. In fact, all the members of the body may be regarded as a patrol for the wardship of the eye; and all the incorporated powers of manhood are in constant vigilance to guard and protect that precious orb. Admiring then this beautiful arrangement to conserve the delicate organ of vision, we may pray, "Lord, keep thou me as the apple of the eye."—*C. H. Spurgeon.*

[3279] Behind this ever-clean window, and at some distance from it, hangs that beautiful circular curtain which forms the coloured part of the eye, and in the centre of which is the pupil. It is named the iris, which is only another name for the rainbow; for though we speak of eyes as simply blue, or grey, or black, because they have one prevailing tint, we cannot fail to notice that the ring of the eye is always variously mottled, and flecked or streaked with colours as the rainbow is. This rainbow curtain, or iris, answers the same purpose which a Venetian blind does. Like it, it can be opened and closed at intervals, and like it, it never is closed altogether; but it is a far more wonderful piece of mechanism than a Venetian blind, and it opens and closes in a different way.

There is nothing this iris so much resembles, both in shape and in mode of action, as that much-loved flower, the daisy. The name signifies literally "day's-eye:" the flower which opens its eye to the day, or when the day dawns—*George Wilson.*

IV. THE VARIED NATURE AND POWER OF ITS FUNCTIONS.

1 As regards its comprehensive sympathy with the other senses.

[3280] When we gaze into the faces of those we love, it is their eyes we look at when we are near them, and recall when we are far away. The face is a blank without the eye; and the eye seems to concentrate every feature in itself. It is the eye that smiles, not the lips; it is the eye that listens, not the ear; it that frowns, not the brow; it that mourns, not the voice. Every sense and every faculty seems to flow towards it, and find expression through it, nay, to be lost in it; for all must at times have felt as if the eye of another was not his, but he; as if it had

not merely life, but also a personality of its own; as if it was not only a living thing, but also a thinking being.—*Ibid.*

[3281] Some aver that all supposed changes of expression in the eye are really in the face.—*B. G.*

V. ITS DEPENDENT ACTION.

1 The proper exercise of its function dependent on cosmical agency.

[3282] The sense of vision is dependent on rhythmical movements exerted by the sun on an elastic medium which pervades the farthest bounds of the physical creation. How much does it fill us with wonder when we realize that a mighty agency of this kind, which is the chief source which regulates the purely mechanical forces at work in the world, should at the same time be found to be so contrived and constituted as to act both pleasantly and dexterously on the most perfect and the most delicate organ of the body! And yet so it is; the action and efficiency of the eye are dependent on the play of this mighty cosmical agent, whose velocity and power almost transcend our powers of calculation. Have we in this and in similar arrangements any evidence of design existing in the world? This is the question of supposed difficulty.—*R. S. Wylie.*

VI. ITS ACQUIRED PERCEPTIONS.

1 The judgment of distance by size.

[3283] If we know the real magnitude of an object, we judge how far distant it is by means of its apparent magnitude. If we hold any familiar object, as a globe two feet in diameter, near the eye, and then remove it slowly, it will dwindle away first to an inconsiderable ball, and then to a mere speck. If we know its real size, by its apparent magnitude we judge how far it is actually removed. So true is this, that from a magnitude that is falsely assumed, we mistake as to the real distance, and are as confident and as prompt in our mistaken perception as though the data and the inference were both correct. Let a person look over the coping of a wall, or the ridge of an intervening building, and see only the spire of a miniature church—say of a bird-house—and believe it to be attached to a real church, and he will at once see it as a very distant spire. Or let him, under like circumstances, view a toy coach with all its appointments, and believe it to be a coach of ordinary size, and he will at once project it as far away as the diminished magnitude requires. In pure outline drawing, when no accessions of shading are added—as, for example, in the so-called etchings of Retzsch—distance is represented in part by diminished magnitude.—*Waxill Porter.*

2 The judgment of distance by colour.

[3284] If the magnitude is unknown, or not considered, we judge of distance by means of

the intensity of the colour, the sharpness of the outline, and the clearness or confusion of the distinguishable parts. For example, should we view, through a tube, several trees of the same species, as the elm, the maple, or the oak, removed at different distances from each other, the nearest would be known by its brighter green, its more sharply defined outline, and its more clearly distinguished leaves and branches. By these circumstances, designated technically as "atmosphere," painters produce the effect of nearness or distance, with accessories of relative magnitude and of more or fewer intervening objects.—*Ibid.*

3 The judgment of magnitude by distance.

[3285] We judge of magnitude by the assumed distance. When we have a full and distinct impression of the distance of objects, we see—*i.e.*, perceive—them in full size. We every day see men and other objects at long distances greatly diminished and dwarfed, and yet we do not perceive or judge them to be smaller than they really are. A lofty building viewed at a very great distance, or a tall ship far off at sea, will even seem loftier than when viewed from a position very near, from which the beholder looks upward without distance and other aids by which to judge of their height. The most impressive judgments of the height of the loftiest mountains and edifices are gained by seeing them at a great distance over an intervening plain.—*Ibid.*

4 The judgment of size by comparison.

[3286] We judge also of the size of objects by comparing them with other objects which are or seem to be at equal distance from ourselves. If the size or distance of our standard of comparison is incorrectly taken we misjudge altogether. Dr. Abercrombie ("Intellectual Powers") tells us that on going up Ludgate Hill toward the great door of St. Paul's, which was open, he took several persons who were standing under the opening to be children, whom he found, on coming up to them, to be full-grown men. The reason was, that he assumed the height of the door to be less than it really was, and by this false standard he misjudged the size of the persons who stood under it.—*Ibid.*

[3287] Our judgments of distance vary according as there are more or fewer intermediate objects. Objects seen across the land seem further than objects at the same distance seen across the water. A given expanse of the sea is greatly enlarged to the eye when a score or two of vessels are anchored at different distances along its surface. A level meadow or prairie, with copses, trees, and dwellings interspersed, seems far more extended than without them. A salt marsh, when dotted with hay-stacks, seems wider than at the season when they are removed.—*Ibid.*

[3288] Intermediate objects, by affecting our judgments of distance, affect our judgments of

size. The sun and moon appear larger when near the horizon than when toward the zenith. Through the influence of intervening objects and the dimming influence of the atmosphere, they are removed to a greater distance, and then judged to be larger. The sky itself, for this reason, is not the half of a sphere but a section, of which the height is shorter than the base. The moon, rising from behind a wood, is greatly enlarged, because its disc is divided into several portions by the trunks or branches of the trees, by which its apparent size is measured. It is thus brought nearer than is usual, and then compared with familiar standards of size. The effect is heightened by the glare from the reflected light, which causes trees and moon to be blended into a common impression and to stand in the same plane.—*Ibid.*

VII. THE EFFECT OF LIGHT UPON THE ORGAN OF SIGHT AND THE BODY GENERALLY.

1 Introductory remarks upon varieties of light.

[3289] As the light that reaches us is nearly all reflected light from the surfaces above us, the sky, the landscape, the walls of buildings, &c., there are many varieties of it, and many different effects on the internal sensibility. There is this peculiarity, however, in the time of sunshine, that a large portion of the sun's unaltered rays reach the eye by reflection, so that we have predominating the sensation proper to sunlight.—*Alex. Baird.*

[3290] Next in character to the original ray and its mirrored reflection, is the radiance of strong white surfaces, as the clouds, the sea-foam, white walls, chalk cliffs, white dresses, &c. This gives us very much the sensation of light, but in less intense form; indeed, the richness of these surfaces consists in reflecting abundantly the solar ray when abundantly receiving it. The course of the day and of the year gives us all degrees of illumination, from outer darkness to the radiance of midsummer noon.—*Ibid.*

2 In regard to sunlight.

(1) It affords physical pleasure.

[3291] The physical influence of light, although able to excite a first class sensation in point of power, is yet so gentle that we can endure it far longer than we can any other sensuous influence of similar efficacy. The influence of the solar ray is evidently favourable to the animal functions—the respiration or digestion, &c.—probably through both physical and mental causes; at any rate, the feeling engendered is freshening and cheering, and can often suffice to support the frame of mind against the depressing organic influences.—*Ibid.*

(2) It affords mental pleasure.

[3292] Light is eminently a source of pleasure, which arises in degree, with certain limits, in

proportion to the abundance of the luminous emanation. In clear, strong sunshine, filling the entire breadth of the eye, and freshly encountered, there is a massive, powerful influence of pleasurable elation, acutely felt. The effect is sufficiently intense, massive, and keen to make a predominating or engrossing emotion, like alimentation, warmth, or the other powerful forms of organic and muscular feeling.—*Ibid.*

3 In regard to artificial light.

(1) *It affords pleasure only in a lesser degree.*

[3293] It is worth while here to remark on the artificial lights; their light being different from the solar. A fire, or a lamp, is so much weaker than the sun's face, that we can gaze upon them directly for hours together. We have, then, what I might term a pungent, luminous sensation, more intense, concentrated, and coarse than the diffused radiance of daylight. When the eyes are feeble this is an unsafe luxury. There is an apparently involuntary attraction of the eye towards the flame of a candle; the real fact is that we involuntarily turn to it to drink in a strong sensation. The flickering blaze of the hearth, the furnace glare, the bonfire illumination, are all lights exciting as the cause of strong luminous sensations. I call these effects coarse and pungent because of the inferiority of the terrestrial lights to the solar ray in delicacy and in balanced mixture, as well as the obvious difference of sensation. Nevertheless, our experience of a brilliantly lighted room exemplifies strikingly the pleasurable and exciting influence of a copious illumination.—*Ibid.*

VIII. SIGHT IN RELATION TO COLOUR.

1 Colour is a quality of bodies and not a sensation of the mind.

(1) *Colour of object itself does not change.*

[3294] By colour, all men who have been tutored by modern philosophy understand not a sensation of the mind, which can have no existence when it is not perceived, but a quality or modification of bodies, which continues to be the same whether it is seen or not. The scarlet rose which is before me is still a scarlet rose when I shut my eyes, and was so at midnight when no eye saw it. The colour remains when the appearances ceases; it remains the same when the appearance changes. For when I view this scarlet rose through a pair of green spectacles the appearance is changed, but I do not conceive the colour of the rose changed. To a person in the jaundice it has still another appearance; but he is easily convinced that the change is in his eye, and not in the colour of the object. Every different degree of light makes it have a different appearance, and total darkness takes away all appearance, but makes not the least change in the colour of the body. We may, by a variety of optical experiments, change the appearance of figure and magnitude in a body, as well as that of colour; we may

make one body to appear to be ten. But all men believe, that as a magnifying glass does not really produce ten guineas out of one, so neither does a coloured glass change the real colour of the object seen through it when it changes the appearance of that colour. Though it is feasible to believe that those who have been blind from birth can have no conception of colours, yet it would be wrong to infer from this that the perception of colour is a consequence of sight, for it is usual for persons with the most perfect vision to be incapable of distinguishing light from dark colours. The fact clearly demonstrates that colour is perceived, not by the eye, but through the eye—just as distant objects are seen, not by the telescope, but through it—and therefore that the perception of colour is the function of an internal faculty, having the eye but for its medium. The faculty gives merely the perception of colour. To perceive what may be harmonious in the arrangement of colours will depend upon the fancy, which will be found as variable as the wind even in the same individual.—*A. L. Vago.*

(2) *The appearance of colour may be varied to the eye through several causes.*

[3295] The common language of mankind shows evidently that we ought to distinguish between the colour of a body, which is conceived to be a fixed and permanent quality in the body, and the appearance of that colour to the eye, which may be varied a thousand ways by a variation of the light, of the medium, or of the eye itself. The permanent colour of the body is the cause which, by the mediation of various kinds or degrees of light, and of various transparent bodies interposed, produce all this variety of appearances.—*Keid, On the Mind.*

[3296] Colour is that portion of light which is reflected from any object; and depends first on the presence of light, second on the texture of the object or its surface. The colour displayed to the eye is that part of light which is not absorbed by the object.—*B. G.*

2 Colour produces a pungent effect upon the eye and a corresponding influence on the soul.

[3297] The effect of colour is distinct from the effects of light and shade, or of pure whiteness and the mixtures of this with black. I am disposed to use the term "pungency" to express this difference. The optic nerve would seem to be more powerfully irritated or inflamed by colour than by whiteness, but also it may be more readily fatigued.—*Alex. Bain.*

[3298] Of all colours, red is the most pungent and exciting. In the midst of other tints this intoxicates the eye, and satiates the appetite for luminous effect. Red is the colour of state, glitter, and display—avoided by a taste for sobriety and retirement. This colour does not greatly abound in nature, and is therefore sought

out by art. The discovery of the scarlet and purple dyes was the introduction of a new pleasure.—*Ibid.*

[3299] Green is much less pungent than red, but is nevertheless an effective and stimulating colour. The eye fatigued either with white sunshine, or with the pungent colours, finds repose in green; hence the character of freshness belonging to this colour.—*Ibid.*

[3300] Yellow is probably next to red in intensity of stimulus, after which would come blue. There is a general belief that of these four prominent colours green is the one that can be longest endured without fatigue.—*Ibid.*

[3301] The mild blue of the sky may be as little fatiguing, but is certainly less exciting than the first bloom of spring vegetation. The effect of red upon the bull and other animals is probably a proof of its fiery and exciting character.—*Ibid.*

[3302] Sir Charles Bell, in his "Bridgewater Treatise," observes that the eye does not naturally dwell long upon one object, but keeps involuntarily shifting from point to point. This constant searching motion is essential to clear vision; it not only brings the image of the different objects successively upon the more sensitive portion of the retina which lies in the axis of the eye, thus enabling us to examine the details distinctly, and ascertain their shapes, sizes, and positions, but it also serves the important purpose of preventing any one colour from resting too long on one point of the retina, and producing the disturbing effects which we have been alluding to. Bright colours are thus prevented from fatiguing the eye and exciting spectral representations; the irradiation of sensation is also avoided, and widely diffused colours are prevented from overpowering minutiae in the landscape which it is desirable to retain.—*R. S. Wylie.*

3 The elements of white held apart give us the maximum of pleasure with the minimum of fatigue.

[3303] It has been believed, since the time of Sir Isaac Newton, that white light is not a simple but a complex effect; for by mixing colours together, in certain proportions, whiteness will be produced. Red, yellow, and blue are supposed to be the primitive or elementary colours; out of these any other colour can be formed, and by combining them in certain proportions, colour can be made to disappear in favour of white light. This fact is the physical foundation of harmony of colouring. When different tints occur together, as in a picture, the total effect is most pleasing when they are in the proportions requisite for producing whiteness. Two colours harmonize, if one is a primitive colour and the other a certain mixture of the two remaining colours; thus red harmonizes with green (formed out of yellow and

blue), yellow harmonizes with violet (red and blue). The eye excited by one of these colours desiderates and feels refreshed by the other. When the white ray is thus resolved into two colours, they are termed complementary colours; such are red and green, blue and orange, yellow and violet.—*Alex. Bain.*

[3304] These complementary colours are to one another like light and shade, they enable the eye to support a greater amount of coloured effect. And to eyes sensitive to harmony and balance of colour, they are more exciting and pleasing than the mere combination of sun and shadow. The sensation resulting from well-harmonized colour is more sweet and exquisite than the feeling of a single unbalanced effect, as red, blue, or orange; it is an example of the emotion we term "the beautiful." Combinations that leave out one of the primary elements are called discordant, as yellow with red, yellow with blue, or blue with red; we have then the effect of a single unbalanced colour. Whiteness being the balanced sensibility of the retina—the mutual destruction by the colours of one another's pungency.—*Ibid.*

[3305] When a coloured body is presented, there is a certain apparition to the eye, or to the mind, which we call the appearance of colour. Mr. Locke calls it an idea; and indeed it may be called so with the greatest propriety. This idea can have no existence but when it is perceived. It is a kind of thought, and can only be the act of a percipient or thinking being. The idea which we have called the appearance of colour, suggests the conception and belief of some unknown quality in the body which occasions the idea; and it is to this quality and not to the idea that we give the name of colour. The various colours, although in their nature equally unknown, are easily distinguished when we think or speak of them, by being associated with the ideas which they excite. As we grow up, the mind acquires a habit of passing so rapidly from the ideas of sight to the external things suggested by them, that the ideas are not in the least attended to, nor have they names given them in common language. When we think or speak of any particular colour, however simply the notion may seem to be which is presented to the imagination, it is really in some sort compounded. It involves an unknown cause and a known effect. The name of colour belongs indeed to the cause only and not to the effect. But as the cause is unknown, we can form no distinct conception of it but by its relation to the known effect. And the *efore* both go together in the imagination, and are so closely united that they are mistaken for one simple object of thought. When I would conceive those colours of bodies which we call scarlet and blue, if I conceived them only as unknown qualities, I could conceive no distinction between the one and the other. I must, therefore, for the sake of distinction, join to each

of them, in my imagination, some effect or some relation that is peculiar. And the most obvious distinction is the appearance which one and the other makes to the eye. Hence the appearance is in the imagination so closely united with the quality called a scarlet colour, that they are apt to be mistaken for one and the same thing, although they are in reality so different and so unlike, that one is an idea in the mind, the other is a quality of the body.—*Reid, On the Mind.*

IX. DIGNITY OF THE SENSE OF SIGHT.

I The sense of sight is the highest bodily privilege and the purest physical pleasure which man has derived from God.

(1) *The value of this possession best recognized in the contemplation of its deprivation or loss.*

[3306] The author of the book of Ecclesiastes has told us "that the light is sweet, that it is a pleasant thing for the eyes to behold the sun." To see that wandering fire, after he has finished his journey through the nations, coming back to his eastern heavens, the mountains painted with light, the floating splendour of the sea, the earth waking from deep slumber, the day flowing down the sides of the hills till it reaches the secret valleys, the little insect recalled to life, the bird trying her wings, man going forth to his labour; each created being moving, thinking, acting, contriving, according to the scheme and compass of its nature, by force, by cunning, by reason, by necessity. Is it possible to joy in this animated scene, and feel no pity for the sons of darkness? for the eyes that will never see light? for the poor clouded in everlasting gloom? If you ask me why they are miserable and dejected, I turn you to the plentiful valleys; to the fields now bringing forth their increase; to the freshness and the flowers of the earth; to the endless variety of its colours; to the grace, the symmetry, the shape of all it cherishes and all it bears; these you have forgotten, because you have always enjoyed them: but these are the means by which God Almighty makes man what he is—cheerful, lively, erect, full of enterprise, mutable, glancing from heaven to earth, prone to labour and to act. Why was not the earth left without form and void? Why was not darkness suffered to remain on the face of the deep? Why did God place lights in the firmament, for days, for seasons, for signs, and for years? That He might make man the happiest of created beings; that He might give to this His favourite creation a wider scope, a more permanent duration, a richer diversity of joy. This is the reason why the blind are miserable and dejected—because their soul is mutilated, and dismembered of its best sense—because they are a laughter and a ruin, and the boys of the street mock at their stumbling feet.—*Sydney Smith.*

[3307] I shall never forget the morning when, after I had gone through several operations for the restoration of my sight, the oculist placed

his hands upon my shoulder and said to me, "My dear fellow, I have done all that I can; you are hopelessly blind for life." The announcement unmanned me at once, and I burst into tears and wept like a child. I thought of the loved ones whom I should not see again, and the beauties of God's creation which I should never gaze upon again, and the congregation that were anxiously waiting my return, and whom I should see no more till I met them in heaven. But I did not weep long. I at once retired into solitude, and there upon my knees asked for strength to bear the trial, and that God might be honoured; and I felt that if God would be pleased to make me more useful in glorifying His Name, and in benefitting my fellow-men, I would willingly lay my sight upon the altar as a sacrifice for ever. God gave me strength, and I rose from my knees bright and comparatively happy, and from that day to the present I have been able to maintain a quiet calm, and acquiesce in the Divine will.

X. LIMITATIONS OF THE SENSE OF SIGHT AND OTHER SENSES.

[3308] Our inability to discern spirits, and certain other beings, by the eye, as also bodies in motion of great swiftness, and objects of extreme minuteness, and to hear certain sounds not now audible, arises, not from anything in those spirits, or sounds, or objects, but from the inadaptation of our senses to apply themselves to them.—*Geo. Harris.*

XI. RELATION OF THE ORGANIC TO THE INTELLECTUAL FACULTY.

[3309] The instantaneous judgments of the distance, the position, the size, the figure of objects which accompany our visual sensations, are not consciously made, nor are they put in logical form; in fact, all the labours of philosophers hitherto have not been sufficient to discover and explain the processes by which we acquire them—to set forth explicitly the premises, the reasoning, and the conclusions which are implicit in them.—*Henry Maudsley.*

[3310] It is from experience, and by association of ideas, that the mind interprets signs of distance, &c., as well shown in Berkeley's "Theory of Vision." We no more see distance, &c., than we see the meanings of words: the words are signs to the mind, which assigns the meaning from previous training. Every one, not blind, can see all the words in a book, but if one has not learned to read, or does not know the written language, the mind does not supply the meaning.—*B. G.*

[3311] Indeed, it is well said, "in every object there is inexhaustible meaning; the eye sees in it what the eye [or rather the mind] brings means of seeing." To Newton and to Newton's dog Diamond what a different pair of universes; while the painting on the optical retina of both was, most likely, the same.—*Carlyle, French Revolution.*

4

HEARING.

I. ITS RELATION TO THE LAW OF ACOUSTICS.

[3312] Through the sense of hearing we become acquainted with the peculiar motions of material bodies and the corresponding vibrations of subtle elements which produce the diversified phenomena of sound. Strictly speaking, sound is only a sensation, and hence an elastic medium of communication, between the moving object or sonorous body and the acoustic organ, is indispensable to its production. This was demonstrated by the experiments of Hauksbee and Biot; when they suspended a bell in the exhausted receiver of an air pump, no sound was transmitted. It will be perceived that hearing is intimately connected to the laws of acoustics, as sight is to the whole science of optics and chromatics.

II. ITS VALUE.

[3313] The sense of hearing contributes very much to the proper education of the mind, and to the real pleasures of our social existence.

III. FORMATION OF THE ORGAN, *i.e.*, THE EAR AND ITS ADJUNCTS.

[3314] The organ or instrument of hearing is in all its most important parts so hidden within the head that we cannot perceive its construction by a mere external inspection. What in ordinary language we call the ear is only the outer porch or entrance-vestibule of a curious series of intricate, winding passages, which, like the lobbies of a great building, lead from the outer air into the inner chambers. Certain of those passages are full of air, others are full of liquid, and thin membranes are stretched like parchment curtains across the corridors at different places, and can be thrown into vibration, or made to tremble, as the head of a drum or the surface of a tambourine does when struck with a stick or the fingers. Between two of those parchment-like curtains, a chain of very small bones extends which serves to tighten or relax these membranes, and to communicate vibration to them. In the innermost place of all, rows of fine threads called nerves stretch like the strings of a piano from the last points to which the tremblings or thrillings reach, and pass inwards to the brain. If these threads or nerves are destroyed, the power of hearing as infallibly departs as the power to give out sounds is lost by a piano or violin when its strings are broken.

IV. ITS ACQUIRED PERCEPTIONS.

I The idea of distance in sound.

[3315] The power of distinguishing the direction of sounds appears to be, in man at least, for the most part acquired by habit, for it is

some time before the infant seems to know anything of the direction of noises which attract his attention. Our judgment as to this point is probably assisted in most cases by a difference in the intensity of the sensations received through the two ears respectively; but since we have a certain power of appreciating direction when one ear alone is used, this power must depend upon an exercise of perceptive discrimination (which is probably acquired, rather than intuitive) in regard to the impressions which we receive through its means.—*Carpenter*.

[3316] There is a great similarity between the perception of the distance of an object through the eye by its size, and through the ear by the intensity of its sound. When we are acquainted with the usual intensity of its sound, we can judge of its distance; and *vice versa*, when we know its distance we can at once form an idea of its real strength of tone from that with which our ears are impressed.—*Ibid*.

[3317] The auditory sense, like the visual, may vary considerably among different individuals, both as regards its general acuteness and as respects its discriminative power for particular classes of impressions. Much depends upon the habit of attention to its indications; and thus it comes to pass that the power of hearing very faint sounds, and of recognizing their source, becomes augmented to a wonderful degree in those individuals who are obliged to trust to the knowledge thus acquired for the direction of their own actions; whilst, in like manner, the power of distinguishing slight differences in the pitch of sounds may be so cultivated (where it is not congenitally deficient) as to attain an intensity that seems very extraordinary to those who have not accustomed themselves to listen to them.

[3318] The sound of any language is learned by training; *mind* gives the meaning. Every sound, whether of a friend's voice or footfall, is interpreted from experience; another person would not recognize your friend's voice or step. It is the same with the ear as with the eye.—*B. G.*

V. THE FULNESS OF ITS ACQUIRED PERCEPTIONS MOST NOTICEABLE IN THE BLIND.

[3319] The general cultivation of this sense is perhaps most remarkable in blind persons, who have enabled themselves, by reliance upon it, to walk about freely, even in the crowded thoroughfares of the metropolis, and who are not only able to judge of the habits of individuals whom they meet by the sound of their footsteps (at once recognizing, for instance, the footstep of a policeman on duty), but can even tell when they are passing a stationary object (such as a lamp-post, provided it be as high as the ear, or nearly so) by the reverberation of the sound of their own footsteps, and can dis-

criminate between a lamp-post and a man standing still in the position of one by the same means.—*Carpenter*.

[3320] In the case of the blind, the intellect is placed at the ear, or in the feeling, to read accurately signs there, instead of in the eye.—*B. G.*

VI. MENTAL CONCENTRATION NECESSARY FOR THE AUGMENTING OF ITS ACQUIRED PERCEPTIONS.

[3321] The effect of habitual attention in increasing the discriminating power for impressions of one particular kind, is perhaps best seen in the ability which is possessed by certain conductors of orchestral performances to detect the slightest departure from time or pitch, in the sound of any one of perhaps a hundred instruments that are simultaneously sounding, and to fix without hesitation upon the faulty instrumentalist.—*Carpenter*.

VII. THE MODES IN WHICH SOUNDS ARE CONVEYED TO THE EAR.

[3322] In order to produce a sound, a solid, a liquid, or a gas, such as air, must in the first place be thrown into vibration. We have an example of a solid body giving a sound, when a bell produces a musical note on being struck; of a liquid, in the dash of a waterfall, or the breaking of the waves; and of air, in the firing of a cannon, or the blast of the trumpet. Sounds, once produced, travel along solid bodies, or through liquids, or through the air, the last being the great conveyor or conductor of sounds.

The human ear avails itself of all these modes of carrying sound; thus the walls of the skull, like the metal of a bell, convey sounds inwards to the nerves of hearing; whilst within the winding canals is enclosed a volume of liquid which pulsates and undulates as the sea does when struck by a paddle-wheel or the blade of an oar. Lastly, two chambers divided from each other by a membrane, the one leading to the external ear, the other opening into the mouth, are filled with air, which can be thrown into vibration. We may thus fitly compare the organ of hearing, considered as a whole, to a musical glass, *i.e.*, a thin glass tumbler containing a little water. If the glass be struck a sound is emitted, during which not only the solid wall of the tumbler, but the liquid in it and the air above it all tremble and vibrate together, and spread the sound. All this is occurring every moment in our ears; and as a final result of these complex thrillings the nerves, which I likened to the "piano strings," convey an impression inwards to the brain.—*Ibid.*

VIII. EFFECTS OF SOUND UPON THE MIND.

[3323] The eye is not the only organ of sensation by which a sublime passion may be pro-

duced. Sounds have a great power in these as in most other passions. I do not mean words, because words do not affect simply by their sounds, but by means altogether different. Excessive loudness alone is sufficient to overpower the soul, to suspend its action, and to fill it with terror. The noise of vast cataracts, raging storms, thunder, or artillery, awake a great and awful sensation in the mind, though we can observe no nicety or artifice in those sorts of music. The shouting of multitudes has a similar effect; and by the sole strength of the sound, so amazes and confounds the imagination, that in this staggering and hurry of the mind the best established tempers can scarcely forbear being borne down, and joining in the common cry and common resolution of the crowd.—*Burke*.

IX. SIGHT AND SOUND CONTRASTED.

I Sight reveals the structure of the world, sound its scheme.

[3324] Sight is the most spiritual of the senses. Through sight the structure of the world is revealed. Through it the perception of identity, growths, processes, vistas. Hence the breadth of significance of this sense in the nomenclature of science. If sight carries with it the architecture of the world, sound brings the universal solvent which whirls matter back to primal æther. In melody nature whispers to man the secret confessions of her plan. Oken asserts that melody is the voice of the universe, whereby it proclaims its scheme or its innermost essence. They at least know this who have felt the mystical o'ermastering of music. Music is a passionate yearning after more primeval natures.—*W. Swinton*.

X. THE DEPRIVATION OF THIS SENSE.

I The perpetual darkness of the blind is scarcely more terrible than the unbroken silence of the deaf.

[3325] We can but imperfectly conceive of its uses, even while they are a constant revelation to the consciousness; and when the mournful contrast—suggested by the deprivation of this sense—is presented in living forms before us, we seldom realize the truth, that the perpetual darkness that shrouds the sightless mortal is scarcely more intolerable, or more to be deplored, than the unbroken silence that reigns above, beneath, and around the man who is deprived of hearing. To him the elements are all dumb; earth and air respond in no measured resonance—loud or soft. The birds are voiceless in the trees; the grand quartette of the winds, that make the mountain pines tuneful from sympathy, is hushed for ever; the liquid melodies of the rippling waters no more

"On bubbling keys are played;"

even the deep, mysterious voices of the sea become inaudible, while the soft tones and the

sweet speech of love expire together on the lip. To all such the world is silent indeed, and existence is solitary.—*S. B. Brittan.*

[3326] The blind and deaf, who are born so, do not feel silence or darkness, and can have no idea of them, and this is a mercy.—*B. G.*

[3327] Those who are born or early become deaf are far more isolated all their lives from hearing their neighbours, than the blind are from those who see. The blind as a class are lively and cheerful: the deaf are shy and melancholy, often morose and suspicious; and naturally so, for our interest in each other far exceeds, and ought to exceed, our interest in the world, and from all this human sympathy the deaf are almost entirely cut off; whilst the blind, excused from many duties which the seeing only can discharge, are peculiarly free to indulge in gossip with their more favoured neighbours, and can largely exchange opinions with them. Moreover, the blind can scarcely fail to find their own tastes suited in some portion of the talk of their neighbours, and may thus gratify their inclinations to a considerable extent, whilst the deaf, unless they have a great aptitude for such occupations as employ the eye and the hand, are far more narrowed in their circle of studies, and much more solitary than the blind. No one has illustrated this so touchingly as Dr. Kitto in his striking book on the "Lost Senses," when referring to his never having heard the voices of his children. "If there be any one thing arising out of my condition which more than any other fills my heart with grief, it is *this*: it is to see their blessed lips in motion, and to *hear* them not; and to witness others moved to smiles and kisses by the sweet peculiarities of infantile speech which are incommunicable to me, and which pass by me like the idle wind."—*George Wilson.*

[3328] Dr. Kitto felt this more, because he had heard, and he *felt the loss* of the sounds.—*B. G.*

XI. UNSOLVED PROBLEMS.

- 1 The nature of the power by which the ear takes in simultaneous pulses of sound.

[3329] Peculiar difficulties attend the explanation of the sense of hearing. There is only one main line of access to the inner ear, where the nerves are distributed, namely, the solid chain of bones of the middle ear; and that line can hardly be supposed capable of conveying at the same instant a plurality of different series of vibrations. Yet we fancy that we hear a concurring plurality of sounds. Of what avail would be a band of a hundred performers if there were no power of taking in simultaneous pulses of sound? There is, however, an absence of accurate investigation of this point; no one has endeavoured to ascertain how much of the complex effect is due to the rapid transitions of the ear from one sound to another, how much to the concurrence of several series of pulses in

one augmented series, and how much to the composition of successive effects in the ear into a synchronous whole in the emotional wave, or general excitement of the brain. It will be found, by any careful observer, that in listening to a band, we are really occupied with very few of the sounds at the same instant of time; we perform a number of rapid movements of the attention from one to another; while, at each moment, we are under an influence remaining from the recently occurring beats, to which we are not now giving our full attention.—*Alex. Bain.*

5

TOUCHING.

I. THE RELATION BETWEEN FEELING AND TOUCHING.

[3330] There is this essential difference between feeling and touching, that while the former is an involuntary, the latter is a voluntary operation; and that while the former is a passive, the latter is an active operation. The proper and strictly correct course appears therefore to be, not to consider these as two distinct and independent senses, but to regard the whole as a double sense, consisting of and under the name of feeling and touching.—*Geo. Harris.*

[3331] The sensation of touch is commonly divided into touch proper, and the more vague, muscular sensations felt during physical exertion. Touch proper is the sensation experienced when any body, soft, hard, or even aerial, affects the surface of the body with any sensation, the highest sensibility being in the tip of the tongue and at the finger ends. At Reid's time it seems to have been held that by touch we detected the hardness, solidity, and other resisting properties of bodies. This was evidently scarcely a correct statement of the case. Touch properly enables us to declare that the surface of the body has been affected; but it neither informs us by what the affection has been produced, nor whether it has been hard or soft. Let the hand be tied down to the table, with the palm presented upwards, let the eyes at the same time be bandaged, and let an expert person touch the hand lightly with various substances, hot and cold, hard and soft, in succession; if this is skilfully done, the patient operated on will be quite unable to do more than guess what are the properties of the various substances. The sensation of simple touch, except when conjoined with voluntary motion and pressure, gives us no impression of the resisting properties of matter. Touch is a sensation which by itself is not in any high degree a peculiarly instructive one; but when it is combined with well-directed movements and the exercise of the judging faculty we render it extremely serviceable. Thus when we draw the fingers over a surface, by the peculiar quality of the feeling, joined

with a perception of the amount of friction, we at once discover, and with great nicety, the texture and the roughness or smoothness of the object. There is, perhaps, no organ of sense whose action is so dependent on the ways in which our intelligence teaches us to use it as the organ of touch. When an unknown object is put into the hand of a blind man, observe how inquiringly his fingers pass over it, the points of the fingers, and even the edge of the nails, scrutinizing its every chink and joining, in order that he may know its form and structure, and may surmise its use.—*R. S. Wyld.*

II. ITS DISTINCTIVE CHARACTERISTICS.

1 It is the basis of all our special sensations.

[3332] In some important sense feeling may be regarded as the basis of all our special sensations. While the other senses have particular organs through which their functions are performed, this alone is so widely diffused that every part of the body has its electro-nervous lines of communication with the brain.—*S. B. Brittan.*

2 It serves as the body's most efficient protection.

[3333] It is the shield that enables us to ward off the shafts of the destroyer, without which we should be in constant danger from heat and cold, as well as from many other causes visible and invisible. Moreover, if feeling, like the other senses, were confined to some particular organ, other parts of the body might be exposed to injury without our knowledge. But by a wise arrangement of the physical economy of our being we are enabled to anticipate the evil. Pain, like a trusty sentinel, guards every avenue leading to the citadel of life, and we are faithfully admonished whenever danger is approaching.—*S. B. Brittan.*

3 It is least under control of all the senses.

[3334] Every nerve in the frame constitutes in fact the organ of a separate sensation. Feeling is, indeed, of all sensations at once the most active, the most vigorous, the most stimulating, the most influential, and that over which we possess the least control. Both feeling and touch, however, vary in their acuteness according to the particular part of the body in which they are excited.—*Geo. Harris.*

[3335] I knew a tea-dealer who gained a large fortune by the facility with which he could distinguish, by the touch, pure teas from adulterations. And Emerson (English tracts) tells of a picture-dealer who, at first glance, supposed a painting of Allston's to be an antique, but on feeling it exclaimed, "It is not two years old!" So delicate was the man's touch.—*T. Griffith.*

[3336] The sense of touch in man reaches a degree of perfection it does not attain in animals. How marvellous is the sense of touch

when exercised by applying the extremities of the fingers, the part of the body the best suited to this function! And how much more wonderful is the organ called the hand, which applies itself in so admirable a manner to the most different surfaces whose extent, form, or qualities we wish to ascertain.—*Louis Figuer.*

4 It is less liable to perversion than either that of sight or smell.

[3337] The sense of touch seems less liable to perversion than either that of sight or smell, nor are there many cases in which it can become accessory to such false intelligence, as the eye and ear, collecting their objects from a greater distance, and by less accurate inquiry, are but too ready to convey.—*Sir Walter Scott, Demonology and Witchcraft.*

III. FEELING IN RELATION TO HEAT.

1 General remarks about heat and cold.

[3338] The consequences of heat are in nearly every particular exactly the opposite of those of cold. Acute or intense heats agree with intense cold in being simply destructive and painful. Within the point of injury to the tissues, heat is a pleasurable sensation. The pleasure of heat, like the pain of cold, is both massive and keen. There is, however, a noticeable distinction of cases, some distinguished by intensity, and others by quantity; indeed, this distinction of quantity and intensity has its perfect type in the case of temperature, there being a physical reality corresponding to the mental fact.—*Alex. Bain.*

2 The pleasurable effects of heat.

[3339] Sometimes we have great intensity and small quantity, as in the scorching rays of a fire, or a cup of hot tea; at other times we have large quantity with low intensity, as in a hot bath, a warm room, a warm bed. The hot bath is the extreme instance. By no other contrivance can such a mass of heat be brought to bear upon the human system; consequently this presents the sensation of warmth in its most luxuriant form—a sensation cherished with intense avidity while it lasts, and surrendered with great reluctance. It is the intoxication of animal heat. We are unavoidably led to assume that this warmth must act in a very direct way upon the nerves, for it is not to be supposed that the organic processes are so very much furthered by the sustained temperature as to exalt the pleasurable consciousness to so remarkable a degree. I prefer rather to assume that both the cold shiver and the warm glow are due in a great measure to a direct influence of temperature on the substance of the nerves, although there can be no doubt of the deranging influence of cold upon organic life. Nevertheless, we may derange the system by excessive heat without producing the painful feeling arising from cold; the instances of scorching fires, hot liquors, and a burning sun will satisfy most people on this head.—*Ibid.*

2 The enervating effects of heat.

[3340] As cold increases the action of the lungs and the circulation, so warmth enfeebles both; and hence, with all its pleurableness, makes the body less disposed to action, as is seen in summer heat and in tropical climates.

4 Soothing and satisfying nature of heat.

[3341] This effect, however, is not without a good side, for in the case of morbid activity of the nervous system, warmth is a soothing influence, either by its physical effects or by the nature of the sensation, which, like repose, is eminently satisfying and anti-volitional, or from the physical and mental effects combined.—*Alex. Bain.*

IV. DISTINCTION BETWEEN THE SENSE OF TOUCH AND FEELING AS REGARDS TEMPERATURE.

[3342] There is a distinction between touch proper and the sensibility to heat and cold, which, though principally found in the skin, extends beyond the seat of tactile sensibility, as, for example, to the alimentary canal and to the lungs. It is a debated point, whether the nerves of touch are also the nerves of heat and cold; some persons contending for special nerves of temperature. Such special nerves, however, have not been proved to exist.

The feelings of temperature can be more easily attended to, as simple feelings, than the feelings of touch proper. The reason of this is, that radiant heat may affect the surface of the body without occasioning resistance or movement, and is thus a purely passive sensibility; a subject-state without an object-accompaniment. When the degree of the sensation varies definitely with definite movements it is treated as an object-sensibility, or as pointing to the object-world. Thus when we grow warmer as we move in one direction, and colder as we move in another, we no longer think of the feeling as a purely subject-fact, but as having an object or external embodiment.

The description given of the feeling that remains when the different modifications of resistance are deducted, is scarcely adequate to represent the reality. Frequently it is true of them that they "are mostly moderate, partaking very little of either pain or pleasure," but there are occasions when they rise into prominence and power. We may refer to the contact of the bedclothes at night, when the body is relieved from the tight and deadening embrace of the ordinary clothing. The case of greatest moment, however, is the contact of one human being or animal with another, such contact being the physical element in the tender as well as in the sexual affections. There is a combination of tactile sensibility and warmth in this instance, each counting for a part of the pleasure. The influence is well enough known as experienced among human beings, but the sphere of its operation in animals has been but imperfectly explored.—*Ibid.*

[3343] It is also justly remarked in the text, that the severe sensations of heat and cold, as well as those from laceration of the skin, may be properly classed with feelings of disorganization generally. At the same time these painful feelings have a character varying with the organ affected; the fact of injury of tissue may be the same, but the feeling will not be the same in the skin, the nostrils, the ear, the eye, the alimentary canal.—*Alex. Bain.*

[3344] To whatever class we may refer the sensations of heat and cold, in their moderate degrees, it seems that good reasons may be given for not ranking them with the sensations of touch when they rise to the degree of pain. All those acute feelings which attend the disorganization, or tendency toward disorganization, of the several parts of our frame, seem entirely distinct from the feelings of touch. Even in the case of cutting or laceration, the mere touch of the knife or other instrument is one feeling, the pain of the cut or laceration another feeling, as much as, in the mouth, the touch of the sugar is one feeling, the sweetness of it another.—*James Mill.*

V. IN WHAT THE PERCEPTIONS OF TOUCH CONSIST.

1 As regards roughness and smoothness.

[3345] The perceptions of roughness and smoothness refer not to the degree or kind of cohesion subsisting among the particles of a body, but to the quality of its surface. The motion by which either of them is gained is not in the line of pressure, but at right angles to it. The accompanying sensations, partly of pressure, partly of touch proper, do not form an increasing or a decreasing series, but are either uniform (as when smoothness is perceived) or irregularly varied (as when roughness is perceived). The perception of smoothness, then, consists in the establishment in consciousness of a relation of simultaneity between a special series of sensations of motion, and a uniform sensation of touch proper, or pressure, or both; while in the perception of roughness, the like sensations of motion are known as simultaneous with a broken series of sensations of touch, or pressure, or both.—*Herbert Spencer.*

2 As regards hardness and softness.

[3346] When we express our immediate experiences of a body by saying that it is hard, what are the experiences implied? First, a sensation of pressure of considerable intensity is implied; and if, as in most cases, this sensation of pressure is given to the finger voluntarily thrust against the object, then there is simultaneously felt a correspondingly strong sensation of muscular tension. But this is not all. Feelings of pressure and muscular tension may be given by bodies which we call soft, providing the compressing finger follows the surface as fast as it gives way. In what, then, consists the difference between the perceptions? In this, that

whereas when a soft body is pressed with increasing force, the sensations of pressure and muscular tension, while they increase synchronously, are necessarily accompanied by certain sensations of muscular movement; when a hard body is pressed with increasing force, these sensations of increasing pressure and tension are not necessarily accompanied by sensations of muscular movement—not, at least, by any that are appreciable. Considered by itself, then, the perception of softness may be defined as the establishment in consciousness of a relation of simultaneity between three series of sensations—a series of increasing sensations of tension, and a series of sensations of motion. And the perception of hardness is the same, with omission of the last series. As, however, hardness and softness are names for different degrees of the same attribute, these definitions must be understood in a relative sense.—*Ibid.*

VI. THE DISTINCTION BETWEEN TOUCH AND THE OTHER SENSES.

[3347] While each of the other senses is exercised by means of an organ admitting the impressions at only one point, the sense of touch is extended over the whole body. There would evidently be no advantage in the whole body being an eye or an ear, or possessing the sense of smelling or taste; on the contrary, there would be evident inconvenience in any such arrangement. It is sufficient that light and sound reach the sensorium from any one point, it being a matter of comparative indifference where the organs of these senses are placed, provided only they occupy a free and commanding station; and this advantage has been admirably secured to all animals, but especially to man, whose head is carried erect. The case is very different with regard to the sense of touch. This sense is intended to advertise of external bodies coming in contact with the organic framework, and its organ is therefore spread over the whole surface of the body.—*R. S. Wylie.*

6

SMELLING.

I. ITS OFFICE.

[3348] Smelling seems to act, and to be resorted to, rather as an auxiliary to guide and correct the other senses, than as an independent sense of itself. This sense is exerted only occasionally, and but few out of the numerous material objects around us have the effect of exciting it.—*Geo. Harris.*

II. ITS OBJECTS.

[3349] The objects of the sense of smelling are odorous particles, which only operate, or produce the sensation, when they reach the

organ of smell. But what is meant by odorous particles we are still in ignorance. Something, neither visible nor tangible, is conveyed through the air, to the olfactory nerves; but of this something we know no more than it is the antecedent of that nervous change, or variety of consciousness, which we denote by the word smell.

Still farther. When we say that the odorous particles, of which we are thus ignorant, reach the nerves which constitute the organ of smell, we attach hardly any meaning to the word reach. We know not whether the particles in question produce their effect by contact, or without contact. As the nerves in every part of the body are covered, we know not how any external particles can reach them. We know not whether such particles operate upon the nerves, by their own, or by any other influence; the galvanic, for example, or electrical influence.

These observations, with regard to the organ of smell, and the object of smell, are of importance, chiefly as they show us how imperfect our knowledge still is of all that is merely corporeal in sensation, and enable us to fix our attention more exclusively upon that which alone is material to our subsequent inquiries—that point of consciousness which we denominate the sensation of smell, the mere feeling, detached from everything else.—*James Mill.*

[3350] Almost every object in nature has a peculiar smell; every animal, every plant, and almost every mineral. Not only have the different classes of objects different smells, but probably different individuals in the same class. The different smells of different individuals are perceptible, to a certain extent, even by the human organs, and to a much greater extent by those of the dog and other animals, whose sense of smell is more acute.—*Ibid.*

III. ITS ASSOCIATIONS.

1 No sense is more closely connected with the sphere of the soul.

[3351] It reaches more directly and excites more powerfully the emotional nature than either light or hearing. It is an unexplored avenue, leading at once, and by a process too enchanting to examine, into the ideal world. Its very vagueness and indefiniteness make it more suggestive, and quicken the mind's consciousness. Its agency is most subtle and extensive—going down to the very depths of our nature, and back to the earliest dawn of life. It is on account of this far-reaching power of fragrance, its association with the deep and hidden things of the heart, that so many of the Bible images appeal to our sense of smell. The Psalms and prophetic writings are full of the most beautiful and expressive metaphors, applied to the most solemn persons and things, borrowed from perfumes; while the Song of Solomon is like an oriental garden stocked with

delicious flowers, as grateful to the sense of smell as to the sense of sight.—*Hugh Macmillan*.

a No sense is more closely connected with the power of memory.

[3352] Of all the mystic springs which unlock this wondrous inward world, none act with such swift, secret magic as those of the Gate of Odours. There stealth in unobserved some delicate perfume of familiar field flower or garden herb, and straightway, or ere she is aware, the soul is afar off in the world of the past, gathering posies among the fields of childhood, or culling herbs in the old corner of the old garden, to be laid, by hands long since cold, in familiar chambers, long since tenanted by other owners.—*Schonberg Cotta Series*.

[3353] Every one knows how instantaneously a particular odour will recall the past circumstances associated with it. Trains of association long forgotten—glimpses of old familiar things—mystic visions and memories of youth, beyond the reach even of the subtle power of music—are brought back by the perfume of some little flower noteless to all others. Lime-blossoms, marmurous with bees in the shady avenue—hyacinth-bells, standing silent beside some sapphire spring—violets, like children's eyes heavy with sleep, on some greenwood bank—each exhales a fragrance into which all the heart of nature seems to melt, and touches the soul with the memories of years.—*Hugh Macmillan*.

[3354] Memory, imagination, old sentiments, and associations, are more readily reached through the sense of smell than by almost any other channel. The olfactory nerve is the only one directly connected with the hemispheres of the brain, the parts in which, as we have every reason to believe, the intellectual processes are performed. To speak more truly, the olfactory "nerve" is not a nerve at all, but a part of the brain, in intimate relation with its anterior lobes. Whether this anatomical arrangement is at the bottom of the facts I have mentioned, I will not decide, but it is curious enough to be worth remembering.—*Holmes*.

IV. ITS NERVOUS RELATION TO THE SENSE OF TASTE.

[3355] While the nerves of taste have to do with substances presented to them in a fluid or pulpy state, the sense of smell has the atmosphere as the field of its investigations, and its office is to analyze the qualities of such ingredients as may for the time exist in it. The tongue requires the substance under examination to be spread grossly over its surface. The nose, whose sensations are sometimes confounded with those of the neighbouring sense, possesses a keener and more subtle perception; it applies itself to the detection of those minute and invisible molecules which almost all bodies throw

off from their substance, and which for a time hang suspended in the atmosphere. For this purpose the organ of smell is connected with the respiratory system, which enables us at will to draw properly regulated currents of the air to be examined through the passages leading to the olfactory apparatus.—*R. S. Wylde*.

[3356] The position of the organ of smell, or "the nose above the chin," is to guard man and animals as to what the mouth takes in.—*L. G.*

7

TASTING.

I. CONSTRUCTION OF ITS ORGANS, *i.e.*, THE TONGUE AND ITS NERVES.

[3357] The organ of taste is the tongue, and the seat of sensibility is its upper surface. The upper surface of the tongue is seen to be covered with little projections called papillae. They are of three kinds, distinguished by size and form. The smallest and most numerous are conical or tapering, and cover the greatest part of the tongue, disappearing towards the base. The middle-sized are little rounded eminences scattered over the middle and fore-part of the tongue, being most numerous towards the point. The large-sized are eight to fifteen in number, situated on the back of the tongue, and arranged in two rows at an angle like the letter V. The papillae contain capillary blood-vessels and filaments of nerve, and are the seat of the sensibility of the tongue.

Two different nerves supply the tongue: branches of the nerve called glosso-pharyngeal (tongue and throat nerve) are distributed to the back part; twigs of the fifth pair (nerve of touch of the face) go to the fore-part. The effect, as will be seen, is twofold sensibility: taste proper attaches to the first-named nerve, the glosso-pharyngeal; bitter is tasted chiefly at the back of the tongue. Taken as a whole, the sensibility of the tongue is distributed over the whole upper side, but less in the middle part, and most in the base, sides, and tip. The relish of food increases from the tip to the back, which is an inducement to keep the morsel moving backwards till it is finally swallowed.—*Alex. Bain*.

II. ITS OFFICES.

[3358] The sense of taste, attached to the entrance of the alimentary canal, is a source of pleasure and pain, and a means of discrimination, in taking food.—*Ibid*.

[3359] There is not, perhaps, a more curious and more highly gifted organ in the body than the tongue. It is at once possessed, as we shall see, of the finest sense of touch. Unfettered by any joint, it has the most endless and com-

plicated powers of movement throughout every part. One object of this mobility is the adjustment of the food between the grinders, an office for which the feeble but dexterous employment of its limited strength is perfectly sufficient. Though placed in so perilous a situation, where the work of grinding and destroying is carried on all around, and with little room for it to clear itself of the formidable machinery, by its lubricity and fine touch and powers of motion, it plies its office with unconcern, rarely meeting with an accident. Its higher function is as the principal organ for moulding into articulate speech the sound issuing from the throat. Many attempts of ingenious mechanists have been devoted to produce a machine capable of pronouncing a very few recognizable syllables, but the success has been very indifferent. The tongue, however, by its exquisite and universal muscular movements, which seem almost like vibratory movements, moulds the simple note which the larynx produces; and even when the energy of the orator is pouring forth sounds quick as the ideas press themselves upon him, this little organ allows not a breath to pass without transforming it into the desired intelligible shape. It is difficult to decide whether the ear which receives and discriminates these rapid and various signs, and hands them to the mind to interpret their significance, or the tongue which fashions and throws them off, is the more wonderful in its office.—*R. S. Wylie.*

III. ITS CONDITIONS.

[3360] The indispensable condition of taste is solubility. Also the tongue must not be in a dry or parched condition. The sensibility is increased by a moderate pressure, and is deadened by cold.

IV. ITS NERVOUS ACTION.

[3361] No explanation has yet been given of the mode of action on the nerves during taste. It is probably of a chemical nature, resulting from the combination of the dissolved food with a secretion from the blood-vessels of the papillæ.—*Alex. Bain.*

V. ITS OBJECTS CHIEFLY MATERIALS OF FOOD.

[3362] Of mineral bodies, water is without taste. But most liquid substances, and most solids that can be liquified or dissolved, have taste: vinegar, common salt, alum are familiar instances.

Nearly all vegetable and animal products in like manner are characterized by taste. A few substances are insipid, as white of egg, starch, gum; but the greater part exhibit well-marked tastes: sweet, as sugar; bitter, as quinine, morphine, strychnine, gentian, quassia, soot, &c; sour, as acids generally; pungent, as mustard, pepper, peppermint; fiery, as alcohol.—*Ibid.*

VI. ITS RELATION TO THE SENSE OF SMELL.

[3363] Some physiologists have been of opinion that a large proportion of what are classed as tastes, including all flavours, as distinguished from the generic tastes of sweet, sour, bitter, &c., are really affections of the nerves of smell, and are mistaken for tastes only because they are experienced along with tastes, as a consequence of taking food into the mouth.—*John Stuart Mill.*

[3364] The feelings of this sense (taste) are very often united with those of the sense of smell; the two organs being often affected by the same thing at the same time. In that case, though we have two sensations, they are so intimately blended as to seem but one; and the flavour of the apple, the flavour of the wine, appears to be a simple sensation, though compounded of taste and smell.—*Ibid.*

[3365] There is, by almost general assent, a close and sometimes indistinguishable correspondence between the sense of taste and that of smell. Smell is principally exercised upon the articles entering the mouth, and in man, but much more in the lower animals, it exerts a preliminary scrutiny on them. It is natural, therefore, that the sensations of the two senses should become closely associated in our minds, and in some cases be undistinguishable. From this cause it is that, when some of those articles which are employed to season food, such as cinnamon, nutmeg, cloves, and some other spices which possess no taste are chewed along with our food, we find it difficult to persuade ourselves that it is not the organ of taste that is regaled, although the pleasing sensation is entirely due to the flavour of these spices.—*R. S. Wylie.*

VII. ITS LIMITED POWER IN MAN AS COMPARED WITH THE LOWER ANIMALS.

[3366] Man is perhaps less gifted with acuteness in the exercise of the sense of smell than most other animals. This is in consistency with his higher intellectual nature. Had he the scent of the dog, his head would be bent towards the ground, and his mind would be drawn to sensuous objects, and distracted from the exercise of its higher pursuits. The scent of the bloodhound and retriever in tracking footprints, and of the pointer in discovering game, surprises us almost into the belief that they have a sense additional to those possessed by us. Man, however, though less acute, possesses in the exercise of this sense, as well as in all the others, a wider range of perception than the lower animals. It has been held by some that the carnivora are only conscious of animal odours, and that the herbivorous animals are insensible to animal exhalations: there is, undoubtedly, some difficulty in ascertaining how far this statement is correct. All we can

from experience affirm is, that as animals exercise his faculty chiefly on the class of substances which serve their own tastes, so they exhibit a striking indifference to all other odours.—*R. S. Wylde.*

VIII. ITS LIMITED NATURE AS COMPARED WITH THE OTHER SENSES.

[3367] The sense of taste is exerted but seldom in comparison with the other senses, and is excited only by objects which are brought into immediate contact with its organ the palate. It is not often, if ever, resorted to by itself alone and independently.—*Geo. Harris.*

[3368] Taste appears to be more variable by, and more under the influence of habit, than any of the other senses.—*Ibid.*

IX. ITS RANK WITH REGARD TO THE OTHER SENSES.

[3369] Some are disposed to rank this sense of taste as of a lower caste, deeming there is about it something sensual and degrading. Although it has, like all the other senses, been too frequently abused by excessive indulgence, this is no reason for severe Platonists disparaging it in the exercise of its legitimate functions. As it is the sense having the custodianship of the animal wants, so, in the exercise of this charge, there is no sense more largely contributory to every-day enjoyments, animal spirits, health, and comfort. We may, moreover, say this for it, that what it lacks in the intellectual is more than counterbalanced by what it contributes to the moral and benevolent. Besides its proper and express office of gently drawing our attention to the animal wants, and with a nice discrimination deciding on what is useful and what injurious, there are clustered round it a large share of the bland and beneficent virtues of social life.—*R. S. Wylde.*

8

THE APPETITES.

I. NATURAL APPETITES.

1. Definition, nature, and origin.

[3370] Instincts and appetites are blind impulses, which do not imply, in their first manifestations, any knowledge of the end to which they prompt, or the means of attaining it.

[3371] An appetite may be defined to be an agitation or excitement of a painful nature, arising in some part or organ of the body, according to the nature of the particular appetite, and which feeling is accompanied by, or productive of, an impulse to the commission of some specific act, immediately calculated to appease such appetite. Certain peculiar cir-

cumstances must exist to cause the appetite to arise, and there must be also a consciousness in the mind or instinctive being, which is another element in the constitution of the appetite, that the act towards which the impulse tends is calculated to allay the feeling excited, and the performance of which act is also of itself a directly pleasurable nature, independent of the relief that it affords. By this excitement of the mind our instinctive being is also directly affected, on account of the ultimate union and sympathy between the two.

[3372] Appetites originate in a state of body, which is made known to us by an uneasy sensation, and are blind impulses, and do not imply intelligence, but spring up in full form and strength at first.—*Wm. Fleming.*

[3373] This class of our active principles is distinguished by the following circumstances:—

(1) They take their rise from the body, and are common to us with the brutes.

(2) They are not constant but occasional.

(3) They are accompanied with an uneasy sensation, which is strong or weak, in proportion to the strength or weakness of the appetite.—*Reid.*

2. Their special functions and legitimate office.

[3374] Our appetites are three in number: hunger, thirst, and the appetite of sex. Of these, two were intended for the preservation of the individual; the third for the continuance of the species; and without them, reason would have been insufficient for these important purposes.

[3375] Our appetites can with no propriety be called selfish, for they are directed to their respective objects, as ultimate ends; and they must all have operated, in the first instance, prior to any experience of the pleasure arising from their gratification. Self-love, too, is often sacrificed to appetite, when we indulge ourselves in an immediate enjoyment, which we know is likely to be attended with hurtful consequences.—*Dugald Stewart.*

[3376] Appetites, though bodily impulses, are, in their gratification, in man, under the control of reason and conscience.—*B. G.*

[3377] The legitimate use of the appetites may be defined to be the leading us to certain actions in relation to some special objects necessary either for our own well-being, or the accomplishment of particular purposes connected with our condition. Hence it is essential that an appetite should be directed to some specific ends, and to these only; and that it should be under the control of the reason, or instinctive endowment, both as regards its direction to those ends and the extent to which it is exerted. The physical emotions and im-

pulses which originate and stimulate the appetites, constitute, as it were, their propelling power; but in order to render this force to any avail, it must be systematically and intelligently directed, otherwise it will only drive on to anarchy and to ruin the being impelled by it.—*Geo. Harris.*

3 Their beneficial tendencies.

[3378] One mode in particular in which appetite appears to be indirectly beneficial, both to men and animals, and where its influence is widely experienced, is the way in which it restrains them in their appointed spheres. Thus, the necessity for a constant and regular supply of food has been the leading preventive, both as regards nations of men and also animals, in hindering them from wandering into distant regions where their presence would be pernicious. The restriction of appetite to particular alimentary substances only for food, in the case of each particular being so nourished, contributes also extensively to secure from molestation all other substances, whether animate or inanimate, organized or inorganized, not so required.—*Ibid.*

[3379] Appetite tends indirectly to industry, skill, and forethought, outside the immediate appetite or gratification itself.—*B. G.*

[3380] When we observe how busy a scene this world is, and what human labour has accomplished—the forests it has cleared, the fields it has cultivated, the cities it has built, the ships it has constructed, the oceans it has navigated—we are little apt to think how much of all this is owing to so simple a cause as the appetite of hunger. “All the labour of man,” says Solomon, “is for the mouth, yet the appetite is not satisfied.” Food is our first, and is a constantly recurring want; and probably the amount of labour for obtaining and preparing it is greater than for all other purposes. When the savage has plenty of food he does little but eat and sleep, and only the stimulus of hunger can goad him on to the labours of the chase. In civilized communities, those who turn the soil, and hew the wood, and lay the brick and mortar, are generally those who labour for their bread; nor is it probable that a less imperious motive would induce the effort. Nor is it bodily activity alone that is executed by this stimulus. Hunger, rather than any of the Nine, has been the muse of some of the best poets.

This connection of the appetites with industry, which is so indispensable to force of character and to all good habits, shows that they were intended by God to be ministers of human virtue, and not the occasions of vice.—*Mark Hopkins, Lectures on Moral Science.*

4 Their perversions.

[3381] Sin in man may be said, in nearly every case, to originate with the misdirection

of appetite: and the irregular indulgence of it will, probably, constitute the leading cause of evil, until, by the termination of his career on earth, all terrestrial sin ceases.—*Geo. Harris.*

[3382] The appetites are perverted whenever they are directed to illegitimate objects, such as those for which by nature they are unadapted. This is exhibited whenever an animal attempts to feed on food which is not fitted for its frame; as if a granivorous animal should take to eating flesh, or one of a carnivorous kind to eat grass. Man alone transgresses these limits assigned by nature, and that only partially; but perhaps even this partial transgression of them is the main cause of many of the physical ailments to which civilized man is liable. In the case of man, a perversion of appetite exists whenever it is excited towards an object which is forbidden by the laws of morality. Indeed, this principle may be carried much further, and it may be laid down that by every exercise or indulgence of appetite that is not prompted or stimulated by the ultimate object of such appetite, and which springs from a mere desire to gratify the immediate impulse created by it, the appetites may be strictly and properly said to be perverted and abused.

Diseases are in many cases doubtless intended as direct punishment to us for allowing our appetites to exercise an undue influence over us, and to obtain an unreasonable share of indulgence.—*Ibid.*

[3383] Artificial appetites, popularly so called, created by custom, hardened into habit, are the fruit and reward of indulgence.—*B. G.*

[3384] An habitual drunkard may have, and has, I suppose, an uncommon craving on him; but the excess of his craving is not natural: it is not of God's making, but of his own, the effect of a long-practised intemperance: and such an appetite will be so far from being an excuse that it is itself a crime.—*Bp. Sherlock.*

[3385] It is “God's making” to append to certain acts their consequences, by forging a chain of habit, and so enslaving a man to his own sins. In this way God hardened Pharaoh's heart.—*B. G.*

[3386] If we look into mankind, we shall find that the desires which are common, and therefore may be called natural, are such as are necessary to the preservation of individuals, and such as are necessary for the preservation of the species. At the same time that we find these natural desires, we discover the ends which nature has to serve by them; and reason from thence discerns the true rule for the government and direction of them. Our bodies are so made that they cannot be supported without constant nourishment: hunger and thirst, therefore, are natural appetites given us to be constant calls to us to administer to the body the necessary sup-

ports of the animal life. Ask any man of common sense, now, how far these appetites ought to be indulged; he cannot help seeing that nature calls for no more than is proper for the health and preservation of the body, and that reason prescribes the same bounds; and that when these appetites are made occasions of intemperance, an offence is committed against as well the order of nature as the rule of reason. The excess, therefore, of these appetites is not natural but vicious.

[3387] In the gratification of an appetite, and in the pursuit of the object aimed at, we are often urged on by some stimulant wholly independent of the exercise of such appetite. Thus in hunger the excitement of agreeable sensations in the palate, which is quite independent of satisfying the frame with food, is what mainly impels persons in many instances to exercise this appetite. Men, indeed, are stimulated to excesses, both in eating and drinking, not from the mere desire to indulge the appetite, but from the gratification which the exercise of the senses affords. Thus men never eat bread or drink water to excess, although these substances are as capable of appeasing hunger and quenching thirst as are any other kinds of aliment. But it is of meats and wines of attractive flavours that men partake to excess; because by these the palate, which is the organ of the sense of taste, is gratified to the full.

5 The morality of the appetites.

(1) *They are to be governed but not eradicated.*

[3388] So far as the appetites are susceptible to a merely instinctive action, they cannot be said to possess any moral character, either good or bad. They are greatly useful in their place, but, in a moral point of view, are to be regarded simply as innocent. It is only so far as they are voluntary, so far as they can be reached and controlled by the will, that they can by any possibility be morally good or evil, virtuous or vicious. So that virtue and vice, considered in relation to the appetites, is located, not in the appetites themselves in their intrinsic nature, but in their exercises. And in those exercises only which are subordinate to the influences of the will.—*Thomas C. Upham, Mental Philosophy.*

[3389] The pleasure which accompanies the gratification of appetite decreases in accordance with the law that sensations become less vivid by being repeated; but the power of appetite, as a principle of action, increases in conformity with the law of *custom* and *habit*, by which both mind and body become impatient of the want of any indulgence which has been frequently accorded. It is, therefore, most important to watch and regulate our appetites; but any attempt to eradicate them is wrong, and it is impossible.—*Wm. Fleming.*

[3390] When man is made up of two parts, can it be reasonable that the appetites and in-

clinations of the ignobler part should prescribe to the other, which hath vastly the pre-eminence, both in respect of faculties and duration? We ought, on the contrary, to reflect that these inclinations were designed to be the matter of our trial, not the measure of our actions; to be governed, not to be indulged. The heathen were better acquainted with the dignity of human nature than to suppose that the body was the man, or that reason was to march in the train of inclination.—*H. Grove, 1740.*

[3391] A course of indulgence of the appetites has been called a life of pleasure. But retribution reaches to the body, and there could be no greater misnomer. Every excess is sure to be punished. Besides the penalties of immediate reaction and specific disease, by the law of habit, the capacity for enjoyment becomes gradually less, and no object is more pitiable than a man who is beginning to taste the dregs of such a life.—*Mark Hopkins.*

[3392] Luxury and sloth create artificial wants, while industry, exercise, and self-restraint secure more pleasure even of appetite from plain fare than all dainties can impart. "The rest of the labouring man is sweet:" he sleeps more soundly on the hardest bed, and has more enjoyment in the plainest fare, than the pampered and luxurious, with all their resources.—*B. G.*

[3393] At no point do the dictates of virtue and of an enlightened self-love more clearly coincide than in the regulation of the appetites. The proper notion of temperance is such a control of all the appetites as will result in the greatest power and activity both of body and of mind, and as shall subject them most fully to our control. Anything short of this is criminal and infallibly pernicious; and any use or enjoyment of the appetites, compatible with this, may be allowed.

From the above account it is most plain that the law of the appetites is to be found in their end. That end we have the capacity to see. We can also see the fitness of the appetites for its accomplishment, so that when we yield ourselves to the guidance of an unperverted appetite, we are still governed by reason. It is reason committing the accomplishment of an end to a trust-worthy servant, that can do it better than she. Let that end—the end indicated by the constitution of the appetites in their relative positions—be accomplished—no more, no less—and both reason and conscience are satisfied.—*Mark Hopkins.*

6 Spiritual as well as physical pleasure derived from their gratification.

[3394] But even in the present gratification of the appetites of each kind, the soul really partakes of as much enjoyment as does the body; not, indeed, by immediate excitement, but by indirect impulse, arising from the sympathy which exists between the body and the soul.—*Geo. Harris.*

[3395] Gratitude for "our daily bread," and prayer for it, for health to work for it, appetite to enjoy it, are spiritual additions to material comforts.

The religious association of spiritual and bodily eating gives elevation to appetite, as a suggestive lesson—

"Let manna to our souls be given,
The Bread of Life sent down from heaven."

Burns's grace is well worthy of being recorded here—

"Some hae meat and canna eat,
And some can eat that want it ;
But we hae meat, and we can eat,
And sa the Lord be thankit ;"

i.e., some have food and no appetite, some have appetite and no food ; but we have both, and thank God for it.—*B. G.*

7 Their various modes of operation in different persons.

[3396] The vigour and activity of the appetites are probably more or less, and to a large extent, directly dependent on the acuteness and strength of the senses, especially of the particular sense connected with each appetite, to which it owes both the original excitement of such appetite, and the sustenance of it in operation when so excited. Both the appetites consequently vary in each person, according to the peculiar individual constitution of his material frame in the mode already stated, and also according to the nature of his spiritual being. As his material frame is vigorous and mature, more especially as regards the organs connected with the exercise of the appetites, in a corresponding and proportional manner will the appetites themselves be energetic and active. On the other hand, according as the mental and moral endowments are extensive, and exercise an influence over the actions, will the vehemence and general character of the appetites themselves be modified. The appetites also serve to reflect the character of the individual in whom they are displayed, mental and moral, as well as "medial ;" which they evince not directly from their own force, but indirectly from the mode in which the other influences in the system operate upon and affect, and are operated upon and affected by, these appetites. The appetites, indeed, differ in different persons, alike as to the degree of energy which they exhibit and of influence which they exercise ; and also as to the particular individual mode in which they are manifested.—*Geo. Harris.*

[3397] Appetites in general depend on bodily health as to their vigour, and on mental or moral health as to their use and regulation.—*B. G.*

[3398] Each of the appetites operates very differently in, and influences in various ways,

the same person ; and the same individual may be extensively impelled by one appetite although but little subjected to the dominion of the other. The causes of this may be both corporal and mental. The same appetites differ also greatly in the same person at different times, which is mainly owing to the dependence of the appetites upon the material frame, whereby they are subject to all the fluctuations and variations attendant on growth and disease, and consequent changes of texture and temperament. How extensively these latter causes affect the appetites, is further illustrated by the fact that a change of climate which produces a change in the material texture and temperament, produces also a corresponding change in the appetites, which is plainly exhibited in the case of man, and more strongly still in that of animals.—*Geo. Harris.*

[3399] The efficient causes of distinction in different persons as to their appetites, and as regards both the vigour with which they are possessed and the activity and energy with which they are exerted, correspond to a large extent with the causes of difference in the senses and the emotions, more especially as regards their relative acuteness and vigour. Consequently, the qualities of the body rather than those of the mind appear mainly to influence and regulate their conditions and operations. Indeed, as regards the soul, its qualities are here to be considered in a negative more than in a positive sense ; rather as they conduce to aid it in restraining than as in any way actually aiding the appetites, inasmuch as in ordinary cases their vigour mainly and essentially consists in the soul's weakness. Where the soul has power to restrain and regulate the appetites, they proportionally decrease in vigour and in activity. In common with the senses, although in a different mode, physical organization has also considerable influence as regards the vigour and activity of the appetites. As regards their alacrity, the structure of the organs immediately connected with or relating to the exercise of the particular appetite is, as already observed, necessarily that by which it is mainly and directly affected. Probably the principal variety as to the operation of the appetites in different persons, is produced by the various modes to which they respectively resort of satisfying these appetites. But this is because the mind or instinctive being is here the directing agent.—*Ibid.*

II. ACQUIRED APPETITES.

1 Their nature.

[3400] Beside our natural appetites, we have many acquired one. Such are an appetite for tobacco, for opium, and for intoxicating liquors. In general, everything that stimulates the nervous system produces a subsequent languor, which gives rise to the desire of repetition. Our occasional propensities to action and to

repose are in many respects analogous to our appetites.—*Dugald Stewart.*

[3401] Besides the natural appetites, there are those termed artificial, or more properly, unnatural, as that for intoxicating drinks, for tobacco, and for opium. In all these the principle is the same. An unnatural stimulus is given to the nerves, followed by a corresponding depression, and an uneasiness which causes a desire of repetition, and which often becomes a craving so importunate as to overcome and control every other principle of action.—*Mark Hopkins.*

[3402] It may be questioned whether, in some sense, those appetites called artificial, are not also natural. As for coffee, tea, spices, condiments, all appeals to taste, palate, beyond what merely satisfies hunger or thirst; these appetites are so general that, like the taste for the fragrant weed, they may in some degree be called natural; they spring from some felt want of bodily organization; and though, like food in gluttony, may be used in excess, seem essential at least to our sophisticated civilization.—*B. G.*

III. THE DIFFERENCE BETWEEN NATURAL AND ACQUIRED APPETITES.

1 As to the nature of the craving.

[3403] Between these artificial appetites and those that are natural there are four important differences. The first is, that in the natural appetite the craving is an original part of the constitution, created by God with reference to an end intended by Him. In the artificial appetite, the craving is wholly superinduced by man, and with reference to an end which God no more intended than he did murder.—*Mark Hopkins.*

[3404] The above is more emphatic or dogmatic than logical. All the tastes of food and drink, all the conveniences and luxuries of life, all outside bare, uncooked food, might be equally styled unnatural. Nature never produced plum-pudding, or mincepies, or fried fish, yet these are natural to man.—*B. G.*

2 As to the nature of the objects.

[3405] The second difference is, that the objects of the artificial appetites are all violent poisons. They are incapable of assimilation with the system. Except as medicines they can contribute nothing to its health or well-being, and taken in any considerable quantity they cause death.—*Mark Hopkins.*

[3406] Many things which are, as is averred, not assimilated to the system, may yet be beneficial, and may aid those elements that are assimilated, or excite such general sensibility as

is advantageous. "A merry heart doeth good like a medicine," and many circumstances go to make up health and happiness, of which we can give no chemical nor physiological analysis or rationale.—*B. G.*

3 As to the nature of the pleasure derived.

[3407] The third difference is, that the pleasure connected with the artificial appetites is purely and utterly selfish. It has no relation to the ulterior good of the man himself, or any other being. On the contrary, it lowers the tone of the system and the capacity for good; whereas the pleasure connected with the natural appetites has relation to the vigour which wields the axe and guides the plough, and even to the highest intellectual exertion.—*Mark Hopkins.*

[3408] It may be doubted whether those who "wield the axe and guide the plough," are not those who also enjoy quite their share of the "artificial" appetites referred to, if they are artificial.—*B. G.*

4 As to the increasing tendency of the artificial appetites.

[3409] The fourth difference is, that the artificial appetites have a tendency to increase. As the stimulus is continued, the quantity necessary to produce the desired effect becomes greater. It is this insidious tendency, this "facilis descensus Avernus," that has brought many gifted men to the verge of destruction before they were aware of it, and has prevented their return. The natural appetites have no such tendency.

Let no one, therefore, suppose that God has not given as many appetites as are for the best good, or that he shall be a gainer on the whole by attempting to reap where nature did not sow. The wretchedness there is in the world from the abuse of the natural appetites, and from the expense and tyranny of the artificial ones, is so great that the purpose of God with reference to this part of the constitution is worthy of careful study.—*Mark Hopkins.*

[3410] All appetites, whether natural or artificial, need regulation, control; and "the abuse of the natural appetites" proves that all evil does not arise from what is called artificial. The fault in either case is in the misuse, as when one man's "natural appetite" eats another man's dinner, or breaks the seventh or the tenth commandment.—*B. G.*

IV. ADVANTAGES OF TEMPERANCE AND SELF-CONTROL OF THE APPETITES.

1 Subject viewed in regard to the maintenance and restoration of health.

[3411] I would guard against conveying the opinions, as some writers on this subject seem to have done, that even the strictest temperance in diet will infallibly secure to a man the blessings of health and longevity. For there are other

3411—3414]

causes of disease and premature decay besides dietic excesses, and to some of them we are all inevitably exposed; and we often expose ourselves to those that are not inevitable. There is exposure to vicissitudes of climate and weather; to the damps and chills of the night; to the prostrating heats of a vertical sun; to the unhealthy miasms of decaying vegetable and animal matter; to deleterious chemical agents in the processes of the arts; to the reaction of the soul on the body when the labours of the intellect have been too severe, or the nobler powers have been overdone with care; and, above all, to the deadly influence of unrestrained consuming passions. He who has escaped all these influences has been favoured almost miraculously. But none do escape; and often they plant the seeds of disease in the constitution too deeply for the strictest diet and regimen to eradicate. Yet temperance in diet, joined with appropriate exercise and regularity in other habits, will, if anything can do it, bring back to the invalid health and happiness. It will also fortify the system more vigorously to resist all morbid influences, and thus it becomes a chief auxiliary to health and longevity. That these blessings must naturally result from temperance in all things the laws of physiology would lead us to expect.

2 Subject viewed in regard to will-power generally and the other desires.

[3412] It is over-stimulation that renders the animal appetites and passions ungovernable. But temperance furnishes them only with the stimulus that is necessary to enable them to fulfil the offices for which their Creator intended them. Temptation, therefore, in a great measure, loses its power over the temperate man; while the self-denial which he exercises over one propensity to excess strengthens his hands for holding in the reins of every other. On the other hand, he who is guilty of dietic excesses throws a firebrand into the midst of all that is combustible in the human constitution, and goads onward everything in it that is excitable. By yielding up the reins to one appetite, he loosens also his hold upon every other. We may expect, therefore, as the result, a wild and irregular action among the animal powers, and fierce outbreaks of passion and appetite.

3 Subject viewed in regard to the functions of the brain.

[3413] This position, like those that have preceded, requires only an appeal to the laws of physiology and the experience of mankind to demonstrate it. If the functions of the brain be not in a healthy and vigorous state, equally unhealthy and inefficient must be those of the mind. Now there is no organ of the body so easily affected by irregularity and difficulty of digestion and assimilation as the brain. Excess in food, therefore, operates directly to cloud and impede the movements of the intellect.

This is well understood by literary men generally, that they never attempt any difficult investigation nor powerful mental efforts soon after a hearty meal. Few, however, are aware that even slight excesses at the table produce a permanent depression of the mind. But where such excess is habitual, the elasticity of the mental powers is never sufficient to free them from the incubus that rests upon them. Like the overloaded bodily organs, the mind is gradually more and more weakened, until great efforts are out of the question, and the whole physical and intellectual constitution sinks into premature imbecility. But rarely is a man aware of the difficulty under which he labours until he ceases to overload his stomach; then he finds such a buoyancy, clearness, and vigour of mind to be the result as to astonish and delight; while at the same time it mortifies him to find how long his nobler part has been made the slave of his animal nature.

4 Subject viewed in its relation to cheerful, healthful piety.

[3414] An unruffled and serene state of mind is one of the most common, as well as most happy, results of temperance; as an opposite state of mind almost infallibly attends intemperate habits. The genuine calmness and self-possession of philosophy can never be enjoyed except by him who refrains from unnatural stimulants of every kind, in food as well as in drink. Nor can the pious man who indulges his appetite beyond the demands of unsophisticated nature escape those morbid and irregular actions of the mind, which now lift the feelings into the region of enthusiasm, and now sink them into the abyss of despondency. So irregular, indeed, will be the emotions of such a man that he can never judge correctly of their nature, nor determine whether they result from the excitement of the animal constitution or from the operations of grace and truth. It is incredible what a mountain it takes off from the soul to withhold from the stomach a few ounces of improper or unecessary food. He who has made the trial will feel how necessary and important is the caution of Christ, "Take heed lest at any time your hearts be overcharged (borne down) with surfeiting." The heart does, indeed, feel the pressure of excess in food more sensibly than the body; and it was not merely owing to his exalted piety, but in part because he "kept under his body and brought it into subjection," that the heart of Paul was always so buoyant under the heaviest trials, and his hands so busy and strong in accomplishing his gigantic work. And it was the most thorough experience that led him to lay down the general principle, that "every man that striveth for the mastery is temperate in all things."—*Edward Hitchcock.*

9

HUNGER.

I. ITS NATURE AND ASPECTS.

- 1 A beneficent instinct inspiring our activities.

(1) *Viewed positively.*

[3415] It is the motive power which sets the vast array of human machinery into action. It is hunger which brings these stalwart navvies together in orderly gangs to cut paths through mountains, to throw bridges across rivers, to intersect the land with the great iron-ways which bring city into daily communication with city. Hunger is the overseer of those men erecting palaces, prison-houses, barracks, and villas. Hunger sits at the loom, which with stealthy power is weaving the wondrous fabrics of cotton and silk. Hunger labours at the furnace and the plough, coercing the native indolence of man into strenuous and incessant activity.

(2) *Viewed negatively.*

[3416] Let food be abundant and easy of access, and civilization becomes impossible; for our higher efforts are dependent on our lower impulses in an indissoluble manner. Nothing but the necessities of food will force man to labour, which he hates, and will always avoid when possible. And although this seems obvious only when applied to the labouring classes, it is equally though less obviously true when applied to all other classes, for the money we all labour to gain is nothing but food, and the surplus of food, which will buy other men's labour. If in this sense hunger is seen to be a beneficent instinct, in another sense it is terrible, for when its progress is unchecked, it becomes a devouring flame, destroying all that is noble in man, subjugating his humanity, and making the brute dominant in him, till finally life itself is extinguished.

[3417] It is not hunger direct, or the immediate bodily feeling of want of food, that leads to great enterprises, but hunger indirectly, hunger covered and sublimated into foresight, energy, and industry. Thus all our bodily wants are transformed into occasions of higher and nobler pursuits.—*B. G.*

- 2 A terrible instinct evoking our ferocities.

[3418] Many an appalling story might be cited, from that of Ugolino in the famine-tower, to those of wretched shipwrecked men and women, who have been impelled by the madness of starvation to murder their companions that they might feed upon their flesh.

[3419] This is hunger in its lowest development of animal ferocity; but the same hunger and dread necessity humanized, civilized, and Christianized, will give a mother's life blood to sustain son or daughter; and many a good

father will meet slow starvation or go hungry himself to sustain his children. So hunger is, in its worst forms and pressure, the occasion of heroic as well as of terrific exhibitions.—*B. G.*

II. THEORIES RESPECTING THE SENSATION OF HUNGER.

- 1 Hunger arises from emptiness of the stomach, which, according to some physiologists, allows the walls of the stomach to rub against each other, and the friction causes the sensation.

[3420] It is easy to show the inaccuracy of this hypothesis, but two facts will suffice here: first, the stomach is always empty some time before hunger is felt; secondly, it may be empty for days together—in illness—without the slightest sensation of hunger being felt.

- 2 The gastric juice accumulates in the stomach and attacks its walls.

[3421] Such a cause would certainly be ample for the effect, and I know but of one objection to our accepting it, namely, that the fact on which the explanation rests is unfortunately a fiction; the gastric juice does not accumulate in the empty stomach, but is only secreted after the stimulus of food.

- 3 During the hours of fasting the gastric juice is slowly being secreted in the follicles and retained in their tubes, thereby distending them; this distension, when moderate, produces the sensation of appetite, when more powerful, of hunger.

[3422] There are several analogies which give colour to this explanation. Thus, milk is slowly accumulated in the breast, and the sense of fulness, if unrelieved, soon passes into that of pain. But ingenious as the explanation is, a closer scrutiny causes us to reject it. Out of many arguments which might be urged, I will mention only two—one anatomical and one physiological. If the gastric juice were accumulated in the tubes, there is no anatomical obstruction to its immediate passage into the stomach, and the distension would be obviated. Nor have we any good ground for supposing that an accumulation does take place; for the argument that it must take place, because it flows so abundantly on the introduction of food into the stomach, would equally prove that tears must be accumulated in advance because they gush forth so copiously on the first stimulus of grief, and that saliva must be accumulated because it flows so freely whenever a stimulus is presented. While, therefore, the explanation wants an anatomical basis, it is still more directly at variance with the physiological fact, that when food is injected into the veins or the intestines, the sensation of hunger disappears, although the stomach is as empty as it was before, and the tubes as distended as they were before.

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4 **Hunger must be related to the general state of the system, and to the particular state of the stomach.**

[3423] If we once regard the subject in this light, we shall easily be led to perceive that although the general state of the system, under deficiency of food, is the primary cause of hunger, it is only the cause of it as far as it produces a certain condition of the stomach; and this condition is the proximate cause of the sensation.

III. ITS CAUSES.

1 Viewed generally.

[3424] In one sense we may all be said to know what hunger is; in another sense no man can enlighten us; we have all felt it, but science as yet has been unable to furnish any sufficient explanation. Between the gentle and agreeable stimulus known as appetite, and the agony of starvation, there are infinite gradations. The early stages are familiar even to the wealthy; but only the very poor, or those who have undergone exceptional calamities, such as shipwreck and the like, know anything of the later stages. We all know what it is to be hungry, even very hungry; but the terrible approaches of protracted hunger are exceptional experiences.

2 Primary cause.

(1) *Want of food.*

[3425] In every living organism there is an incessant and reciprocal activity of waste and repair. The living fabric in the very actions that constitute its life, is momentarily yielding up its particles to destruction, like the coal which is burned in the furnace: so much coal to so much heat, so much waste of tissue to so much vital activity. You cannot wink your eye, move your finger, or think a thought, but some minute particle of your substance must be sacrificed in doing so. Unless the coal which is burning be from time to time replaced, the fire soon smoulders, and finally goes out; unless the substance of your body which is wasting be from time to time furnished with fresh food, life flickers, and at length becomes extinct. Hunger is the instinct which teaches us to replenish the empty furnace.

3 Proximate cause.

(2) *Not the want of food.*

[3426] The absence of necessary food causes the sensation, but it is not itself the sensation. Food may be absent without any sensation, such as we express by the word hunger, being felt; as in the case of insane people, who frequently subject themselves to prolonged abstinence from food without any hungry cravings; and, in a lesser degree, it is familiar to us all how any violent emotion of grief or joy will completely destroy not only the sense of hunger, but our possibility of even swallowing the food which an hour before we cravingly desired.

[3427] Further it is known that the feeling of

hunger may be allayed by opium, tobacco, or even by inorganic substances introduced into the stomach, although none of these can supply the deficiency of food. Want of food is therefore the primary, but not the proximate, cause of hunger. I am using the word hunger in its popular sense here, as indicating that specific sensation which impels us to eat.

[3428] We can now understand why hunger should recur periodically, and with a frequency in proportion to the demands of nutrition. But, besides the usual conditions of recurring appetite, there are some unusual conditions, depending on peculiarities in the individual, or on certain states of the organism. Thus during convalescence after some maladies, especially fevers, the appetite is almost incessant. In certain diseases there is a craving for food which no supplies allay: but of this we need not speak here.

(3) *The consumption of tissues.*

[3429] The animal body is often compared with a steam-engine, of which the food is the fuel in the furnace, furnishing the motor power. As an illustration, this may be acceptable enough, but, like many other illustrations, it is often accepted as if it were a real analogy, a true expression of the facts. As an analogy, its failure is conspicuous. No engine burns its own substance as fuel; its motor power is all derived from the coke which is burning in the furnace, and is in direct constant proportion to the amount of coke consumed; when the coke is exhausted, the engine stops. But every organism consumes its own body; it does not burn food, but tissue. The fervid wheels of life were made out of food, and in their action motor power is evolved. The difference between the organism and the mechanism is this. The production of heat in the organism is not the cause of its activity, but the result of it; whereas in the mechanism the activity originates in and is sustained by the heat. Remove the coals which generate the steam, and you immediately arrest the action of the mechanism; but long after all the food has disappeared and become transformed into the solids and liquids of the living fabric, the organism continues to manifest all the powers which it manifested before. There is of course a limit to this continuance, inasmuch as vital activity is dependent on the destruction of tissue. The man who takes no food lives like a spendthrift on his capital, and cannot survive his capital. He is observed to get thin, pale, and feeble, because he is spending without replenishing his coffers; he is gradually impoverishing himself, because life is waste; for life moves along the stepping-stones of change, and change is death.

IV. ITS SYMPTOMS.

1 Excessive thinness, which is not the leanness of lean men, but manifests itself as unmistakable emaciation.

[3430] The face is lividly pale, the cheeks

are sunken, the eyes—oh! what an expression in the eyes! never to be forgotten by those who have once seen it; all the vitality of the body seems centred there in feverish brightness; the pupil is dilated, and the eye is fixed in a wild stare which is never veiled by the winking lids. All movements of the body are slow and difficult; the hand trembles; the voice is feeble; intelligence seems gone; the wretched sufferers, when asked what they feel, have but one answer, "We are hungry."

- 2 The sensation of hunger is at first rather agreeable, but it quickly becomes unpleasant if prolonged.

[3431] The sense of keen appetite is delightful, but that "sinking in the stomach" which ensues soon passes from an uneasy sensation into positive pain. The pain soon becomes acute; and if food be still withheld, we feel as if the stomach were being torn by pincers. A state of general exhaustion, feverishness, headache, light-headedness, often flaming into madness, follows. The whole being seems possessed by one desire, before which even the energetic instinct of maternity has been known to give way, and mothers have disputed with their companions for the flesh of their dead children.

[Most of the foregoing extracts are taken or condensed from an article in *Blackwood*, vol. lxxxiii.]

V THE RELATION BETWEEN TEMPERANCE AND PURITY.

[3432] By hunger and love is the world held together and sweetened; by hunger and love is it disgraced and made wretched. These are the two poles of the little world of human nature, round which everything else revolves; the very structure of the body in its relation to them corresponding with and resulting from the polar idea. It may be added, that where one of these great institutions is honoured, there also, for the most part, is the other; where either is profaned, the profanation extends to both. Though temperance and purity may sometimes not coexist in nice balance, no things are ever more frequently in company than gluttony, over-drinking, and immodesty. It is in the intimate relation which they bear to life, that the reason exists why in all ages there has been an intuitive reverence in rightly ordered minds for the seal of sexual love; and why a species of sanctity has from the earliest days of history attached to eating and drinking, which in ancient times entered largely into religious ceremonies, as they do now, and will for ever, in the most sacred rite of Christianity.—*Leo H. Grindon*.

VI. EATING AND DRINKING REGARDED AS RELIGIOUS ACTS.

[3433] "Eating and drinking," says Feuerbach, "are themselves religious acts, or at least ought to be so; with every mouthful, we should think of the God who gave it." It is but an

amplification of the custom, which commences every procedure of interest or importance with a plentiful spread upon the table; it may not be suspected, and is often dishonoured, but the origin of the practice at least was a devout one. Friendship pursues the same course; because, as life is the most precious of possessions, the highest act of goodness that generous sentiment can perform, is to provide means for its maintenance and prolongation; to offer food is symbolical of sincerely wishing health and longevity. How beautiful are affection and the gift of nourishment united in the first tenderness of the mother towards her babe! She loves and she feeds. Even the plant, when it opens its seed-pods and lets its offspring fall to the earth, bestows upon each little embryo an imitative bosom in the milk-like farina which encloses it, and by which it is nourished during the subsequent germination.—*Ibid*.

VII. THE EVILS CONSEQUENT ON ILL-REGULATED EATING.

[3434] Too much food is as bad as too little. To sacrifice to the stomach that nervous energy which ought to be devoted to the brain, the organ of our most ennobling and most pleasurable faculties, is, so far as regards the retention of genuine manliness, little better than to commit suicide outright. Disease—though probably a third part of all that there is in the world is attributable to this cause—is, as in a former instance, the least of the evils that have to be afflicted on ill-regulated eating: infinitely more dire are the peevishness and ill-humour which it engenders—the gloom, hypochondriacal and dissatisfied tempers, which generally overtake the intemperate eater and drinker, and make him a pest both to himself and to society. Many a man's fall and ruin have come of the overloaded and thence disordered stomach of another; as many a man's rise and prosperity of another's temperance and cheerful health. No less destructive is intemperance to the intellectual energies. The intellects which lie sunk in sluggishness through overloading the stomach, are incomparably more numerous than those which are slow and stupid by nature. The authors themselves of their condition, the cross and imbecile through over-feeding do not belong to society proper; they are not human, yet neither are they brutes, for no brute is intemperate; no longer men, gluttons and drunkards form an outside class by themselves, the nobleness of their nature to be estimated, as in all other cases, by the quality and end of their delights. It is worthy of remark that nothing is more speedily and certainly destructive also of the beauty of the countenance. Diet and regimen are the best of cosmetics; to preserve a fair and bright complexion, the digestive organs need primary attention.—*Ibid*.

10

THIRST.

[3435] Thirst is the companion of hunger; the two combined, properly satisfied, meet the demands of the body for nutriment, to foster growth and repair waste. Thirst is related to liquids, hunger to solids. Water and bread are the direct answers to these two cravings or appetites. But while liquid meets thirst, yet even solids, for hunger, are liquidized in mastication and digestion, before giving the support that the body requires. There is more pain, bordering on anguish and madness, produced by thirst or want of liquid, than by hunger or want of solid food. Water is at the base of all fluids for drink. Wine is water coloured and medicated; so of all kinds of drink formed "by art and man's device." Even solids are mainly built up of liquids; meat, when thoroughly desiccated or deprived of all moisture, diminishes vastly in weight and bulk; fruits, though for eating, contain liquid, and are largely composed of it. In this sense, even food is often in a sense drunk; and while we are satisfying our hunger in form and theory, we are often quite as much, in the same process, satisfying our thirst. Besides necessary craving for liquid, essential to life and health, thirst may be regulated, increased, or allayed by habit, by sorts of drink, soothing and slacking, or thirst-creating.—*B. G.*

[3436] Thirst, like hunger, is spiritualized as for the soul, and "he that thirsteth let him come and drink of the Water of Life freely."—*Ibid.*

[The rules and principles as to appetites in general, in sub-section 8, p. 45, are applicable to thirst as well as to hunger.]

11

SEXUAL INSTINCT.

[3437] As the best things may be corrupted into the worst, so the question of sex is most delicate, and requires careful treatment. It is at once the basis of the tenderest relationships and charities of life, the fountain of the purest affections, the spring of the loftiest chivalry, and flower of every virtue; and at the same time may be so perverted, or coarsely treated, with a prurient mind and corrupted heart, as to foster all that is corrupt and debasing.

[3438] The sexual instinct is, in man, controlled by thought, as distinguished from "brute beasts that have no understanding." Though a bodily instinct, it is under the control of thought. Excessive indulgence, is rather from an inflamed and unregulated imagination, than from direct physical impulse (Matt. v. 27, 28; xii. 35; xv. 11, 17-20). Preoccupation of thought, and fixity of moral principle, are the truest safeguards. Its proper regulation is at the basis both

of social morals and happiness, and of personal purity. The cultivation of a sensitive conscience the due exercise of the body, and full engagement of the mind in business or education, are better securities, in all periods of life, than any such specific rules as would call direct attention of the thoughts to sensuous subjects. The legitimate exercise of it, is through the arbour of love, in the walks in the overarching forest of courtship, into the temple of religion, where the marriage bond is made and sanctified; thence into the privacy of Home, as the foundation of families and societies, and of all the ties of consanguinity, the relationships of parents and children, brothers and sisters, and all the ramifications of human life, property, and rights.

[3439] There are two exactly opposite methods of treating this question—the modern Atheistic method of "Free love," or lust, with no restriction except restriction of births; and the religious principle of moral restriction, within the boundaries of the marriage tie. Space here confines us to the religious view, though well acquainted with the several books and pamphlets indicating the "Sexual Religion," or license, of the Atheistic propagandist crew, which is, in every particular, the exact opposite of Christian social morality, and would, if carried out, disintegrate human society. The relation of sex is fundamental, was recognized in man's original condition—"it is not good for man to be alone." A "helpmeet" was made "for him." "For this cause a man shall leave father and mother and shall cleave unto his wife, and they two shall be one flesh." This original rule was reinforced, to rebuke the facility of divorce demanded by men's caprice and "hardness of heart"—"in the beginning it was not so;" God "made them male and female, and said—They twain shall be one flesh" (Matt. xix. 5). The main Scripture references on this question are: Gen. i. 26-8, ii. 18-24; Matt. xix. 3-12; Eph. v. 22-33. As man's history began with marriage, so the first miracle of "the second Adam," was at the marriage in Cana of Galilee (John ii. 1-10). So was the family bond re-sanctified. (See Introduction to the Marriage Service.) While Atheism, in its present popular development, holds out the bribe of free license to unbridled passion, with only the one restriction, viz., as to parentage, Burns, in his "Epistle to a Young Friend" says:

"The sacred love o' weel-placed love,
Luxuriantly indulge it;
But never tempt the illicit rove,
Though naething should divulge it;
I wave the quantum o' the sin,
The hazard of concealing;
But, och! it hardens a' within,
And petrifies the feeling!"

[3440] Isabel of France, invokes on Henry V. and his selected bride, this blessing:

"God, the best maker of all marriages,
Combine your hearts in one, your realms in one." (Shakespeare, Henry V.)

—*B. G.*

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DIVISION C.

MAN'S MENTAL SIDE.

12

THE DESIRES.

I. THE PRIMARY DESIRES.

1 Their nature.

[3441] Primary and natural, rather than instinctive or implanted, because they are felt by all men under suitable circumstances, and because, in their growth and exercise, they are aided and strengthened by our intellectual and rational powers.—*Wm. Fleming.*

2 Their characteristics.

[3442] 1. They are *essential* elements. It is impossible to separate them from our very make and frame. Without their existence we should cease to be human beings.

2. They are *universal* elements. They are not confined to any one species of the human race, but common alike to all kindreds of men, irrespective of rank, age, or culture.

3. They are *permanent* elements. They exist, in an embryo state, before consciousness; they appear in the earliest years; they gather strength as we reach our full and matured manhood; they do not run their course and die out or become extinct, but last on, even to old age; they are not diminished in their power of the principle itself even when, through weakness and age, the power to give expression to them is weakened.—*C. N.*

[3443] All our desires are not to be resolved into one general desire of happiness or well-being. They primarily exist as inherent tendencies of our nature, aiming at their correspondent object; spontaneously, it may be, in the first instance, but gradually gaining clearness and strength by the aid and concurrence of our intellectual and rational powers.—*Wm. Fleming.*

II. THE MORAL DESIRES.

1 Their twofold objects.

[3444] As we proceed analytically to inquire into the nature of a moral desire, we find that it is essential and peculiar to the constitution of every moral desire that it should possess two objects, altogether separate and distinct, and even opposite in their kind, by which such desire is stimulated. (1) An immediate object

of the desire, which is in its nature uncertain and changeable, and varies from time to time with the condition or position of the individual. (2) An ultimate object of the desire, which is ever fixed, certain, and determinate.

The immediate objects of a moral desire are such as are obvious to us, and at once perceptible, both as to their actual existence and mode of operation. These immediate objects may be either a condition of life, or some article which is applied for our use, and which is the subject of a continual longing or anxiety of the soul towards it, either for its own sake or for the sake of some good, which may be either a state of being, or thing, supposed to be intimately and inseparably associated or connected with it, and which may prove to be the ultimate object of the desire. The ultimate objects of a moral desire, consisting in the advantages themselves, supposed to be secured by the immediate object of it, often lie concealed and, as it were, beneath the surface; and their influence, however extensive, is nevertheless imperceptible or but dimly seen.—*Geo. Harris.*

2 Their strength.

[3445] A person under the strong influence of desire is like a hound in pursuit of a deer, which he keenly and steadfastly follows when he has once caught the scent of it, and continues to track it through a herd of others, and for many a weary mile until he has hunted it down, although those which he has passed by seem easily within his reach.—*Ibid.*

[3446] We have a spring of action, an elasticity within us, which is constantly pushing itself outward, and urging us to take part in the scenes among which we live.—*Hampden, Introduction to Moral Philosophy.*

3 Their characteristics when unregulated.

(1) *They are both deleterious and unreasonable.*
a. The yare, in the common plan of nature and the world, out of all keeping with our wants and possibilities.

[3447] We are commonly desiring just what would be the greatest damage to us, or the misery worst to be suffered, and do not know it; that our tamest desires are often most untamed as regards the order of reason; and that we are all desiring unwittingly what is exactly contrary to God's counsel, what is possibly never to be, and if it might, would set us in

gene.al repugnance with each other and society itself.

We are apt to imagine that, since we are consciously beings of intelligence, our desires must of course be included, and be themselves intelligent as we are. But we are not intelligent beings, it happens, in the sense here supposed. We are only a little intelligent in a very few things, and we do not mean, by claiming this title, if we understand ourselves, much more than that we are of another grade in comparison with the animals—able, that is, to be intelligent, if we get the opportunity, as they are not. We get room thus, large enough for the fact of a general state of unreason in our desires. After all, they may be about as far from intelligence as they can be—possibly not more intelligent than our passions, appetites, and bodily secretions are. In one view still, they are motive forces of endowment for intelligent action, instigators of energy, purpose, and character, and, if we knew them only as they move in their law, bound up in the original sweet harmony of an upright state, we should doubtless see them working instinctively on, as co-factors with intelligence, if not intelligent themselves. But in their present wild way, we see them plainly loosed from their law by transgression—heavirgs all and foamings of the inward tumult—aspiration, soul-hunger, hate, ambition, pride, passion, lust of gain, lust of power; and what do they signify more visibly than that all right harmony and proportion are gone as far as they are concerned. Nothing has its natural value before them, because they are wrecking themselves in all kinds of disorder, bodily and mental. They are phantoms without perception. Even smoke is scarcely less intelligent.—*Horace Bushnell, D.D.*

(2) *They have no respect to possibilities and causes or terms of moral account.*

[3448] One man desires dry weather, and another rain, one office, and another the same office, one to own a house, another the same house; some to be honourable without character, some to be useful without industry, some to be learned without study. We desire also to own what we mortgage, keep what we sell, and get what nobody can have. We cypher out gains against the terms of arithmetic, and even pray too much against our patience, which kept us from the car that was wrecked, or the steamer that was sunk by an explosion; or, forgetting that the treachery of a friend, so much deplored, saved us from the whirlpool of temptation into which we were plunging, and that the failure of an adventure we were prosecuting with high expectation, was the only thing that could have sobered our feeling, and prepared us to a penitential life. Sitting down thus, after many years, and looking back on the desires that have instigated our feeling, we discover what a smoke of delusion was in them, and how nearly absurd they were. How often has their crossing been our benefit, and how many thousand times over have we seen it proved by experiment that they

were blind instigations, thrusting us onward, had they not been mercifully defeated, on results of unspeakable disaster. Causes again we as little respect. Having it as a clear test of insanity, to be reaching after what every body knows eternal causes forbid, we are yet all the while doing it. We want our clocks to move a great deal faster in the playtimes appointed for childhood, and a great deal slower in the payment times appointed in the engagements of manhood. We want poor soils to bear great crops, indolence to be thrifty, intemperance to be healthy, and to have all good supplies come in, doing nothing to earn or provide them. Against all terms and conditions of morality, also, we want to be confided in, having neither truth nor honesty. We desire to be honoured, not having worth enough even to be respected. We want the comforts of religion without religion, asking for rewards to come without duties, and that evils may fly away which are fastened by our bad deserts. Of course our judgment goes not with the nonsense there may be in such desires, but they none the less make haste, scoring all detentions of judgment.—*Ibid.*

(3) *They are not only blind and erratic when uncontrolled by principle, but also morally wicked.*

[3449] They are reeking with selfishness, foiled by lust, bittered and soured by envies, jealousies, resentments, revenges, wounded pride, mortified littleness. Thus it was that even Goethe, no very staunch confessor of orthodoxy, was constrained to say, "There is something in every man's heart which, if we could know, would make us hate him."—*Ibid.*

[3450] The above is the worst form of pessimism. The concluding sentence is at least a condemnation of the utterer of it, but must have been a transient cloud of bitterness and disappointments. It is not "orthodoxy;" it is a travesty even of human depravity. There may be something in every one, including ourselves, that we may pity; and no mood is more to be pitied than the one which originated such an expression.—*B. G.*

(4) *Need of their wise regulation.*

[3451] Nay, falter not—'tis an assured good
To seek the noblest—'tis your only good
Now you have seen it; for that higher vision
Poisons all meaner choice for evermore.

—*George Eliot.*

[3452] Let us not aim at common degrees of merit. Can we not leave, to such as love it, the virtue that glitters for the commendation of society, and ourselves pierce the deep solitudes of absolute ability and worth?—*Emerson.*

[3453] This was itself an appeal to society, and called attention to "the deep solitudes" in which, while professing to hide himself, he still desired to be discovered and obtain "commendation" as above "common degrees of merit;" it is the masquerade of retiring modesty.—*B. G.*

(5) *Dangers of their misdirection.*

[3454] As ships, in ports desired, are drowned,
As fruit once ripe, then falls to ground,
As flies that seek for flames are brought
To cinder by the flames they sought ;
So fond Desire when it attains,
The life expires, the woe remains.

—*Sir Walter Raleigh.*

[3455] There are many things that are thorns
to our minds until they be attained, and en-
venomed arrows to our hearts afterwards.

13

DESIRE OF POSSESSION.

I. ITS NATURE.

1 It is a master impulse in human nature.

[3456] This desire is apparent in all stages of society. Food, clothing, weapons, tools, ornaments, houses, carriages, ships, are universally objects of this desire. At first these things are desired as a means of gratifying his natural appetites or his affections ; of supporting and sheltering his family ; of repelling and mastering his enemies. But afterward he delights to consider them as connected with himself in a permanent and exclusive manner, and to look upon them as his, as his own, as his property. The things which he thus looks upon as his own, he is disturbed at the prospect of losing, and is angry at any one who attempts to take them from him.—*J. R. Boyd.*

2 As an instinct it is both good and useful.

[3457] It serves to develop the treasures both of earth and soul. Now, this instinct for possession was appealed to in Christ. All the kingdoms of the world were offered to Him if He would but surrender to evil. Christ could have taken possession of Palestine—yes, and the world—but there was some reason or idea of duty to prevent.—*Dr. Thomas.*

[3458] He who offered the kingdoms of the world and the glory of them, offered what he did not own ; like many political promisers, who cheaply bribe one class with a promise of the wealth of another. The possession which could not be given by the promiser in the temptation, was also offered at the price of disloyalty to the Owner. Satan's promises are delusions, and no one "could have taken possession" on such pretended authority. The Tempter did not own the world, and if he had owned it, he would not have given it.—*B. G.*

[3459] Wealth may be desired as a means of benevolent action, or of right action in many other ways. A person's power of doing good, of many kinds, depends much upon the station and influence which wealth bestows. The desire of wealth for this purpose is virtuous.—*J. R. Boyd.*

[3460] The desire of wealth, as leading to industry and enterprise, in order to acquire it, is beneficial, employing others in honest labour ; and wealth is good in itself, as a source of enjoyment and a means of benevolence. Its misuse is no defect in the wealth, but in its misappropriator.—*B. G.*

II. ITS LIABILITY TO ABUSE.

1 Evil results arise from this desire through its misdirected aim.

[3461] It is seen as truly in the child that seeks to add to its stock of toys, as in the merchant who navigates oceans, and traverses continents in search of gain. Civilization has nursed this instinct into a passion—an autocratic passion, pressing every power into its service, and bowing every agent to its iron will. It has thus become a serious evil amongst us. It supplies weights and measures for everything. It determines the worth of man and of truth. The purseless saint, however great his soul, is nothing. The sublimest truths are visionary speculations unless they are promotive of wealth. It has polarized all things. The heart of the civilized world points to the golden mountains.—*Dr. Thomas.*

[3462] The pursuit of wealth derives its moral character from the end for which it is sought. A man may desire wealth as a means of luxury and sensuality ; and in such a case the desire of wealth is opposed to temperance rather than to justice.—*J. R. Boyd.*

[3463] Though wealth may be desired for ends which make the desire virtuous, the progress of men's habits is such that, when sought at first as a means, it is afterward desired as an end. The desire to acquire money is then unlimited ; and is covetousness, avarice.—*Ibid.*

[3464] The desire of possession is good, if we desire what is good, what will add to our proper enjoyment, and enable us to do good to others.—*B. G.*

14

DESIRE OF SOCIETY.

I. ITS NECESSITY.

[3465] We cannot be alone. In truth, we have no desire to be alone. We need and must have intercourse with our fellows. We want it. Our mind and soul hunger for it. Deprive us of it and our loss is inestimable—it is as the loss of air and light and food. God has implanted within us an inextinguishable love of our kind, and for its satisfaction has given us dear ones to surround us at home and made it possible for us to enter into relationships outside the family.—*Rev. W. Braden.*

[3466] There are few more delightful things

to any one who has lived among those with whom he feels no sympathy, than to find himself among people who think and feel as he does. And there is more than pleasure in the case; there is something in this that will strengthen and vivify his tastes and beliefs into redoubled energy.—*J. R. Boyd.*

II. ITS EXTENT.

1 The social principle shows itself at all periods of life and in all conditions of civilization.

[3467] The most prominent forms in which this desire appears are, the desire of family society and of civil society, images of which may be seen in the instincts of animals: of the former, in pairing animals; of the latter, in gregarious animals. This desire springs up in early childhood, before the dawn of reason.

The desire of safety and the desire of property may be supposed to give rise to a desire of civil society, as of a means by which such objects may be secured. But beside this consideration, man is by his very constitution a social animal. He is nowhere found, nor can he exist, in any other state than in society, in one form or other. In persons shut up from intercourse with their fellow-men, it has manifested itself in the closest attachment to animals; as if the human mind could not exist without some object on which to exercise the feelings intended to bind man to his fellows. It is said that the Count de Lauzun, during a nine years' confinement in a room where no light was admitted but through a chink in the roof, attached himself to a spider, and continued for some time to amuse himself with attempting to tame it, with catching flies for its support, and with superintending the progress of its web. When the cruel jailer discovered the Count thus amusing himself, he killed the spider, the loss of whose society was felt by the Count as the loss of a beloved child is felt by a mother.

The desire of society shows itself in the union of men in civil society and social intercourse; in the offices of friendship, and in the still closer union of the domestic circle.—*Ibid.*

[3468] "Solitary confinement" is the most deadly form of punishment.—*B. G.*

[3469] Attend to the eyes, the features, and gestures of a child when another child is presented to it; both instantly, previous to the possibility of instruction or habit, exhibit the most evident expressions of joy. Their eyes sparkle, and their features and gestures demonstrate in the most unequivocal manner, a mutual attachment.—*Smellie, Philosophy of Natural History.*

III. ITS BENEFITS.

1 The social principle tends to mutual understanding and co-operation.

[3470] Another spring of action, intimately connected with the continuance of the social

state, is a mutual understanding among men, by which they may learn to anticipate and to depend upon the actions of each other. A large part of the actions that take place among men is regulated by their mutual understanding established by promises, or in some other way. In the different employments of life there is a mutual dependence, the result of a mutual understanding, which serves as a bond of society, and is to be ranked among the principal springs of human nature.—*J. R. Boyd.*

[3471] Without general confidence in society at large, men would go armed, and feel that every one they meet is an enemy. The mind would be in a perpetual condition of alarm or suspicion. But, in general, the contrary is the case.—*B. G.*

[3472] Man is a sociable creature; and we are made to be helpful to each other: we are like the wheels of a watch, that none of them can do their work alone, without the concurrence of the rest.—*R. Baxter, 1615-1691.*

IV. ITS INFLUENCES.

1 It is powerfully conducive to the formation and strengthening of character.

[3473] We need no worse companion than our unregenerate selves, and, by living alone, a person not only becomes wholly ignorant of the means of helping his fellow-creatures, but is without the perception of those wants which most need help. Association with others, when not on so large a scale as to make hours of retirement impossible, may be considered as furnishing to an individual a rich multiplied experience; and sympathy so drawn forth, though, unlike charity, it begins abroad, never fails to bring back rich treasures home. Association with others is useful also in strengthening the character, and in enabling us, while we never lose sight of our main object, to thread our way wisely and well.—*Mrs. Schimmelpenninck.*

[3474] How powerful a thing is converse! How insensibly is it wont to transform men, and mould anew their spirits, language, garb, deportment! To be removed from the solitude or rudeness of the country to a city or university, what an alteration doth it make! How is such a person divested by degrees of his rusticity, of his more uncomely and agrest manners! Objects we converse with beget their image upon us.—*J. Howe, 1668-1702.*

[3475] I have read a lyric of the Persian poet Sadi, in which the poet asks a clod of clay how it has come to smell sweet. The clay replies, "The sweetness is not in myself, but I have been lying in contact with the rose." Whether, then, the marked features of our character be sweetness and light, or ruggedness and ill-odour, depends upon the minds with which our own is constantly associating. Hold it as a maxim,

however—to use the words of Lord Collingwood—that you had better be alone than in mean company.—*W. H. Davenport Adams.*

[3476] Man without social influences would be a grain without germination. Society is to our souls what soil and air, showers and sunbeams, are to the grain—the conditions of quickening and of growth.

V. ITS ABUSE.

I As seen in a contracted spirit of party.

[3477] Men desire to act, and are fitted to act, in common; declaring and enforcing rules by which the conduct of all shall be governed. They thus act as governors, legislators, judges, subjects, citizens. Without such community of action, and such common rules really enforced, there can be no tolerable comfort, peace, or order. Without civil society man cannot act as man.—*J. R. Boyd.*

[3478] When the desire of society or association with others leads to a man's abandonment of his own conscience and personality, and he is treated—and permits himself to act—as a voting machine; when he surrenders truth and independence of thought and moral responsibility, in slavish obedience to a pope or a political caucus, and thinks only of the Party or the Cause, instead of the country, the truth, conscience, and God, he abandons his true prerogative and dignity, and by a mistaken desire for “society,” makes himself a nonentity.—*B. G.*

15

DESIRE OF KNOWLEDGE.

I. ITS FOUNDATION.

I All our knowledge is composed of impressions and ideas.

[3479] Impressions are all our sensations, passions, and emotions, as they make their first appearance in the soul. Ideas are the images of these impressions, reproduced in thinking and reasoning. We can have no knowledge which does not come to us through our impressions, that is, our senses. We can never have good reason to believe that any object exists of which we have not formed an idea, *i. e.*, of which we have not received an impression, and that is, which is not material.—*Hume, Treatise on Human Nature (condensed).*

[3480] Hume's theory is mere materialism. If by “impressions” he means sensations, and by “ideas” he means, as he should, the result of reason, or intellectual operations, then he would be right; and this is Locke's view—“ideas of sensation and of reflection.” Otherwise we are lost in material scepticism or Nihilism.

[3481] The doctrine that all knowledge consists of “impressions,” or sensations, and

“ideas” founded on or recording sensations, *destroys knowledge*, for it shuts man up inside his body or mind, and what passes there may be a mere dream. It is by reasoning on or inference from sensations that we learn of external nature; it is by sense and reflection that we learn the existence and nature of mind and matter, the start being our own consciousness.—*B. G.*

[3482] This reminds one of the epitaph:—

“Within the circumference of an idea,
Vulgarly called a tomb,
Lie the impressions and ideas
That constituted Hume.” —*Ibid.*

II. ITS SOURCES.

I All our knowledge comes indirectly through reflection.

[3483] True knowledge grows from a living root in the thinking soul; and whatever it may appropriate from without, it takes by living assimilation into a living organism, not by mere borrowing.—*Blackie.*

[3484] To the aphorism, “There is nothing in the intellect that was not first in the senses,” it was well added, “except the intellect itself.” This also unites the separate testimonies of the senses into one spiritual decision.—*B. G.*

2 The desire of knowledge chiefly originates from a love of novelty.

[3485] Probably, moreover, this love of novelty, which is so strongly implanted in our nature, is one of the most vigorous and active stimulants to invention, and enterprise, and advancement that could have been supplied to us. It is like the principle of gravitation in matter, which causes a stone to be continually rolling until it has reached the lowest point on the earth's surface to which it is capable of descending. Indeed, it is sometimes from the love of novelty that the desire of knowledge springs; but this would never lead to profound knowledge.—*Geo. Harris.*

[3486] Knowledge, as *attained*, must be “novel,” we can *learn* only what is *new*; and in this sense the acquisition of knowledge gratifies curiosity, as searching into what, beforehand, is unknown. Still the desire of knowledge may, perhaps, be placed higher—“for the soul to be without knowledge is not good.” Knowledge of things, in which we are properly concerned, which add to our power and teach us our duty, is as the food of the soul, as the dew to herbage; the soul's longing and searching for it, is as a tree's roots, stretching out as feelers to find its proper nutriment.—*B. G.*

III. ITS CONTEMPLATED AIM.

I The desire of knowledge should be directed only to worthy objects.

[3487] It should not be gratified at the expense

of important duties which we may owe to others in the particular situation in which we are placed; and it should be so directed as to promote the benefit of others.—*J. R. Boyd.*

[3488] I solemnly declare that, but for the love of knowledge, I should consider the life of the meanest hedger and ditcher as preferable to that of the greatest and richest man here present: for the fire of our minds is like the fire which the Persians burn in the mountains. —it flames night and day, and is immortal, and not to be quenched! Upon something it *must* act and feed—upon the pure spirit of knowledge, or upon the foul dregs of polluting passions. Therefore, when I say, in conducting your understanding, love knowledge with a great love, with a vehement love, with a love coeval with life, what do I say, but love innocence—love virtue—love purity of conduct—love that which, if you are rich and great, will sanctify the blind fortune which has made you so, and make men call it justice—love that which, if you are poor, will render your poverty respectable, and make the proudest feel it unjust to laugh at the meanness of your fortunes—love that which will comfort you, adorn you, and never quit you, which will open to you the kingdom of thought, and all the boundless regions of conception, as an asylum against the cruelty, the injustice, and the pain that may be your lot in the outer world—that which will make your motives habitually great and honourable, and light up in an instant a thousand noble disdains at the very thought of meanness and of fraud! Therefore, if any young man here have embarked his life in pursuit of knowledge, let him go on without doubting or fearing the event. Let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the wretched habitations in which she dwells, by the want and sorrow which sometimes journey in her train; but let him ever follow her as the Angel that guards him, and as the Genius of his life. She shall bring him at last into the light of day, and exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows, in all the relations and in all the offices of life.—*Sydney Smith.*

[3489] For an apprentice to be reading ancient history, in the time when he should be learning his trade and serving his master, is false pursuit of knowledge.—*B. G.*

2 The desire of knowledge should be chiefly directed to the highest object.

[3490] Is then, O Lord, the God of Truth, such a one as knows these things pleasing to Thee? Unhappy is the man who knows all these things, and knows not Thee; and he is happy who knows Thee, although he knows not these things. And whosoever knows both Thee

and them is not more happy for knowing them, but only happy for knowing Thee, provided that, knowing Thee, he glorify Thee as God, and give Thee thanks, and become not vain in his own thoughts.

For as he is better that knows how to possess a tree, and give Thee thanks for the use of it, though he knows not how many cubits high it is, nor what is its breadth, than he who takes the dimensions of it and numbers all its branches, but neither is the owner of it, nor knows or loves its maker; even so the faithful (to whom the whole world of riches belongs), and who, as it were, having nothing, possesseth all things, by adhering to Thee, who art the Lord of all things, though he knows not so much as the short revolution of Charles's Wain, yet it would be a folly to call in question his being better than he that measures the heavens and numbers the stars, and weighs the elements, and in the meanwhile neglects Thee, who hast ordered all things in measure, number, and weight.—*St. Augustine, Confessions.*

[3491] Let it not be forgotten that knowledge alone will not effect all that humanity needs and Heaven requires. It is an effectual and indispensable agent in the control of our lives, but it is not the sole nor the chief agent. A knowledge of letters is good; of things is better; of principles better still; of ourselves, yet more desirable; of God, most of all essential.—*J. Hills Hitchens.*

[3492] Imagine, if you please, a man accomplished with all varieties of learning commendable, able to recount all the stories that have been ever written (or the deeds acted) since the world's beginning; to understand, or with the most delightful fluency and elegance to speak, all the languages that have at any time been in use among the sons of men; skilful in twisting and untwisting all kinds of subtleties; versed in all sorts of natural experiments, and ready to assign plausible conjectures about the causes of them; studied in all books whatever, and in all monuments of antiquity; deeply knowing in all the mysteries of art, or science, or policy, such as have ever been devised by human wit, or study, or observation; yet all this, such is the pity, he must be forced presently to abandon; all the use he could make of all his notions, the pleasure he might find in them, the reputation accruing to him from them, must at that fatal minute vanish; "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. There is no work, nor device, nor knowledge, nor wisdom in the grave, whither he goeth." 'Tis seen (said the Psalmist, seen indeed every day, and observed by all) that wise men die; likewise the fool and brutish person perisheth; one event happeneth to them both; there is no remembrance of the wise more than of the fool for ever." Both die alike, both alike are forgotten, as the wisest man himself did (not without some distaste) observe and complain.—*I. Burrow, D.D., 1630-1677.*

[3493] "Useful knowledge" is the knowledge of what is useful to ourselves and to others; and that is the most important knowledge which is the most *useful*. We cannot learn everything; of some things we can afford to be ignorant, of others it is fatal to be ignorant. Knowledge in itself is not forbidden, though some ignorantly and knavishly say, the Bible forbids "the tree of knowledge:" it is the "knowledge of good and evil," which Milton well expounds—

"Good lost, and evil gained,"

This is the Upas tree.—*B. G.*

IV. THE PROGRESSIVE NATURE OF HUMAN KNOWLEDGE.

[3494] Knowledge is progressive, and in this progress every age is placed in a more advantageous position for the comprehension of any subject than the last. Every inquirer, therefore, finds himself on higher ground than his predecessors; he can avail himself of their latest acquisitions without the labour of original discovery, and thus, with unbroken spirits and unsubdued vigour, he can commence his career at the boundary of theirs. Hence, without any presumption in the superiority of his faculties, he may hope to attain views more comprehensive and correct than were enjoyed by men who immeasurably transcended him in capacity. All the advantage, nevertheless, which he has over his precursors, his successors will have over him. All his exertions will tend to place them above him; and the very truths which he discovers, should he be fortunate enough to discover any, will give them the power of detecting the errors with which all truths, on their first manifestation in any mind, are inevitably conjoined.

In such considerations as these, there might be something to deter a man of narrow views and selfish feelings. That his opinions should be thus scrutinized and examined, and their imperfections detected; that in process of time he should lose his rank as an oracle on the subject of his exertions, and be superseded by after sages, might have any other effect than that of stimulating him to exertion. To a man of real genius, however, a man of large and liberal understanding, and as large and liberal feelings, these considerations are at once replete with satisfaction and encouragement, and destructive of undue self-importance and complacency. When he looks back on his predecessors, he appreciates the advantages of his position, and can thus, without undue self-estimation, indulge a fair hope that, by strenuous exertions, his own works may form one of the steps in the intellectual progress of the race, and constitute him the author of benefits to be indefinitely perpetuated. When he looks forward, while he exults in the coming glories of progressive knowledge, and anticipates with delight the development of truths which he is never to know, he feels a perfect confidence that any real service which he may render to litera-

ture or science will be duly appreciated, and rejoices that any errors into which he may unconsciously wander will do little injury, because they will be speedily corrected. Knowing that, were he even the Newton of his age, he must be eventually outstripped, he considers such an incident as nowise derogatory to his talents or reputation: agitated by none of the jealousy which is too common a disgrace to men who ought to rise superior to the weakness of such a passion, he even feels a desire that he may be outstripped in his own lifetime, a curiosity to know by what modifications his own doctrines will be corrected; he is on the watch for new discoveries, because he knows that there are minds which, having mastered preceding knowledge, are in a condition to make them.—*Bailey, Pursuit of Truth.*

[3495] It has frequently been stigmatized as presumptuous and overweening vanity in a man of the present day to fancy himself superior to men of past times; but the view of the subject here exhibited annihilates all such imputations. It takes away all the colour of disrespect from the closest scrutiny of the efforts of his predecessors. He is conscious that, in the most successful controversy, if controversy it may be called, which he may institute with them, the greatest success cannot be considered as any personal superiority on his part over the object of his remarks; he knows that it is the superiority of the station to which his own times have carried him; and thus the profoundest respect is compatible with the freest examination. What does he admire in the great philosophers of past ages?—not surely their errors, perhaps not one of their unqualified opinions: but he admires the reach of thought which, from the then level of knowledge, could touch on truths the full and perfect mastery of which was to be the work of future ages, the slow result of the successive efforts of persevering and vigorous minds.

Such a view of the progressive character of human knowledge as this, would wonderfully facilitate the pursuit of truth. No single principle with which we are acquainted would have so salutary an influence in promoting candour, liberality, openness to conviction, self-knowledge, proper caution, and proper fearlessness.—*Ibid.*

[3496] This progressive character of knowledge means, that what is counted the knowledge of one age is the ignorance of the next age, and therefore should make knowing people less confident and more modest, as much that is called knowledge is a *transient* theory, especially in *scientific* matters. But morals and principles, real truths, are permanent and eternal.—*B. G.*

V. THE LIMITED SPHERE OF HUMAN KNOWLEDGE.

[3497] Learning is like a river, whose head being far in the land, is at first, rising, little, and easily viewed; but still as you go, it gapeth

with a wider bank; not without pleasure and delightful winding, while it is on both sides set with trees and the beauties of various flowers. But still the further you follow it, the deeper and the broader 'tis; till at last it invades itself in the unfathomed ocean; there you see more water, but no shore, no end of that liquid fluid vastness.—*Owen Feltham*.

[3498] Human knowledge is not only limited in itself by the very nature of human capacities, but, to each individual, knowledge is still more limited, since no one can himself possess all the knowledge which constitutes the common heap from the various contributors.—*B. G.*

[3499] Our happiness as thinking beings must depend on our being content to accept only partial knowledge, even in those matters which chiefly concern us. If we insist upon perfect intelligibility and complete declaration in every moral subject, we shall instantly fall into misery of unbelief. Our whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud; content to see it opening here and closing there; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied.—*John Ruskin*.

[3500] And if such knowledge be a thing whereof human nature by itself is not capable, to be impatient of ignorance in these things is to be offended that God hath made us such creatures as we find we are: that is, if this had been the natural endowment of some other order of creatures, how unreasonable were it that a man should quarrel with his own nature, and with the inseparable circumstances of his own state! All creatures are of limited natures to one or other particular kind. This or that creature admits of all the perfections of its own kind. It admits not those of another kind. How foolish were it if a man should vex himself that he cannot fly like a bird, or run like a stag, or smell like a hound; or cannot as an angel fly at pleasure between heaven and earth, or visit the several orbs, and exactly measure their magnitudes and distances from one another!—*J. Howe, 1630-1705*.

[3501] Infinite knowledge is only agreeable to infinite Wisdom and Power. How unsuitable were the knowledge we are apt to covet to our impotency and imprudence!—as monstrous as the head of a gaint joined to the body of a child! The increase of such knowledge would certainly but increase our sorrow, and be to us but an engine of torture, a Medusa's head, always affrighting us with its own ideas, that would be worse to us, and more tormenting, than snakes and serpents. Divine mercy, in these respects, keeps us ignorant.—*Ibid.*

VI. CHARACTERISTICS OF THE PURSUIT OF KNOWLEDGE.

1 The desire of acquisition.

[3502] Man, by his rational nature, is constantly impelled to observe, to think, to reason, to classify, to trace causes and consequences. To do this is to know, and to continue to do it is to go on from knowledge to knowledge.

The wisdom of nature appears in giving the desire of knowledge that peculiar direction which is best adapted to the necessities of every different stage of life—leading us in youth to give our exclusive attention to the properties of the material objects with which we are surrounded, and in maturer years to the pursuits of society, to politics, science, religion, and to the endless varieties of studies and professions which are comprehended in the avocations of mankind.

It is this desire, in addition to the desire of fame, which prompts the youth to go to distant lands. From the gratification of the same desire, the philosopher receives a compensation for the privations of that life which he consumes in retirement.

“What need words

To paint its power? For this the daring youth
Breaks from his weeping mother's anxious
arms,

In foreign climes to rove; the pensive sage,
Heedless of sleep, or midnight's harmful dapp,
Hangs o'er the sickly taper: and untired
The virgin follows, with enchanted step,
The mazes of some wild and wondrous tale,
From morn to eve. Hence finally, by night,
The village matron, round the blazing hearth
Suspends the infant audience with her tales,
Breathing astonishment!”

—*J. R. Boyd.*

2 The desire of communication.

[3503] Knowledge would not have made the advances it has made, if it had been promoted only by persons influenced by pure public spirit. The greater part of it is the gift not of human, but of Divine benevolence, which has implanted in man a thirst after knowledge for its own sake, accompanied with a sort of instinctive desire, founded probably on sympathy, of communicating it to others as an ultimate end.—*Alp Whately*.

[3504] The desire of communicating our knowledge is closely connected with the desire of acquiring it. Though the pleasure accompanying it may be traced to the lively exercise of our social affections, or to the feeling of superiority which accompanies the conscious possession of knowledge, it is not the less true that it forms a powerful motive to perseverance in the most laborious study. Many a man would not think it worth his while to pursue his studies with so much steadiness and application, if he enjoyed not, in hope, the satisfaction of

enlightening and thus benefiting his fellow-creatures.

The pleasure we receive from communicating knowledge is a happy provision of our nature, intended to increase our enjoyment and our virtue ; and was evidently designed to render the blessings of knowledge the common inheritance of the species.—*J. R. Boyd.*

[3505] The main interest in learning is to be able to communicate knowledge, or to use it in some practice, or in some profession, which is one way of practically communicating it, as well as of profiting by it. Bishop Berkeley asks, "Is not all knowledge in books?" Putting it into books is publishing or communicating it, and all readers are in communion with their favourite authors. Printing, or even writing, is a communication ; it is mind speaking to mind, and no one would care much for knowledge in absolute solitude, and the certainty of never again communicating with a human being : except that a martyr prisoner in a cell, immured till death, would perhaps like to read of his future life.—*B. G.*

VII. REQUISITES FOR THE RIGHT PURSUIT OF KNOWLEDGE.

1 Settled purpose.

[3506] Little progress in knowledge will be made if a man flit from subject to subject. There are some who are this week down in the interior of the earth with the geologist ; the next, they are soaring through stellar space with the astronomer ; to-day they are engrossed with history, and Lingard or Macaulay may be the god of their homage : ere long they may be seen skipping through the Elysian fields of poesy and romance, and are quite enthusiastic in favour of Milton or Shakespeare, or Scott or Dickens, as humour or taste may suggest ; now they revel amid the creations of the imagination, and anon they make attempts to square the circle ; to-day they begin Greek, and exchange it to-morrow for German ; this month is spent in reading magazines and reviews ; the next may be given to grammar and composition ; to-night they are off to an experimental lecture on physics, and the next they are to be found spouting at a debating club.

Thus the mind is not allowed to settle in continuous and concentrated action. Its capacities are frittered away. It loses the tone of health and soundness. It is in this as it is with the bodily appetites. The man who partakes of all the varieties and delicacies of the sumptuous feast must speedily render his appetite sickly and capricious, and must consequently impair his strength and diminish his enjoyment. It is thus that multitudes dwarf the intellect and dissipate the power of thought.—*James McCrie.*

[3507] The "rolling stone gathers no moss." It is by steadily adding little to little that a great heap is raised ; as time itself is an addition of

moment to moment, as the sands are made of grains, and the ocean of drops.—*B. G.*

2 Disinterested search.

[3508] He pursued knowledge because he loved knowledge ; because he felt it was its own exceeding great reward. And it is in this spirit only that we should address ourselves to the cultivation of our minds or the practice of virtue.—*W. H. Davenport Adams.*

[3509] Nothing is more contemptible than the greed ; selfishness which seeks to be paid for every decent action, for living a passably honest life, for doing one's ordinary duty. If you pursue knowledge for the sake of the worldly advantages it may bring, you will never realize its sweetest pleasures.—*Ibid.*

3 Concentrated aim.

[3510] Some single branch of science should be chosen. The inquirer should proceed in it and keep by it until he have, in a goodly measure, exhausted it. He should have his fixed periods of recurring to it, from which nothing but the urgent call of some higher duty should divert him. Even those whose time may not be at their command, and who can snatch only an hour or so in the morning or evening, should devote the little time they have to a single department till they have mastered it. The less time that they have to give to it, the more regular ought they to be in their application, and the more resolutely ought they to traverse thoroughly one field of knowledge before they enter another. Such ought not to turn aside at any time in their journey to visit every flowery bank, and listen to every pleasant sound, and look and linger on every object of beauty and interest that meets the eye. They should choose some important subject of investigation, fasten down upon it, and cleave to it, till it be faithfully and fully examined, and after this proceed to another.

Man should commune much with himself. This is a study that he can prosecute at all times and in all places. He who has the volume of his own nature ever within his reach—and who is there that has not?—cannot be at a loss for a theme of profitable investigation. The poor man, as he plies the shuttle, or turns the wheel, or guides the plough, or sails the deep, has this most suggestive book by his side ; and, while his eye is intent and his hands are busy, he can spread it before him, and draw forth its lessons and turn its leaves without pause in his operations. He can carry it with him to the desk, the workshop, the thronged street, and the silent chamber ; "lay it on the bench where the plane is driving ; spread it on the anvil where the hammer is falling ; and read it, perhaps, best of all, when the eyes are shut, the sun is down, and the candle has expired in its socket."—*James McCrie.*

4 Definite action.

[3511] Passing over a field of investigation is somewhat like conquering a country. If the

victor thoroughly masters everything he meets, he will pass on from victory to victory; but if he leave here and there a fort or a garrison not subdued, he will soon have an army hanging on his rear, and his acquisitions will soon need to be reconquered. The mental inquirer should never pass over a single thing, however minute, without understanding all that can be known about it. This gives exactness, and prevents the mortification to which he otherwise might be exposed in the presence of those who have been trained to accuracy. There should be some single branch of useful knowledge prosecuted with systematic regularity.—*Ibid.*

[3512] To leave behind one an unconquered fort is to be caught in a trap, to have one's "line of communication" cut off, and so to surrender and lose all that has been seemingly acquired. General Grant's motto was to "keep pegging at it."—*B. G.*

VIII. THE GRATIFICATIONS ARISING FROM THE ATTAINMENT OF KNOWLEDGE.

1 The first pleasure derived from the acquisition of knowledge is that of mental satisfaction.

[3513] We are so constituted as to have a desire after knowledge. An active mind feels powerfully the influence of curiosity, which may be considered as a mental appetite for knowledge. There is a pleasing satisfaction resulting from the pursuit and acquirement of every branch of knowledge, abstractedly considered. The desire once implanted becomes the occasional cause of much enjoyment, in common with the gratification of every other desire excited, while it is accompanied with the approbation of the mind, from a consciousness of its being rational. Hence it is that rational beings are capable of enjoying pleasure from mental exertions. As facts are in their own nature the basis of everything which occupies the mind; as it is these which become the objects of our perceptions, engage our attention, are the subjects of our observations and remarks, are the objects of our discriminations, inferences, and the decisions of our judgment; as these constitute the treasures of memory, and are the materials which the imagination diversifies; as they relate to dispositions and actions, about which a pleasing or painful consciousness is constantly occupied—a due collection of facts is of primary importance. We are made by the constitution of our nature, to rejoice in the acquisition; we feel ourselves unwearied in the pursuit; and we deem the increase of these treasures as one unequivocal characteristic of progressive improvement. In some persons, a thirst for general knowledge is observable; and they enjoy pleasure from whatever communicates information. Nothing can present itself as insignificant; the mind eagerly seizes upon every property, and feels that it communicates delight. In others, particular objects are pursued with no small degree of preference.

Some peculiarities in education, the force of habit, constitutional dispositions, singular incidents or coincidents, create this preference, and decide the choice; until, like plants of superior vigour, some particular objects gain the ascendancy, and by their exuberance check the growth of every other.

The sources of pleasure, in this department, are literally inexhaustible. Knowledge and mental improvement may be derived from every quarter of the creation. There is no article in nature beneath the attention of the human mind, or incapable of affording some satisfaction, as the reward of its exertions. The knowledge of existences, properties, relations, causes, effects, &c., in subjects which to some persons may appear trifling, or even repugnant, may become a source of rational pleasure to the investigator. All nature is the theme, and every part of nature affords information that is amusing, interesting, and instructive. Inanimate, animate, and rational, administer to the well-being of an inquisitive mind.—*Cogan.*

[3514] One writer says, that no day is lost in which some natural object has been observed. This, I think, is Emerson's statement. The acquisition of knowledge, as a merely intellectual entertainment and exercise, is itself pleasurable, and the intensity of the pleasure—which, unlike pleasures of sense, never palls—depends upon the interest we take in the subject, and the variety of phases which it assumes.—*B. G.*

2 The second pleasure derived from the acquisition of knowledge is that of mental exaltation.

[3515] The pleasure derived from the acquisition of knowledge, although it may be of a more placid nature, is most satisfactory. It is placed, in our estimation, in a higher rank than the eager pursuits of less cultivated minds. We feel advancement in knowledge to be an exaltation of the species. This inspires such an idea of superior dignity that an intelligent mendicant would disdain to change his situation for opulent and splendid ignorance. Although the application of this knowledge to any useful purpose may not always be the immediate object in view, yet there is a latent satisfaction in the increase of those stores, which so eminently contain the latent powers of utility; and whenever these powers become operative, in the most incidental manner, or to the smallest degree, the pleasing emotions of joy and triumph are immediately produced.—*Cogan.*

[3516] There is no occasion for Burns's heroics as to the superiority of genius and knowledge over "splendid ignorance" or wealthy mediocrity in attainments; those who really possess knowledge, and enjoy intellectual resources, find them sufficient without envious comparisons, which rather reveal dissatisfaction than express confidence and true enjoyment.—*B. G.*

IX. THE PENALTIES IN SOME RESPECTS ARISING FROM THE ATTAINMENT OF KNOWLEDGE.

- 1 The increase of some sorts of knowledge implies, of necessity, the increase of sorrow.

[3517] Let a man but consider (1) The confusion, uncertainty, involvedness, perplexities of causes and effects by man's sin; (2) The pains of the body, the travail of the mind, the sweat of the brain, the tugging and plucking of the understanding, the very drudgery of the soul to break through that confusion and her own difficulties; (3) The many invincible doubts and errors which will still blemish our brightest actions; (4) The great charges which the very instruments and furniture of learning will put men to; (5) The general disrespect which, when all is done, it finds in the world, great men scorning it as pedantry, ordinary men unable to take notice of it, and great scholars fain to make up a theatre among themselves; (6) The insufficiency thereof to perfect that which is amiss in our nature, the malignant property thereof to put sin into armour, to condemn the simplicity and purity of God's word; and lastly, the nearer approach thereof to its own period, the same death that attended us being ready also to bury all our learning in the grave with us. These and infinite like considerations must needs mingle much sorrow with the choicest learning.—*Bp. Reynolds*, 1599-1676.

[3518] To have knowledge merely of this world, and its difficulties, and to judge before the real decision and issue of things, may produce sorrow and disappointment—in those who look no further.—*B. G.*

[3519] Knowledge is the parent of sorrow from its very nature, as being the instrument and means by which the afflicting quality of the object is conveyed to the mind; for as nothing delights, so nothing troubles till it is known. The merchant is not troubled as soon as his ship is cast away, but as soon as he hears it is.—*R. South, D.D.*, 1633-1716.

X. THE MORAL ASPECTS OF THE ATTAINMENT OF KNOWLEDGE.

- 1 The power of intellectual knowledge, without the power of moral principle can only tend to evil.

[3520] Yes, knowledge is power over nature; but it is not power over ourselves. It arms our desires with new resources; but these desires themselves it leaves to their own play. It intensifies the speed and momentum of the will, but secures it no better direction. Superstition itself records no vainer reliance than the trust in intellectual culture as an adequate antagonist or controller to the passions and impulses which are the dynamics of our nature, and in their adjustment constitute character.—*James Martineau*,

[3521] Knowledge is not safely deposited in the mind until the student can state and apply it to himself.

[3522] It was pretended that "education," apart from religious principles, would empty our goals; but the greatest criminals, whether of scientific poisoning, or of fraud and forgery, are well educated. It has been asserted lately that there is a race between scientific detection and prevention on the one hand, and roguery on the other; with bank notes and sovereigns and clever educated imitations; so of daggers and dynamite and poisonous chemicals.—*B. G.*

- 2 Character, as the criterion of knowledge, is the test of all learning.

[3523] Life is the test of learning. Character is the criterion of knowledge. Not what a man has, but what he is, is the question, after all. The quality of soul is more than the quantity of information. Personal, spiritual substance is the final resultant. Have that, and your intellectual furnishings and attainments will turn, with no violent contortion, but with a natural tendency and harmony—a working together, conversation, *ἀναστροφή*—to the loftiest uses. Add faith to knowledge, and your education will be worth what it has cost.

[3524] It was said, as an apology for not appending religion to education, that the most important point, and only essential, was that the teachers should be of a religious character or spirit, of which quality there is no criterion in the qualifications required, and which would be a question for the Commonwealth "Triers;" and knowledge, or education, was deprived of its preservative element. "the salt of the earth."—*B. G.*

XI. THE WISDOM OF CULTIVATING THE DESIRE OF KNOWLEDGE, AS SEEN IN THE FOLLY OF ITS REJECTION.

[3525] There are men so admirably endowed that they think they have nothing to do with philosophy, logic, or even the study of nature, but that pure and simple faith is all-sufficient. Thus to despise knowledge is to seek to enjoy the fruit of the vine without taking the pains to cultivate it. Human knowledge does not plant the heavenly vine; we do not owe to it the stock whence we derive life and sap; nevertheless, by assiduous cultivation, it promotes the fruitfulness of the vine. If the soul grasps the essence of truth in an instant by intuition, it does not follow that the development of the thought is to no purpose; just as education strikes from our hearts the sparks of truth placed there by God, so does science develop all the treasures of faith. To the objection that ignorance itself can comprehend the gospel, Clement nobly replies, that the Christian knows not only how to live in poverty, but also in wealth.—*St. Clement*.

[3526] It is not the "rejection of knowledge" that is advocated, but the rejection of sciolism, or pretension to knowledge; it is not "ignorance" that "comprehends the gospel," for the gospel itself is Divine intelligence.—*B. G.*

XII. DISTINCTION BETWEEN KNOWLEDGE AND WISDOM.

[3527] Knowledge and Wisdom, far from being one,

Have oftentimes no connection. Knowledge dwells

In heads replete with thoughts of other men ;
Wisdom in minds attentive to their own.

Knowledge, a rude, unprofitable mass,
The mere materials with which Wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learn'd so much ;

Wisdom is humble that he knows no more.

—*Cowper.*

[3528] Knowledge, as far as it is really acquired, should be the basis of wisdom, which is the practical application of knowledge to the benefit of its possessors, and of all whom they can influence for good.—*B. G.*

16

DESIRE OF LIBERTY AND INDEPENDENCE.

I. ITS VALUE.

1 The love of liberty not only instinctive in man, but its possession essential to his moral development.

[3529] However slavery may have prevailed, both in ancient and modern times, yet the love of liberty has never quite died out, though doubtless it has been worn down by the pressure of the yoke ; and in proportion to the diminution of its influence, there has been, and ever will be, a deterioration of moral character, and a want of individuality in thought, purpose, and action. The perceptive faculties, as well as the motives and springs of action, have been so accustomed to yield to external influences as to have but little force of their own. One of the effects of this has ever been, that a personal sense of responsibility has been brought down and limited to the reduced dimensions of judgment and purpose, both which may have been contracted almost to nothing by the unremitted and unresisted will of another. A full sense of responsibility is incompatible with a limited freedom of resolve ; and hence it is impossible for man, deprived of liberty in any sense, to go up to the true dignity of his moral status in the world.—*Rev. George Fisk, LL.B.*

II. ITS SAFEGUARDS.

[3530] The liberty of an uncultivated nature is reckless audacity, and is aggressive against all that is not itself ; it aims at subjugation ; its

climax would be despotism. The liberty of noble natures is diffuse beneficence ; it carries a blessing wherever it goes, and lays it upon every man's habitation.—*Ibid.*

[3531] There is a difference between liberty and licentiousness ; liberty is, or should be, bounded by right.—*B. G.*

[3532] The spirit of liberty is not merely, as some people imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled underfoot.—*Channing.*

[3533] Law is the basis of liberty, as the railway train is properly free to move when not off but *on* the rails.—*B. G.*

III. ITS HIGHEST ASPECT.

2 The freedom of the mind the highest form of liberty.

[3534] The more thoroughly a man's nature has been developed under the influences of a goodly education, the more justly does he claim the liberty of thought and action, and a suitable field whereon to think and act. The materials of useful and honourable life—of life aiming at great and noble ends—are within him. He feels it, he knows it to be so ; and a denial uttered by ten thousand voices would not check the ardour of his pursuit, or induce him to surrender one jot of his claim. His claim involves a right ; he is as conscious of it as of his existence. His mind has acquired the power of observing, reasoning, reflecting, judging, and acting ; and he feels that, like a pendulum, the action of his mind is capable of giving activity, force, and value to a large army of well-compacted machinery, of which he is a part, and which, without the pendulum to set and keep it in motion, would be but inert and profitless metal, though shaped and compacted with infinite skill in direct relation to the pendulum. It is mind that acts as a universal pendulum ; and if its liberty of action be circumscribed, and its vibrations consequently fall short of the mark, then, proportioned to the amount of interference with its needful liberty, will be the crippled and inefficient state of the machinery which it was intended to animate and govern. When and wherever it truly exists, it compels liberty in all its other and subordinate forms.—*Rev. George Fisk, LL.B.*

[3535] First in point of time, submit to rules, but first in point of importance—the grand aim indeed of all rules—*rise through them to the spirit and meaning of them.* Write that upon the heart and be free ; then you can use the maxim, not like a pedant, but like an artist ; not like a Pharisee, but like a Christian.—*Robertson.*

IV. CONNECTION BETWEEN LIBERTY AND VIRTUE.

[3536] The necessity for external government

to man is in an inverse ratio to the rigour of his self-government. Where the last is most complete, the first is least wanted. Hence the more virtue the more liberty.—*S. T. Coleridge.*

[3537] Freedom is obedience to proper law and rightful authority.

"He is the freeman whom the truth makes free" (Cowper). "Ye shall know the truth, and the truth shall make you free." "Whosoever committeth sin is the servant (slave) of sin." "If the Son . . . make you free, ye shall be free indeed" (John viii. 32-36).—*B. G.*

17

DESIRE OF POWER AND SUPERIORITY.

I. ITS GENERAL ASPECT.

1 The love of power viewed as a fundamental principle of man's nature.

[3538] It is conceivable that this motive might be generated by the love of pleasure and the aversion to pain, for in ordinary circumstances power enables us to multiply our enjoyments and to avoid suffering. But then it appears in so marked a form in individuals and in families that we are forced to conclude that it is native; we discover that it is often inherited from ancestors. It is the grasping of power combined with the thirst for fame which constitutes ambition, the character of the ambition depending on the relative strength of the two elements: the former leading to the performance of more brilliant feats, but the other leading to the more determined action, the two united producing the men whom the world calls great, but who have often been the servants, or rather the very slaves, of their passions. The love of dominion is the most unrelenting of all the passions by which man can be swayed, being the power which gives its strength and persistence to tyranny in all its forms.—*J. G. Murphy.*

II. ITS EXTENT.

1 The wide range of its action as traced in every stage of life.

[3539] Whenever we are led to consider ourselves as the authors of any effect, we feel a sensible pride or exultation in the consciousness of power; and the pleasure is, in general, proportioned to the greatness of the effect compared to the smallness of the exertion.

The infant, while still on the breast, delights in exerting its little strength upon every object it meets with; and is mortified when any accident convinces it of its imbecility. The pastimes of the boy are, almost without exception, such as suggest to him the idea of his power: and the same remark may be extended to the active sports and the athletic exercises of youth and of manhood.

As we advance in years, and as our animal

powers lose their activity and vigour, we gradually aim at extending our influence over others, by the superiority of fortune and of situation, or by the still more flattering superiority of intellectual endowment: by the force of our understanding, by the extent of our information, by the arts of persuasion, or the accomplishments of address. What but the idea of power pleases the orator, in the consciousness of his eloquence; when he silences the reasons of others by superior ingenuity; bends to his purposes their desires and passions; and, without the aid of force or the splendour of rank, becomes the arbiter of the fate of nations.—*Dugald Stewart.*

2 The wide range of its action as an auxiliary force.

[3540] To the same principle we may trace, in part, the pleasure arising from the discovery of general theorems. Every such discovery puts us in possession of innumerable particular truths, or particular facts, and gives us a ready command of a great stock of knowledge to which we had not access before. The desire of power, therefore, comes, in the progress of reason and experience, to act as an auxiliary to our instinctive desire of knowledge.

The idea of power is, partly at least, the foundation of our attachment to property. It is not enough for us to have the use of an object; we desire to have it completely at our own disposal, without being responsible to any person whatever.

Avarice is a particular modification of the desire of power, arising from the various functions of money in a commercial country. Its influence as an active principle is much strengthened by habit and association.

The love of liberty proceeds, in part, from the same source; from a desire of being able to do whatever is agreeable to our own inclination. Slavery mortifies us, because it limits our power.

Even the love of tranquillity and retirement has been resolved by Cicero into the same principle.

The desire of power is also, in some degree, the foundation of the pleasure of virtue. We love to be at liberty to follow our own inclinations, without being subject to the control of a superior; but this alone is not sufficient to our happiness. When we are led by vicious habits, or by the force of passion, to do what reason disapproves, we are sensible of a mortifying subjection to the inferior principles of our nature, and feel our own littleness and weakness. A sense of freedom and independence, elevation of mind, and the pride of virtue, are the natural sentiments of the man who is conscious of being able, at all times, to calm the tumults of passion, and to obey the cool suggestions of duty and honour.—*Ibid.*

III. DISTINCTION BETWEEN POWER AND ACTIVITY.

[3541] Power, strictly speaking, is the capability of thinking, feeling, or perceiving, how-

ever small in amount that capability may be; and in this sense it is synonymous with faculty. Action is the exercise of power; while activity denotes the quickness, great or small, with which the action is performed, and also the degree of proneness to act.—*George Combe, System of Phrenology.*

[3542] "Activity" is often the expression of weakness, or the assumption of the *appearance* of power; the reality of power is quiet unostentation, the repose of the lion, in opposition to mere flutter and spasmodic effort.—*B. G.*

IV. DIFFERENCE BETWEEN THE DESIRE OF POWER AND THE DESIRE OF SUPERIORITY.

[3543] The desire of superiority is only a modification of the desire of power. There is one particular, however, in which the desire of superiority, or the principle of emulation, is only excited by competition, whereas power is sought after in the absence of every kind of rivalry.—*Dezuar, Moral Philosophy.*

V. THE VARIOUS WAYS IN WHICH ASCENDANCY OVER OTHERS IS ACQUIRED.

[3544] As all the gifts of rank and fortune and intellect, as well as of moral goodness, may be made in some way or other subservient to this end, they are all the objects of pursuit for the sake of the notice which they attract and the power which they communicate.

A man desires to be more wealthy than his neighbours, and hence accumulates riches by labour, agriculture, trade, or traffic.

A man wishes not only to surpass, but to guide and control other men. He wishes that they should *obey* when he *commands*. He has a desire for power. To this object strength and skill, and riches and eloquence, may all be as means to ends. When it becomes the governing propensity, the strongest principles of human nature give way before it, even those of personal comfort and safety. We see this in the conqueror and statesman.—*Ibid.*

[3545] The superiority of some men is merely relative; they are great because their associates are little.

VI. THE BENEFICIAL AND PLEASURABLE INFLUENCE OF THIS DESIRE WHEN PROPERLY DEVELOPED.

[3546] The desire of power often aims at a high and noble object; such is the desire of exercising power over the minds of men; of persuading a multitude, by arguments or eloquence, to deeds of usefulness; of pleading the cause of the oppressed; a power of influencing the opinions of others, and of guiding them into sound sentiments and virtuous conduct. In no case is the power of man over man more wonderful, and in general more enviable, than

in the influence which the orator exercises over the thoughts and passions of a great multitude; while, without the force or splendour of rank, he moves their will and bends their desire to the accomplishment of his own purposes. This is a power far more elevated than that which only reaches the bodies of men; it extends to the affections and intentions of the heart, and seems as if it were capable of arresting the trains of our ideas, and of awakening or of creating the feelings that are suited to its designs. The conscious possession of a power so vast and so peculiar is accompanied with a degree of pleasure proportionably great; and it may be supposed that the pleasure will prompt to the frequent and the more extended exercise of the superiority from which it springs.—*Ibid.*

[3547] The exercise of power or influence over others for our own glorification is mere selfishness; the employment of it for their good is true benevolence.—*B. G.*

[3548] True power is vivifying, productive, builds up, and gives strength. We have a noble type and manifestation of it in the sun, which calls forth and diffuses motion, life, energy, and beauty.—*Channing.*

[3549] The sun does not shine for its own glory, but is the beneficent agent of the Creator in diffusing benefits to all it shines on.—*B. G.*

[3550] The desire of moral improvement commends itself to every class of society, and its object is attainable by all. In proportion to its intensity and its steadiness, it tends to make the possessor both a happier and a better man, and to render him the instrument of diffusing happiness and usefulness to all who come within reach of his influence.—*Abercrombie.*

VII. THE DETERIORATING INFLUENCE OF THIS DESIRE WHEN PERVERSED.

(1) *It is liable to develop into a master passion.*

[3551] The desire of power may exist in many, but its gratification is limited to a few; he who fails may become a discontented misanthrope, and he who succeeds may be a scourge to his species. The desire of superiority or of praise may be misdirected in the same manner, leading to insolent triumph on the one hand and envy on the other. Even the thirst for knowledge may be abused, and many are placed in circumstances in which it cannot be gratified.—*Ibid.*

[3552] Don Quixote thought he could have made beautiful bird-cages and toothpicks if his brain had not been so full of ideas of chivalry. Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow.*

[3553] The desire of fame, when it becomes unduly intensified, inspires hatred and animosities between rivals and competitors—incites to adopt unjustifiable means to acquire it—prompts to indulge too freely in criticism on the defects

of antagonists—abounds in insidious detraction of them; and strives to obscure and crush the rising aspirant.

[3554] Buonaparte was visiting the picture gallery of Soul with Dénon, and was struck with one of Raffaele's pictures, which Dénon complimented with the term "immortal." "How long may it last?" asked Buonaparte. "Well, some four or five hundred years longer," said Dénon. "Belle immortalité," said Buonaparte, disdainfully.—*Lady Morgan*.

[3555] The desire of power may grow into vehement ambition. And what enormous crimes has not an unreined ambition perpetrated? How it usurps and treads upon the rights of mankind! How it prompts man to seek his own advantage in preference to that of his neighbour! When wisely directed, it may indeed produce extensive benefit. It may stimulate to laudable exertions that will elevate in the scale of honour and usefulness, and confer valuable privileges on the community. But more frequently it obstructs and imperils the weal of others. How it foments and exasperates domestic feuds! How it convulses nations! What hosts it summons into the field of strife and carnage! What profusion of blood it sheds! What extent of misery it produces!—*James McCrie*.

[3556] There is not in the world so difficult an employ as that of getting a great name. Life is closed when the task has scarcely begun.—*La Bruyère*.

[3557] The individual under its control often is hurried away from the attainment of one degree of influence to another till he begins to aim at a point of elevation which he cannot reach without deep criminality. In the poet's Lady Macbeth is drawn the most vivid picture of a case not very uncommon, in which the principle of ambition has entirely subdued every suggestion of conscience and all the gentler emotions of humanity.—*Dewar, Moral Philosophy*.

[3558] Epicurus and others have, indeed, said that these objects are sought because of the pleasure they afford. But it is not so. Do not men long for posthumous fame? Yet what pleasure can it afford them. Did not Epicurus himself, though he believed that he had no existence after death, in his last will appoint his heirs to commemorate his birth annually, and to give a monthly feast to his disciples on the twentieth day of the moon? Were not his dogma and his appointment, as Cicero observes, in direct antagonism? How many are there who sacrifice pleasure and everything else to the desire of power.—*James McCrie*.

[3559] A man is no greater than what he is in the eyes of God; and the estimation which God hath of us is not for being born in a palace, but for being righteous and just. What an error is it, then, to value ourselves more for our human birth, by which we are made sinners,

than for our Divine birth, by which we are made just! How foolish were he, who, being the son of a king and bond-woman, should esteem himself more for being the son of a slave than of a monarch! More fool is he who values more the nobility of his blood in being a gentleman, than the nobility of his soul in being a Christian. All honours of the earth are but splendid vanities, and those who seek after them are like boys who hunt after butterflies. Yet many souls have perished by them. If David cursed the mountains of Gilboa, because Saul and Jonathan died on them, with much more reason may we curse the high mountains of honour, on which so many souls have been sure to perish.—*Jeremy Taylor*.

[3560] The love of power or dominion may be mere slavery to ambition.—*B. G.*

18

DESIRE OF PRAISE.

I. REQUISITES FOR ITS RIGHTFUL DEVELOPMENT.

[3561] Like every other appetite, it seeks, with restless anxiety, for its connatural food. But it can range only within the circle of its own experience, and select only amongst those materials which are presented to its view. If our minds, then, are bounded by this present scene, its artificial lustre must intensely and powerfully engage them. Nothing can give to admiration its right direction; nothing can convert it from a feverish distemper into an ennobling principle of the soul, but that which can outshine the dazzling lights of time; namely, the sober dawn of eternity.—*H. Woodward*.

II. ITS ABSORBING POWER.

[3562] You may have known persons, in various walks of life, who were in the possession of the world's good opinion, but who could not be said to be in the enjoyment of it. It did not make them happy to have it, but it would have made them miserable to lose it. To go down a peg or two in the scale of fame would have been unendurable. And you would find them occasionally putting out feelers, to try whether the popular gale was slackening.—*A. K. H. Boyd*.

[3563] Each lover of praise has his own little "world," or circle, inside which praise is sought and appreciated: mainly from the man's own class, or those on his own level: he "plays to the gallery," or to the pit, or boxes; and his pride is ambitious of shining among his own "set."—*B. G.*

III. ITS UNIVERSAL AND COMPREHENSIVE SWAY.

[3564] There are times in which the wise and the knowing are willing to receive praise without the labour of deserving it, in which the

most elevated mind is willing to descend, and the most active to be at rest. All therefore are, at some hour or another, fond of companions whom they can entertain upon easy terms, and who will relieve them from solitude, without condemning them to vigilance and caution.

[3565] The child, even before it attains to the use or understanding of articulate language, is soothed and pleased by the smiles of the nurse or mother, and is mortified by an indication of neglect.—*Wm. Fleming.*

[3566] There may be a few human beings so constituted that they can live out their lives alone, can go their ways and perform their allotted task day after day without giving or receiving one sympathizing word—cold, reticent, self-contained. But the majority of people are not so. They hunger and thirst for a word of approbation from those they love.

1 The desire of praise should be an animating but not a ruling motive.

[3567] To some, fame is love disguised: the love that answers to love in its widest sense. We should all bring the best gifts God has given us as an offering on the altar of humanity, if not to burn and enlighten, at least to rise in incense to heaven. So will the pure and unselfish do, and they will not heed if those who *envy* bring nothing, or *envy* bring nothing unless they can blaze out like a beacon, call out, "Vanity!"—*Mrs. Jameson.*

[3568] We all consider what is thought of us by those around us, as a substantial good. Trust in our uprightness of character, belief in our abilities, and the desire that arises from this to be more intimately connected with us, and to gain our good opinion, everything of this kind is often a more valuable treasure than great riches.—*Schleiermacher.*

[3569] While we distinctly recognize in the desire of esteem an innocent and highly useful principle, we are carefully to guard, on the other hand, against making the opinion of others the sole and ultimate rule of our conduct. Temporary impulses and peculiar local circumstances may operate to produce a state of public sentiment to which a good man cannot conscientiously conform. In all cases where moral principles are involved, there is another part of our nature to be consulted. In the dictates of an enlightened conscience, we find a code to which not only the outward actions, but the appetites, propensities, and affections are amenable, and which prescribes the limits of their just exercise. To obey the suggestions of the desire of esteem, in opposition to the requisitions of conscience, would be to subvert the order of the mental constitution, and to transfer the responsibility to the supreme command of a mere sentinel of the outposts.—*Thomas C. Upham, Mental Philosophy.*

[3570] To be known widely as a doer of good is an honest ambition, but it is a dangerous one; perhaps the most dangerous of all. How many a poor man's head has been turned by flatterers, who are ready to tell him that he has the virtues of a saint! And how many a pure impulse to do good by stealth, and which at first "blushed to find it fame," has degenerated into the hungry craving of being talked about, which too often fills the hearts of the professed philanthropists!—*Gentle Life Series.*

[3571] Praise, from the good and wise, is valuable; but to seek it, and act for it, instead of independently of it, is "eye-service" (Eph. vi. 6; Col. iii. 22). The greatest condemnation of a certain class, was this: "they loved the praise of men more than the praise of God" (John xii. 43). The distinction of others was: "whose praise is not of men, but of God" (Rom. ii. 29); and the final verdict, which is most desirable, is: "then shall every (approved) man have praise of God" (1 Cor. iv. 5). Meanwhile, "finally, brethren, whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, if there be any virtue, if there be any praise, think on these things" (Phil. iv. 8), and cultivate them.—*B. G.*

2 The way in which unmerited praise may be beneficial.

[3572] The praises of others may be of use in teaching us not what we are, but what we ought to be.—*M. Hare.*

3 The differing tendencies of the love of praise and the love of admiration.

[3573] The tendency of the love of commendation is to make a man *envy* himself; of the love of admiration, to make him *puj* himself.—*Whately.*

4 The operation of this principle, when kept within due bounds, beneficial as a rule of conduct.

[3574] The operation of this principle, when kept within its due and appropriate limits, is favourable to human happiness. It begins to operate at a very early period of life, long before the moral principles have been fully brought out and established; and it essentially promotes a decency and propriety of deportment, and stimulates to exertion. Whenever a young man is seen exhibiting an utter disregard for the esteem and approbation of others, the most unfavourable anticipation may be formed of him; he has annihilated one of the greatest restraints on an evil course which a kind Providence has implanted within us; and exposes himself to the hazard of unmistakable vice and misery.—*Thomas C. Upham, Mental Philosophy.*

[3575] As ignorant and groundless praise can give no solid joy, no satisfaction that will bear any serious examination; so, on the contrary, it often gives real comfort to reflect that, though no praise should actually be bestowed upon us,

our conduct, however, has been such as to deserve it, and has been in every respect suitable to those measures and rules by which praise and approbation are naturally and commonly bestowed. We are pleased not only with praise, but with having done what is praiseworthy. We are pleased to think that we have rendered ourselves the natural objects of approbation, though no approbation should ever actually be bestowed upon us: and we are mortified to reflect that we have justly merited the blame of those we live with, though that sentiment should never actually be exerted against us.—*Dr. Adam Smith.*

[3576] The opinion of others has usually great influence upon man. When he becomes dead to this, he is lost for ever.—*James McCrie.*

5 The operation of this principle indirectly beneficial to society.

[3577] As our appetites of hunger and thirst, though not selfish principles, are yet immediately subservient to the preservation of the individual; so the desire of esteem, though not a social or a benevolent principle, is yet immediately subservient to the good of society.—*Dugald Stewart.*

[3578] Those might be ranked as suicides who voluntarily stab or suffocate their own fame, when God hath commanded them to stand on high for an example.—*London.*

6 The operation of this principle, when unrestrained, displays corrupting tendencies.

(1) *It is liable to develop into vanity and self-conceit.*

[3579] 'Tis strange to see the humours of these men,

These great aspiring spirits, that should be wise,

For being the nature of great things to love

To be where they may be most eminent;

They, rating of themselves so far above

Us in conceit, with whom they do frequent,

Imagine how we wonder and esteem

All that they do or say; which makes them strive

To make our admiration more extreme.

—*Daniel, Tragedy of Philotas.*

[3580] Excellence in all things is no longer attainable when the standard of excellence has universally been raised too high. A youth soon discovers this: he is beaten in his classics at school; he is left behind in his science at college; he is eclipsed in accomplishments in the drawing-room; he is awed into silence by the pedantry of the dinner-table; his vanity is piqued; he does not allow himself to reflect till he finds out the true solution of the problem, in his own idleness or desultory reading, or perhaps in the thoughtless ambition that would grasp at all knowledge when unable to retain a fraction; he therefore settles down into the

determination, "I will be distinguished in some thing," and standing six feet in his shoes, and blessed with a muscular arm, he forthwith speculates on rivalry with Tom Cribb, or passing ahead of Maynard or Campbell in a sculling match to Putney. His mistake is this: the world admires the rare combination of bodily grace with a well-endowed mind and power of understanding. It is felt, and justly, that human perfection is attained when the person and the intellect are equally and splendidly ornate; but this admiration is not capable of division; detach the personal merit from the intellectual excellence, and the wonder is gone. A profound mathematician, or an elegant classic, or an accurate historian, will be honoured as such; and an expert rower, or a skilful boxer, will receive such meed as may be due to his performance; but neither in the one case nor the other will it be the applause elicited by an "admirable Crichton." Even real versatility of talent does not necessarily imply transcendent genius; but the affectation of it provokes a smile. Where muscular power is substituted for learning as the object of ambition, it is tantamount to a confession that the vanity of the aspirant is limited to the distinction of Wapping-stairs or the Castle Tavern. To dance well, to ride well, to carry the head erect and the limbs gracefully, are all accomplishments in some measure essential to every one whom birth and education raise above the labouring class; but unless a man is intended for a dancing-master or a drill-sergeant, he may rest perfectly satisfied with as much in this way as he acquires in *statu pupillari*; and if he has not acquired such graces before he leaves school, he may be assured that all the training and teaching in the world will not, at riper years, transform him either into a Hercules or an Apollo.—*Guide to Service.*

(2) *It is liable to end in general declension.*

[3581] Man wishes to stand well in the opinion of others; and therefore he is prone to interpret in his own favour the signs of their good opinion, even when these are somewhat ambiguous. Thus he is, in general, greatly susceptible to flattery, and will entertain it, even when it is gross and palpable. The operation of this desire ought to be vigilantly watched. At times it instigates to covet popular favour to the detriment of integrity and right. Contentment is what it cannot bear. It will yield to what is wrong rather than want the applause of the multitude.

[3582] When love of praise takes the place of love of praiseworthiness, the defect is fatal.—*B. G.*

7 The value of judicious praise as a stimulant to exertion.

[3583] A word of praise warms the heart towards him who bestows it, and insensibly trains him who receives it to strive after what

is praiseworthy, and as our lesser faults may be thus gently corrected, by disciplining some counter-merits to stronger and steadier efforts to outgrow them, so it is on the whole not more pleasant than wise to keep any large expenditure of scolding for great occasions. But let me be understood. By praise I do not mean flattery; I mean nothing insincere. Insincerity alienates love and rots away authority. Praise is worth nothing if it be not founded on truth.—*Bulwer.*

8 Considerations tending to restrain this desire within due limits.

[3584] (1) The applause of the world is not always the reward of merit, but is too often lavished upon the despicable and the vile.

(2) It is important to consider from whence popular applause generally proceeds: it is not from the discerning few and the good, but from a mixed multitude who in their whole conduct are guided by humour or caprice far more than by reason; who inquire superficially, and judge rashly and often erroneously.

(3) The applause of men, unlike that of the Supreme Being, proceeds from a view of external actions only, and may therefore be wrongly placed and worthless.

(4) Consider how narrow and circumscribed, as to place and time and persons, that fame is which the vainglorious man so eagerly pursues.

(5) An excessive love of human praise never fails to undermine the regard due to conscience, and to corrupt the heart. It turns off the eye of the mind from the ends it ought chiefly to have in view, and sets up a false light for its guide. It frequently impels men to actions which are directly criminal. It obliges them to follow the current of popular opinion wheresoever it may lead them, and hence shipwreck is often made of a good conscience.

(6) How trifling in our estimation would seem the praise of man, did we allow ourselves more constantly to believe that to love it more than the praise of God is one of the greatest crimes, and that its possession cannot prevent the wicked, at a future period, from rising to shame and everlasting contempt!

Imperishable fame is to be obtained, not in the pursuit of the praise of men, but in the faithful performance of our duty.—*J. R. Boyd.*

[3585] Thirst not for Fame! it never yet bestowed
True happiness on mortal; 'tis a hollow boon to crave,
And best denied.—*A. M. A. W.*

19

THE EMOTIONS.

I. DEFINITION.

[3586] Emotions are excitements within us, which attach us to certain objects, and draw us away from others.

[3587] Emotion (Lat. *emovere*, to move forth) is a strong excitement of feeling, tending to manifest itself by its effect upon the body.

[3588] Emotion lies between passion and sensation, and in part partakes of, or borders on, both; just as one of the colours in the rainbow slides into its neighbours on either side. Sensation begins with the body, and affects the soul; emotion begins with the soul, and affects the body. Thoughts lie at the foundation of emotions; bodily impressions are at the foundation of sensations.—*B. G.*

II. INFLUENCES AND GENERAL TENDENCIES.

x They influence the mind.

[3589] There is not a single perception, or thought, or emotion of man, and consequently not an object around him, that is capable of acting on his senses, which may not have influence on the whole future character of his mind, by modifying, for ever after, in some greater or less degree, those complex feelings of good and evil, by which his passions are excited and animated, and those complex opinions of another sort, which his understanding may readily form from partial views of the moment, or adopt as rashly from others, without examination.—*Dr. Thomas Brown.*

[3590] The emotions of the mind are more powerful than those of the body; although in its present state, while united to the latter, the soul is incapable of experiencing to their fullest extent the influence of emotions of the former kind. Hardly any idea can enter into the mind, or be recalled by the memory, without exciting, to some extent at least, one or other of these emotions; and each feeling which we experience, however slight, and whether of the mind or of the body, is more or less tinged by them.—*Geo. Harris.*

[3591] All emotions are produced by thoughts or ideas, as waves by winds, or boiling by fire.—*B. G.*

[3592] The soul spreads its own hue over everything; the shroud or wedding garment of nature, is woven in the loom of our own feelings.—*Rev. F. W. Robertson.*

[3593] Ideas can be written down and objects can be painted, but emotions yield neither to the pen nor to the brush.

[3594] The mind has its arrangement: it proceeds from principles to demonstrations. The heart has a different way of proceeding.—*Pascal.*

[3595] The soul's hours of strong excitement are its luminous hours, its mountains of vision, from which it looks over the landscape of life with unobstructed gaze. And the observations it then takes, and the judgments it forms, as far transcend the scope and truth of its ordinary

sight and reasoning, as the view from the seaward-looking mountain transcends the view from the pent-up valley.—*Becker*.

1 They imbue the life.

[3596] The true life is found in the emotional being, in what it realizes and in what it impels to. All else—the bodily powers, the perceptive senses, the mental faculties—are but means which here find their end. In a state of right emotion impelling to right action, and in that only, is the true life of humanity realized.—*William M'Combie*.

[3597] Emotions may be rather said to constitute the moral life than to influence it. Emotions are moral states chiefly influenced by mental states, which also react on each other.—*B. G.*

3 They affect the features.

[3598] The life—give it sufficient time—stamps itself upon the features and the bearing. Sin, even particular sin, manifests itself outwardly. Meanness, penuriousness, cowardice, licentiousness—these may oftentimes be traced in the look; and on the other hand, the beauty of holiness, like an inner light in a semi-transparent alabaster vase, shines through to meet the beholder's gaze, and to show forth the exquisite beauty of the spiritual workmanship of God.—*G. Calthrop*.

[3599] Emotions being that state of internal feeling which tends to the external or bodily expression, do consequently from this tendency naturally affect the features, though often only temporarily, as clouds affect the sky, but do not remain in it.—*B. G.*

[3600] If all character stamped itself permanently on the face, hypocrisy would be impossible; all rogues would be detected, and judges and juries would have easy work.—*Ibid.*

4 They promote natural communism.

[3601] All excitement equalizes people. Sentiment, anguish, joy, laughter, and tears, bring us down to the same level.

“One touch of nature makes the whole world kin” (Shakespeare).

—*B. G.*

5 They qualify action.

[3602] Emotions in themselves and by themselves lead to quiescence and contemplation rather than activity. But they combine with springs of action, and give to them a character and a colouring. What is said to be done from surprise or shame has its proper spring, the surprise or shame being concomitant.—*Wm. Fleming*.

6 They exert an universal sway.

[3603] The shallowest human heart has depths somewhere, let them be crusted over by ice ever

so thick, or veiled by flowers ever so fair.—*Schönberg Cotta Series*.

[3604] The deepest emotions, or internal feelings, are often, if not generally, suppressed as to their external expression.—*B. G.*

III. CHIEF CHARACTERISTICS AND PHASES.

1 Sensation.

(1) *Its varying quality and dependent aspect.*

[3605] Sensation probably varies as much as to its quality in different modes—its acuteness, its intensity, its celerity, its extent—as do any of the intellectual powers; and is, we may infer, dependent upon a great variety of circumstances, both as regards the material organization and the mode in which the impressions on the senses are conveyed to the mind.—*Geo. Harris*.

[3606] When the sensations are acute, *i.e.*, the body sensitive, emotions are, if not more easily excited, yet more readily expressed; as persons in ill-health are more easily “put about.”—*B. G.*

(2) *Its diversified powers.*

[3607] Malebranche holds it to be an error to suppose that all men have the same sensations of the same object; and he contends that this difference is the original cause of the strange variety which is found in the inclinations and tastes of different persons, “according to that almost infinite diversity which is to be found in the fibres of the auditory nerves, in the blood, and in the animal spirits.”—*Search after Truth*.

[3608] I was very much struck by some physiological experiments which I read of some time ago, whereby it seemed to be proved that sensations and impressions of all kinds were conveyed to the brain of one man much quicker than to that of another. We are apt to judge of character by what we suppose to be the essential attributes, such as, whether it is an ill-disposed or well-disposed, an amiable or unamiable character; but we seldom consider the pace at which all the emotions of the mind proceed in different human beings.—*Arthur Helps*.

2 Susceptibility.

(1) *The keenness of its positive aspect.*

[3609] Susceptible persons are more affected by a change of tone than by unexpected words.—*George Eliot*.

(2) *The dulness of its negative aspect.*

[3610] Though spiritual electric currents may be affecting all around us, yet we may be non-conductors of the heavenly force. Such are stony-ground hearers and the gospel-hardened.—*C. N.*

IV. VIEWED AS SENSIBILITY.

1 General aspect.

(1) *It is dependent upon the operation of the soul, the mind, and the senses.*

[3611] Sensitiveness, in which excessive

liability to emotion, mainly and essentially consists, depends in part on the keen susceptibility of the soul to receive impressions directly, and in part on the keen susceptibility of the mind to receive impulses from the operations of the senses. In some cases one, and in some cases the other, of these conditions is the cause of sensitiveness. When the two are combined, it exists to the greatest extent.—*Geo. Harris*.

(2) *It is liable to disappointment.*

[3612] We must not be deceived by our sensibility. No active good will come merely from a condition of the temperament—a constitutional peculiarity. There may be as quick a sympathy with the joy and gladness, the griefs and trials of those who surround us, as there is in the mercury responding to the dryness or humidity of the atmosphere. It may add to the enjoyment of society, subduing passion with tenderness, quickening hope with anticipation; but it may be coupled with such deficiency of will, such vague and shadowy consciousness, as to leave no mark upon the character beyond a suavity in the manners or a blandness in the voice. It is but a twilight of the faculties, refining objects which would only be too prominent in the broad clear daylight; but, while adding an illusive grace for the moment, only paving the way for a deeper shade that comes after.

(3) *It is allied to pain.*

[3613] Over-sensibility is a special characteristic of some of the most miserable of people. The musician who cannot enjoy a stroll in the meadows because the birds sing so horribly out of tune; the artist to whom a patch of crude scarlet in a landscape renders the scene intolerable; the poet to whom a false quantity is as vinegar to the teeth, are persons to be pitied. They have, of course, their compensating pleasures, from participation in which, the less delicately constituted natures are excluded. Sensibility to pleasure implies sensibility to pain, and it seems everywhere a law of nature that the keener the one becomes the greater shall be the susceptibility of the other. Whether the pleasure or the pain shall predominate, whether any peculiar delicacy of nerve and nature is to be deemed a fortunate or unfortunate endowment, must very much depend upon surrounding circumstances and the general lot in life.—*Scrap Book*.

[3614] Sensibility with her right hand opens the door to pleasure, but with her left to pain.

(4) *It is to be preferred to apathy.*

[3615] It is better that we should possess affections, the sources of so many virtues and so many joys, although they be exposed to the incidents of life, as well as the interruption of mortality, than, by the want of them, be reduced to a state of selfishness, apathy, and quietism.—*Paley*.

[3616] 'Tis better to have loved and lost,
Than never to have loved at all.

[3617] The subtle and varied pains springing from the higher sensibility that accompanies higher culture, are perhaps less pitiable than that dreary absence of impersonal enjoyment and consolation which leaves ruder minds to the perpetual urgent companionship of their own griefs and discontents.—*George Eliot*.

[3618] With a callous heart there can be no genius in the imagination, or wisdom in the mind; and therefore the prayer with equal truth and sublimity says, "Incline our hearts unto wisdom." Resolute thoughts find words for themselves, and make their own vehicle. Impression and expression are relative ideas. He who feels deeply will express strongly. The language of slight sensations is naturally feeble and superficial.—*Philip Francis*.

[3619] Persons of little sensibility, little alive to annoyance or pain of any kind, are apt to be indolent, while sensitive natures are always full of wishes and activity.—*G. Ramsay*.

2 Mental aspect.

[3620] The artist shall go into a building and be troubled by it exceedingly; a thousand laymen shall be there, and be quite comfortable. The artist's eye instantly detects the false proportion, the line that is out of course and his eye will turn to it; he may put very severe repressive restraints upon himself; he may make many a vow to be blind to the defect; but the trouble will come again and again upon him, because on that side of his life he is highly cultured, so much so as to be almost perfect. And by so much as any man is himself perfect, does he instantly detect what is defective and imperfect in other people.—*Parker*.

[3621] According to the above, and perhaps truly, they enjoy music or art most who are not fastidiously educated in it.—*B. G.*

3 Nervous aspect.

[3622] How nerve sensibility produces *intelligence* is a perplexity. Physiology has not by any means succeeded in disposing of this question.—*Professor Calderwood in Contemporary Review*.

[3623] There is naturally a vast difference among mankind in the acuteness of all their perceptive powers. They are in some of so tender and delicate a structure that they are strongly affected both with pleasure and pain. In others their dulness renders both enjoyments and sufferings languid.—*Gerard on Taste*.

[3624] There are human beings in touching whose moral nature you feel you are touching the impenetrable skin of the hippopotamus. There are human beings in touching whose moral nature you feel you are touching the bare tip of a nerve.—*A. K. H. Boyd*.

[3625] Of course it occurs to one that the same people who get more enjoyment out of little pleasures, will get more suffering out of anything painful. Because your tongue is more sensitive than the palm of your hand, it is aware of the flavour of a pine-apple which your palm would ignore; but it is also liable to know the taste of asafoetida, of which your palm would be unconscious. The supersensitive nervous system is finely strung to discern pain as well as pleasure.—*Ibid.*

V. RANGE OF ACTION.

1 Their freest scope lies in the language of poetry, music, and the fine arts.

(1) *As regards the emotional power of poetry.*

[3626] There are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers.—*Jean Paul.*

[3627] Poetry has a more general as well as a more powerful dominion over the passions than the art of painting.—*Burke.*

[3628] The reason why poetry excites more emotion than painting does, is because poetry deals more with definite ideas, and ideas are the springs of emotion.—*B. G.*

(2) *As regards the emotional power of music.*

[3629] When music is linked with poetry, it is fitted to carry to the heart thoughts that enliven, and to produce emotions that ennoble. God has "so formed the human ear as to make it capable of finding a rational and elevated pleasure from the action of sound." The power of knowing and delighting in music is a special gift. It may be used as a mean of praise and thanksgiving, as well as harmless entertainment. Whatever be the enjoyment it yields, it is personal and social; and contributes, when not perverted, to foster and develop high moral feeling. In what is aesthetic, it tends, being combined with the art of drawing and the study of the finest models of literature, to develop the love of whatsoever is suitable, beautiful, and sublime. In what is moral, it contributes, "when married to immortal verse," to win the attention to truths and duties for which the natural heart has no relish; constant reiteration leads the mind to rest on them, and secures for them irresistible power. Thus they are impressed on the memory, and endeared to the heart. In what is religious, music and poetry united, aid in riveting more deeply truths already taught, and in giving expression to faith, hope, fear, love, joy, sorrow—constituent elements of true goodness; and thus conspire to raise the heart to God.—*James McCrie.*

[3630] Music will unchain the devil in man; but it will open the gates of heaven, and bring

down an angel to him. That was a fine attestation of Handel, I think, when some one asked him how he felt when writing the "Hallelujah Chorus," "I did think I did see all heaven before me, and the great God Himself."—*S. T. Coleridge.*

[3631] David's harp, skilfully played, "laid" the evil spirit in Saul.—*B. G.*

[3632] I have the intensest delight in music, and can detect good from bad. Naldi, a good fellow, remarked to me once at a concert, that I did not seem much interested with a piece of Rossini's which had just been performed. I said, it sounded to me like nonsense verses. But I could scarcely contain myself when a theme of Beethoven's followed.—*S. T. Coleridge.*

[3633] The meaning of song goes deep. Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate unfathomable speech, which leads us to the edge of the infinite, and lets us for a moment gaze into that!—*Carlyle.*

[3634] What power is thine, true and divinest art!

To calm or agitate the human heart!
When, passions rising, strife within holds sway,
Thy wondrous voice can charm that strife away;
When bowed the head, with sorrow glazed the eye,
Thine to arouse a tear, and the more bitter sigh
Returns unbreathed—with strange and mighty thrill
Dost thou subdue each grief, and all is still!
Such power, so great, I own, but cannot tell,
Yet o'er my very soul is cast its spell!

—*A. M. A. W.*

(3) *As regards the emotional power of the fine arts.*

[3635] The admiration which the works of architecture excite, arises not only from their bulk, but from the manifestation in them of power and skill and enlarged design. In such specimens as the tower of Babel, the walls of Babylon—its hanging gardens, and its temple, dedicated to Jupiter Belus, which rose so very high, and on the top of which was the Babylonian observatory—the pyramids of Egypt, and the wall of China, we have not only massive-ness in their form, but evidence of vastness of design and greatness of mental energy in their constructors. The magnificence of temples for worship is fitted somewhat to open the mind to vast conceptions of the Supreme and Invisible Spirit, and to predispose to commune with Him. Whatever is majestic imprints an awfulness and reverence on the mind.—*James McCrie.*

[3636] The emotion which beautiful objects originate, is accompanied with the belief that they possess some excellence, and the contemplation of objects regarded as beautiful, under such a persuasion, yields pleasure. It sweetens the temper, favours every benevolent affection,

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tends to allay sullen and angry passions, enlivens the mind, and contributes to foster love, hope, and joy.—*Ibid.*

VI. THEIR LIMITED AND MODIFIED ASPECT.

1 They are influenced and partially governed by circumstances.

[3637] In each person, the quality and power of his mind, the texture and temperament of his material frame, the character of his sensitive system, his moral disposition, the circumstances in which he is placed, age, sex, education, climate, and temperature, make a vast difference here, both as regards the force of these emotions and the influence they are calculated to produce.—*Geo. Harris.*

2 They are controlled by the intellect.

[3638] Emotions are awakened through the medium of the intellect, and are varied and modified by the conception we form of the objects to which they refer.—*Wm. Fleming.*

[3639] Emotions are wholly dependent on the intellect; the emotion of love, jealousy, or gratitude, depends upon our conception as to the character and actions of persons towards whom these emotions are felt.—*B. G.*

VII. THEIR MORAL ASPECT.

1 They need proper development and right culture.

[3640] The man who is never conscious of a state of feeling or of intellectual effort entirely beyond expression by any form of words whatsoever, is a mere creature of language.—*Oliver Wendell Holmes.*

[3641] Many men confound moral excitements with those of their passions, and think it not prudent to act upon their feelings. They wait till excitement is cooled. The excitement of passion should cool, but of the nobler powers, never. I should as soon think of saying to the workmen at a foundry, "Why do you pour that liquid, scintillating iron into the mould? why do you not wait till it is cold before you do it?" as of asking a man if he heeded his convictions and his judgments of moral truths, when his intellect was roused and his heart on fire. If he waits till he has cooled down, they will be as dross and cinders compared to what they would have been when his heart throbbed, and was alive with blessed excitement.—*Beecher.*

2 They need firm guidance and wise control.

[3642] While men and women who are destitute of emotion can neither have any great store of enjoyment within themselves, nor possess much attractiveness for their neighbours, yet it ought never to be forgotten that the senses are syrens which are ever ready to draw us

upon the rocks. They therefore require to be held firmly in hand. Any over-indulgence of man's emotional and sensational nature, even in religion, has its dangers, and tends to enfeeble both mind and body, and induce morbid cravings which may become the blemish or the ruin of manly life. The keeping of our sensational nature, therefore, wisely and discreetly within the bounds of moderate and healthy action, is one of man's highest and most important duties.—*R. S. Wylde.*

VIII. THEIR PLACE IN RELIGION.

[3643] Religion, as a subjective principle, consists of emotions, regards, or affections, founded on the doctrines or ideas of religion. As love towards God, faith towards our Lord Jesus Christ, affection towards men as God's creatures, and towards the redeemed as nearer brethren. Every doctrine or truth of religion is to awaken the corresponding sentiment, principle, or emotion.—*B. G.*

[3644] Fanaticism is inordinate or misplaced feeling, urging to improper action, as in the **Crusades.**

Excitement, in the bad sense, is a spurious fervour arising more from the contagion of companionship, or animal magnetism, than from enlightened views of religious truth. Such views lead to and cherish profound emotions, but such are under control and are as still as they are deep.—*Ibid.*

[3645] All the passionate emotion, or fine sensibility, which ever man displayed, will never by itself make us change our ways and do our duty. Impassioned thoughts, high aspirations, sublime imaginings, have no strength in them. They can no more make a man obey consistently than they can move mountains. If any man truly repent, it must be in consequence not of these, but of a settled conviction of his guilt and a deliberate resolution to leave his sins and serve God. Conscience, and reason in subjection to conscience, *these* are those powerful instruments (under grace) which change a man. But though conscience and reason lead us to resolve on and to attempt a new life, they cannot at once make us *love* it. It is long practice and habit which make us love religion; and in the beginning, obedience, doubtless, is very grievous to habitual sinners. Here, then, is the use of those earnest, ardent feelings which attend on the first exercise of conscience and reason—to take away from the *beginnings* of obedience its grievousness, to give us an impulse which may carry us over the first obstacles, and send us on our way rejoicing. Not as if all this excitement of mind were to last (which cannot be), but it will do its office in thus setting us off; and then will leave us to the more sober and higher comfort resulting from that real *love* for religion, which obedience itself will have by that time begun to form in us, and will gradually go

on to perfect. It is well to understand this fully, for it is often mistaken. When sinners at length are led to think seriously, strong feelings generally precede or attend their reflections about themselves. Some book they have read, some conversation of a friend, some remarks they have heard made in a church, or some occurrence or misfortune rouses them. Or, on the other hand, if in any more calm and deliberate manner they have commenced their self-examination, yet in a little time the very view of their manifold sins, of their guilt, and of the heinous ingratitude to their God and Saviour breaking upon them, and being new to them, strikes and astonishes, and then agitates them. Here, then, let them know the *intention* of all this excitement of mind in the order of Divine Providence. It will not continue; it arises from the novelty of the view presented to them. As they become accustomed to religious contemplations it will wear away. It is not religion itself, though it is accidentally connected with it, and may be made a means of leading them into a sound religious course of life. It is graciously intended to be a set-off in their case against the first distastefulness and pain of doing their duty; it must be used as such, or it will be of no use at all, or worse than useless.—*J. H. Newman, D.D.*

[3946] Stimulants like wine inflame the senses, and through them set the imagination and feelings on fire; and the law of our being is, that that which begins with the flesh sensualizes the spirit; whereas that which commences in the region of the spirit spiritualizes the senses, in which it subsequently stirs emotion. But the misfortune is that men mistake this law of their emotions; and the fatal error is, when, having found spiritual feelings existing in connection, and associated with, fleshly sensations, men expect by the mere irritation of the emotions of the frame to reproduce those high and glorious feelings. You might conceive the recipients of the Spirit on the day of Pentecost acting under this delusion; it is conceivable that having observed certain bodily phenomena—for instance, incoherent utterances and thrilled sensibilities co-existing with those sublime spiritualities—they might have endeavoured, by a repetition of those incoherences, to obtain a fresh descent of the Spirit. In fact, this was exactly what was tried in after ages of the Church. In those events of church history which are denominated revivals, a direct attempt was made to arouse the emotions by exciting addresses and vehement language. Convulsions, shrieks, and violent emotions were produced, and the unfortunate victims of this mistaken attempt to produce the cause by the effect fancied themselves, and were pronounced by others, to be converted. Now the misfortune is, that this delusion is the more easy from the fact that the results of the two kinds of causes resemble each other. You may galvanize the nerves of a corpse till the action of a limb startles the spectator with the appearance of life. It is not

life, it is only a spasmodic hideous mimicry of life. Men having seen that the spiritual is always associated with forms, endeavour by reproducing the forms to recall spirituality; but it is a resemblance only. The worst case of all occurs in the department of the affections. That which begins in the heart ennobles the whole animal being, but that which begins in the inferior departments of our being is the most entire degradation and sensualizing of the soul.—*Rev. F. W. Robertson.*

IX. THE DISTINCTION BETWEEN EMOTION AND SENSATION.

[3647] An emotion differs from a sensation by not originating in an affection of body; and from a cognition by being pleasurable or painful.—*Wm. Fleming.*

[3648] An emotion is that state of mind or feeling of the soul which originates in some idea or thought in the mind, and which feeling is emotion, as tending to express itself by bodily movements or signs; sensation is the state of consciousness produced from physical, in opposition to mental causes.—*B. G.*

20

PAIN.

I. ITS SOURCES.

[3649] Pain is the result of rapid vibration of the nervous ether: and pain, whether it be physical or mental, is the same event. The so-called physical pain, that which comes from a blow or cut, is excessive vibration; more than the brain can receive. The so-called mental pain is excessive vibration carried through the senses to the centre, or excited in the centres and carried to the outlets of the body for relief.—*Dr. Richardson, Popular Science Review.*

[3650] To have a cut on the finger, and to be "cut to the quick" in the heart, are essentially different; in the latter case, vibrations are merely imaginary.—*B. G.*

II. ITS RELATION TO PLEASURE.

[3651] Every pleasure which comes to the surface of the lake of life has had its own sorrow born with it in the depths below. Sooner or later it too will come to the surface, and the blood-red lily of pain will replace the sunny lily of pleasure.—*S. A. Brooke.*

[This view is morbid, fanciful, and false.—*B. G.*]

[3652] Thought, true labour of any kind, highest virtue itself, is it not the daughter of pain? Born, as out of the black whirlwind; true effort, in fact, as of a captive struggling to free himself.—*Curlye.*

III. ITS INFLUENCE ON BELIEF.

[3653] Pain, as such, would make us revolt from the objects and thoughts that induce it, and would make us disbelieve in those objects and thoughts: a narrative of great atrocity would, through that circumstance, induce to disbelief. But through the excitement of the mind that it causes, it keeps our attention morbidly fixed on all its circumstances, and by the very intensity of the feeling, and in spite of the pain, favours our reception and belief of the particulars alleged.—*Alex. Bain.*

[3654] We naturally dislike what is painful or disagreeable, and are often indisposed to see the evidence of that which we do not wish to be true; and this wilful blindness is a fault: still, in general, we are not disposed to disbelieve a tale of cruelty, merely because it records such cruelty.—*B. G.*

IV. ITS MENTAL ASPECT.

[3655] There is a pain which belongs to the mind itself, in the consciousness of evil, which would almost necessarily prick through into the body, and which really needs, in the way of moral advantage, to be interpreted to the mind by the body. And this is the very idea of penitency or pain [*Janal*], that it is a bad mind stung with moral pain, which pain is answered, interpreted, made more pungently just, by the pains of a disordered body.—*Alex. Bain.*

[3656] All pain is in the mind, even if arising from the body, as all sensation is in the mind; but the deepest pain—as shame, sorrow from loss of means or status, or bereavement of friends—needs no bodily enforcement or “interpretation” to give it pungency.—*B. G.*

V. ITS EDUCATIONAL ASPECT.

1 It prepares some of the highest possibilities and most fruitful occasions of character.

[3657] It never misses observation that pain is the pungent educator of that sturdiest and most sublime virtue, fortitude. Danger is the educator of courage, and pain of this other twin principle, not inferior; and between them both God finds motive enough to justify much terrible severity of schooling. To bear, and dare—these two great lessons are among the chief moral uses of life; and, if He could not give them, He would think it better for us, and a more true honour, that we be excused from living altogether. If we could neither be martyrs nor heroes, the highest inspirations would be needless, and nothing would be left us but to earn the common rewards of duty by common drudgeries in it.

Sympathy, also, and all the virtues fitly called graces that keep it company, and all the works by which it ministers, begin at the fact of pain. Even animals will rush to one of their kind who

is howling for some terror, or moaning for some present distress.—*Alex. Bain.*

[3658] It is only through pain that the power of helpfulness comes. We can hardly learn without it how to discern deeply, to influence strongly and wisely. Perhaps some things may be waiting for us in the years to come for which we are having a long education.

VI. ITS MORAL EFFECTS.

1 It softens the temperament.

[3659] In all cases of long-continued and very severe suffering, there is a look of gentled, perhaps we should say broken, feeling. The gait is softer, the motion less abrupt, and there is a lingering moan, we fancy, in the voice, and a certain dewy tremor of tear in the eye. It is as if the man's wilfulness had been tempered down, or at least partly broken. He may be a personal stranger, yet we see by all his demonstrations that he has come out of the fire, and is tempered to the sway of many things he cannot resist. Thus it is that a great many of the best and holiest examples of piety are such as have been tried and finished in the crucible of suffering. Or, if we speak of the race at large, how very often, and how far, are they tempered to the sway of duty by the fact, or consciousness, that they have not been and cannot be superior to pain! Had we all been trained in a condition of perfect immunity from it, how intractable and wild in comparison should we be!—even like those millennial monsters of will and lust that lived before the flood. They had great advantages over us, no doubt, in their healthiness and the immense titanic vigour of their constitutions; but ten times as many pains, with one-tenth as many years, would have been a far better endowment. Have we not a little more to say of the respectability of good health than the soberest and deepest observation will justify?—*H. Bushnell, D.D.*

2 It promotes mutual sympathy.

[3660] Pain is the deepest thing we have in our nature, and union through pain has always seemed more real and holy than any other.—*Arthur Hallam.*

VII. ITS PHYSICAL USES.

[3661] Being made sensitive to pain in certain organs and parts of the body, we are by that means secured against other bodily pains and damages more fatal. Thus the eye, it may be said, is offended by any disagreeable sensation, and so closed up against the fumes of acid, or clouds of lime-dust, in which it is enveloped. In the same way, the fingers are plucked at their ends with a texture of fine-woven nerve, that makes them exceedingly sensitive in the matter of touch, and even the whole skin is so innervated with nerve as to be a covering of sensibility wrapped about the body; and thus it goes into

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the world with a self-conserving instinct on the outlook, which notifies it of danger, and keeps it from fatal damage. Otherwise we might tear ourselves against every thorn or briar, and might even hold our limbs in the fire till they were burnt off; for the more inward parts of the body are comparatively inapprehensive, and would never take care of themselves.—*H. Bushnell, D.D.*

[3662] It serves economic uses, or the maintenance of economic functions, in the body; closing up valves, stopping secretions, gathering up ulcerations that will work off and separate disorders that might otherwise be fatal; contracting the muscles in spasmodic throes, for the mechanical detrusion of stone, or gravel, or the violent ejection of poisons. All such pains are nature's labour; it may be said, the *conatus* by which it struggles to clear and restore itself.—*Ibid.*

[In the foregoing extracts the reader will doubtless detect, and mentally correct, the slight confusion between pain physical and pain emotional.—*C. N.*]

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GRIEF.

I. ITS IMPRESSIVE POWER.

[3663] Grief is like the stamping of invisible ink. Great and glorious things are written with it, but they do not come out till they are brought out. It is not until heat has been applied to it, or until some chemical substance has been laid upon it, that that which was invisible begins to come forth in letter and sentence and meaning.—*Beecher.*

II. ITS JEALOUS DEPTHS.

[3664] Those wounds which can be disclosed are not deep; that grief which a humane eye can discover, a soft hand alleviate, is but small; but the woe which a friend must not see, because he cannot take it away—that woe which sometimes rises into the eye in the midst of blessedness, in the form of sudden trickle which the averted face smothers—this hangs in secret more and more heavily on the heart, and at last breaks it, and goes down with it under the healing sod.—*Ritcher.*

III. ITS TRANSIENT NATURE.

[3665] Well, well—she's gone,
And I have tamed my sorrow. Pain and grief
Are transitory things, no less than joy,
And though they leave us not the men we were,
Yet they do leave us.
—*Philip van Artevelde.*

[3666] Shakespeare gives a truer illustration of Grief nursed, taking the place of the departed

loved one. Time softens grief, but does not destroy it.—*B. G.*

IV. ITS SYMPATHIZING TENDENCIES.

[3667] Grief knits two hearts in closer bonds than happiness ever can, and common suffering, is a far stronger link than common joy.—*Lamartine.*

V. ITS ABSORBING POWER.

[3668] A singular circumstance respecting grief, is that there is not always, in the suffering person, a very ready disposition to get rid of his sorrow: he clings to the remembrance of it; gathers round about him everything which can recall the idea of what he has lost; and appears to derive his principal consolation from those trains of ideas which an indifferent person would consider as best calculated to exasperate his affliction. The reason of this, I take to be, that it is pleasant to be pitied, pleasant even to think how we *should* be pitied if the world were well acquainted with all the minute circumstances of our loss—with all the fine ties and endearments which bound us to the object of our affections. We are fond of representing ourselves to our fancies as objects of the most profound and universal sympathy. Death never took away such a father, such a husband, or such a son; we dwell upon our misfortunes, and magnify them, till we derive a sort of consolation from reflecting on that exquisite pity to which we are entitled, and which we should receive if the whole extent of our calamity were as well known to others as to ourselves. We dwell upon our affliction, however, not merely from the sympathy to which it appears to entitle us, but because in that train of ideas there are many that give an immediate relief of pleasure, which, though purchased dearly by the subsequent pain to which they expose us, are still resorted to for that immediate pleasure. For instance, a man reduced to sudden poverty, may take some pleasure in thinking a moment on the luxuries which he has been accustomed to enjoy: he pays dearly enough for such reflections, when he is forced to perceive what his present state is; but still the train of thought has been pleasant for the moment—it has given him some immediate relief, and therefore he has indulged it.—*Sydney Smith.*

VI. ITS RELATION TO TEARS.

[3669] It must be borne in mind that tears are as a rule no great proof of deep feeling. Actually, they are an expression of the subsidence of the extreme emotion. Tears are at any rate to be looked on, not as proofs of very deep, or rather of the deepest, grief, but as a gracious relief.

VII. ITS EFFECTS UPON THE SOUL.

[3670] Grief darkens the thoughts. Now it is the property of darkness to hide real dangers,

whilst it alarms with the apprehensions of those that are only imaginary. The night breeds terror and distrust; and to a mind prepossessed with these passions, everything looks frightful. Prosperity and adversity are equally apt to misguide the judgment; for as the one dazzles the eye, the other blurs it. Let but a thick cloud overspread the sky, though the objects about us continue as they were, yet the appearance is so altered, that sense will hardly acknowledge it to be the same world. Instead of that cheerful face which nature had before, it now wears a dismal gloominess. Such a change is there in the soul when sorrow hath clouded it.—*H. Grove*, 1740.

22

PLEASURE.

I. IN WHAT IT CONSISTS.

[3671] True pleasure consists in clear thoughts, sedate affections, sweet reflections, a mind even and staid, true to its God, and true to itself.—*Hopkins*.

II. ITS CONNECTION WITH PAIN.

[3672] All pleasure must be bought at the price of pain. The only difference between false and true pleasure is that, for the true, the price is paid before you enjoy it—for the false, after you enjoy it.—*John Foster*.

III. ITS INFLUENCE ON BELIEF.

[3673] Pleasure, as such, influences belief. In the first place it influences the will in action or pursuit, which carries belief with it; he that is fond of sport is urged to follow it, and believes (in opposition to evidence) that no harm or risk will attend it. In the next place, pleasure detains the mind upon the favourite objects, and excludes all considerations of a hostile kind: this is the influence upon the thoughts, even when no voluntary action is instigated; any opinion agreeable to us gains possession of our thoughts, and is a hostile power against the suggestion of views running counter to it.—*Alex. Bain*.

IV. ITS MENTAL ASPECT.

[3674] Mental pleasures are within the reach of all persons who, free, tranquil, and affectionate, are contented with themselves and at peace with their fellow-creatures. The mind contemplates the pranks of school, the sprightly aberrations of our boyish days, the wanton stories of early youth, our plays and pastimes, and all the little hopes and fears of infancy with fond delight.—*J. G. Zimmerman*.

[3675] To take an interest in many things is one of the greatest of felicities. This involves II.

terest may be encouraged by education, may be extended by culture; but it is a gift of nature, and one of her best gifts.—*Arthur Helps*.

[3676] Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.—*Cotton*.

[3677] It is not selfishness or heartlessness, it is the result of an inevitable law of mind, that people in happy circumstances should resolutely believe that it is a happy world after all; for, looking back, and looking around, the mind refuses to take distinct note of anything that is not somewhat akin to its present state.—*A. K. H. Boyd*.

23

JOY.

I. ITS NATURE.

I It is the only passion which contains pure, unmixed delight.

[3678] Joy, from the suddenness and violence of its nature, is universally denominated a passion. But it merits reconsideration in this place, as the pleasure it communicates is mental, whatever may be the cause of its immediate excitement. It is frequently introductory of the most kindly and permanent affections, and this renders it the most grateful of all our emotions. It is the vivid and animating pleasure, inspired by the sudden perception of something peculiarly interesting, or of something which is immediately productive of good; or which promises to contribute to our future well-being. It is a pleasing delirium, arising from a brisk and lively flow of spirits, diffusing a pleasurable sensation over the whole frame, and attuning the mind to everything agreeable. It is a social pleasure which loves a witness, and is augmented to ecstasies by the obvious participation of those around us, disposing to gladness, mirth, and hilarity. At the first impulse of joy, the imagination runs wild, a thousand pleasing thoughts are suggested, and expectations innumerable play about the fancy. Where such expectations have not totally failed, some obvious good remains for the mind to contemplate in its calmer hours; and the acquisition may be sufficient to place it a state of contentment, satisfaction, and complacency.—*Cogan*.

[3679] The passion of joy is not that which often usurps this name, that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It is not the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. Joy is a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It is the result of a real good, suitably applied. It com-

3679—3686]

mences upon the solidities of truth, and the substance of fruition. It does not run out in voice or undecent eruptions; but fills the soul, as God does the universe, silently and without noise. It is refreshing; but composed, like the pleasantness of youth tempered with the gravity of age, or the mirth of a festival managed with the silence of contemplation.—*South*.

[3680] All great joys are serious; and emotion must be measured by its complexity and the deepness of its reach. A musician may draw pretty notes enough from a single key, but the richest music is that in which the whole force of the instrument is employed, in the production of which many keys are vibrating; and although full of solemn touches and majestic tones, the final effect may be exuberant and inspiriting.—*A. Smith*.

II. ITS VARIED ASPECTS.

[3681] The joy of a washerwoman who has just got the £20,000 prize in the lottery, and the joy of a sensible, worthy man who has just succeeded in rescuing a family from distress, are both feelings of pleasure; but while one is dancing in frantic rapture round her tubs, the signs by which the other indicates his satisfaction are characteristic of nothing but tranquillity and peace.—*Sydney Smith*.

[3582] Deep is the joy of social silence when we speak not with the loved, but feel their presence.

III. ITS CONTRAST TO PEACE.

[3683] Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook overflows, bursts its banks, and rushes down the rocks.—*C. H. Spurgeon*.

IV. ITS ANALOGY TO GRIEF.

[3684] It must be observed that the cessation of pleasure affects in three ways. If it simply ceases, after having continued a proper time, the effect is indifference; if it be abruptly broken off, there ensues an uneasy sense called disappointment; if the object be so totally lost that there is no chance of enjoying it again, a passion arises in the mind which is called grief. Now, there is none of these, not even grief which is the most violent, that I think has any resemblance to positive pain. The person who grieves, suffers his passion to grow upon him; he indulges it, he loves it; but this never happens in the case of actual pain, which no man ever willingly endured for any considerable time. That grief should be willingly endured, though far from a simply pleasing sensation, is not so difficult to be understood. It is the nature of grief to keep its object perpetually in its eye, to present it in its most pleasurable views, to repeat all the circumstances that attend it, even to the last minuteness; to go back to every particular enjoyment, to dwell upon each, and to find a

thousand new perfections in all, that were not sufficiently understood before; in grief the pleasure is still uppermost; and the affliction we suffer has no resemblance to absolute pain, which is always odious, and which we endeavour to shake off as soon as possible. The *Odyssey* of Homer, which abounds with so many natural and affecting images, has none more striking than those which Menelaus raises of the calamitous fate of his friends, and his own manner of feeling it. He owns, indeed, that he often gives himself some intermission from such melancholy reflections; but he observes, too, that, melancholy as they are, they give him pleasure.

“Still, in short intervals of pleasing woe,
 Regardful of the friendly dues I owe,
 I to the glorious dead for ever dear,
 Indulge the tribute of a grateful tear.”
 (*Hom., Od. iv.*)

On the other hand, when we recover our health, when we escape an imminent danger, it is with joy that we are affected. The sense on these occasions is far from that smooth and voluptuous satisfaction which the assured prospect of pleasure bestows. The delight which arises from the modifications of pain confesses the stock from whence it sprung, in its solid, strong, and severe nature.—*Burke*.

V. ITS BENEFICENT INFLUENCE.

[3685] There are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening to the heart.

[3686] Joy exhilarates the mind, is the reward of assiduity, the recompense of solicitude, the triumph felt in mastering difficulties and dangers. In its highest measure, it fills with surprise, wonder, and astonishment. When its greatest ebullitions have subsided, it settles into habitual cheerfulness, and readily passes into the pleasing emotions of contentment, satisfaction, and mirthfulness. Joy, in its full flow, greatly augments the animal spirits. The accents are lively, the gestures are quick and animated, the eye gleams with vivacity, the countenance is enlivened, and eager desire is felt to communicate to others the circumstances which have contributed to awaken it. It prompts to indulge in joyful acclamation, and all the expressions by which it shows itself are fitted to spread the pleasing contagion, and stimulate the endearing congratulations of friends, who, by rejoicing with those who rejoice, augment their happiness. When joy is the result of particular exertions, it tends to excite and encourage, to animate the languid, to kindle fresh hope in the desponding, and to redouble the ardour of the most active. The appearance of joy, at least, may be regarded as the common dress of society. A face of smiles is what is constantly met. The serious

look, the faltering tone, the unbroken silence, the tear, are foreign to the outward scene of things in which we exist. But the look and the voice of gaiety, as they are the voice and the look of every hour, indicate to us only the presence of the individual, and not any peculiar emotion of his mind.—*James McCrie.*

VI. CARNAL AND SPIRITUAL JOY CONTRASTED.

[3687] Carnal joy is a flash and away; leaves the mind in more extreme and deeper darkness; blasts the heart and affections with all spiritual deadness and desolations, with many boiling distempers, much raging wildfire, and unquenchable thirst after sensuality and earthliness; and, first or last, it is ever certainly followed with rending of the spirit, spiritual terrors, thunders, darkness, and damnation. But godly joy is like the light of the sun, which, though it may for a time be overcast with clouds of temptations, mists of troubles, persecutions, and darkness of melancholy, yet it ordinarily breaks out again with more sweetness and splendour when the storm is over; but howsoever, it hath ever the Sun of Righteousness and fountain of all comfort, so resident and rooted in the heart, that not all the darkness and gates of hell shall ever be able to displace or distain it, no more than a mortal man can pull the sun out of his sphere, or put out his glorious eye.—*Bolton.*

[3688] Lightning and light represent aptly the natures of carnal joy and spiritual. Carnal joy, like lightning, is short, lurid, transient, and scorching. Sunlight is lasting, healthful, and healing.—*Rev. G. S. Bowes.*

VII. ITS CAPRICIOUS TENDENCIES.

[3689] Not by appointment do we meet
Delight
And Joy: they heed not our expectancy;
But round some corner in the streets of life
They on a sudden clasp us with a smile.
—*Gerald Massey.*

24

IRRITATION.

I. ITS STIMULATING TENDENCIES IN REGARD TO THE MORAL DESIRES.

[3690] The moral desires of each kind are primarily excited and stimulated by mental irritation, analogous to irritation of the body, which agitates and sets in motion, in the first instance, the mental emotions, and also the mental faculties; after which the other medial endowments generally are affected and operated upon, and made to sustain and consummate the progress and constitution of these desires. By means of this irritation is produced, in the first

place, a sensation of uneasiness or restlessness, which is ever urging the individual affected by it to endeavour to move out of his present condition. Succeeding to, and consequent upon this feeling, is the longing of the soul, already alluded to, after the new object or condition, whether immediate or ultimate. Hence, the moral desires in the soul are, in a manner, analogous to the instinctive irritative animal impulses in the body. An irritative impulse, however, arises without an object, while a desire is always stimulated by an object.—*Geo. Harris.*

II. ITS OCCASIONS.

1. Usually trivial.

[3691] As physical irritation is ordinarily occasioned by causes which are apparently very trivial, and even inconsiderable, such as the bite of a small insect, or its merely settling upon our face or hand, or flying near us, although the excitement to action which it produces is very vehement; so mental irritation often proceeds from causes correspondingly trivial, while it excites more vigorous impulses to action than circumstances of far greater consequence.—*Ibid.*

III. BENEFICIAL EFFECTS OF COUNTER-IRRITANTS.

[3692] Counter-irritants, though not always agreeable, are yet, in some instances, most efficacious instruments of health.—*C. V.*

[3693] The reason why some single trivial circumstance irritates mentally, in certain states of feeling, is because it is a single circumstance; a variety of little, as also of great troubles, lessens the effect of each single one by distracting attention from it. A man who has pricked his thumb would forget that if he broke his arm.—*B. G.*

25

SURPRISE.

I. ITS NATURE.

[3694] Surprise is a breach of expectation, and in addition to mere relativity, includes an element of conflict.

In surprise we are said to be startled. There is a shock of contradiction, which is always exciting. The excitement may be pleasurable, painful, or neutral, according to the case. As pure conflict, it would be a source of pain; as a pungent stimulus, when the nerves are fresh, it may be pleasurable. Frequently it is neither, being our typical instance of neutral emotion.

The circumstances of the surprise may further affect its character. When the occurrence is something better than we expected, there is an access of pleasure; when worse, of pain.—*Alex. Bain.*

[3695] Surprise is scarcely accurately described as "a breach of expectation" or of the feeling occasioned thereby; as the feeling is originated where no "expectation" on the subject existed.—*B. G.*

[3696] The feeling of wonder or astonishment may be characterized as a strong excitement, often, not always, of the pleasurable kind, but without much delicacy, sweetness, or charm. In fact, it is a rather coarse pleasure, like mere intensity of sensation, or violent bodily exercise. When the system is fresh and full of nervous and muscular vigour, a very keen enjoyment may be derived from it. There are temperaments that take strongly to it under all circumstances, so that in their case it becomes a means of approaching the issues of pleasure. But the properties most generally belonging to it are those of vivid sensation and muscular manifestation.—*Alex. Bain.*

[3697] Wonder is one of the contested sentiments. The existence of such an emotion is not denied, but it is questioned, by many of those who have treated of the science of the mind, if wonder be an original faculty, or merely a special phase of some other faculty. It has been by some assigned to the imagination, which is said to be excited by the idea of anything very grand or strange, on the perception of which we feel the sensation to which the name of wonder has been given. But this, as it appears to me, is entirely to mistake the course of our mental operations. There is a marked and unmistakable difference in our own consciousness between a sentiment and an idea. A sentiment is a mere emotion, excited by the presence of the object, and the various emotions are distinctly perceptible to ourselves. No sane man ever mistakes one sentiment for another. For instance, no man says, "I wonder," when he means "I hope;" nor does he say, "I am angry," when he means "I am imagining." The sentiment of wonder is, like all our emotions, undefinable, although clearly recognized by all who have ever felt it.—*Serjeant Cox.*

II. ITS INDEPENDENT CHARACTER.

[3698] Surprise exists in various different degrees, and is always sudden and transitory. When it is very powerfully excited, as by any unnatural or extraordinary event or catastrophe, so as to occasion a bewilderment of the faculties, it is termed astonishment. This emotion is an entirely independent one of itself. It belongs essentially and necessarily neither to pain nor to pleasure, to one or other of which all the other emotions, except that of irritation, are allied; but it is of an absolutely neutral kind.—*Geo. Harris.*

[3699] Though surprise in itself is distinguishable from the pleasing or painful nature of the unexpected occurrence, yet the two practically mingle, and we are, as we say, agreeably or painfully surprised.—*B. G.*

III. ITS CAUSES, OBJECTS, AND EFFECTS.

[3700] With reference to the object of wonder, we say in general that anything that very much surpasses or deviates from our habitual experience calls forth the excitement. There is presupposed a certain routine, or use and wont, which the mind is prepared to expect, and receives with calmness or composure. The rupture of this accustomed continuity of events causes a certain shock, which we denominate surprise, wonder, or astonishment. The accompanying circumstances may be very various, the breach of expectation being sometimes agreeable, and at other times very much the reverse.—*Alex. Bain.*

[3701] The emotion of surprise may be excited by impressions upon any one of the senses; more especially upon that of feeling and touching, seeing or hearing. An unlooked-for sensation, either mental or physical, coming suddenly and unexpectedly upon us, at once shocks us, and thereby produces this emotion. Good news affects us as much or more than bad news, if it arrives abruptly. But in these cases it is the surprise itself that in reality produces the shock, which is only greater in the announcement of good than in bad fortune, because it is more entirely unexpected, and causes a more extensive change in our position. Announcements of this kind to our minds are analogous to sudden and great changes in our physical condition, as from heat to cold, from darkness to light, or repose to action.—*Geo. Harris.*

[3702] Wonder is awakened by the presence of whatever is grand and mysterious, and consequently it is a marked feature in the character of the religious. It has a language of its own. Marvellous! wonderful! strange! mysterious! awful! Thus does the sentiment of wonder express itself. It is a necessary ingredient in the mental structure of the poet and the novelist, for without it no effectual appeal can be made to the sentiment as it exists in the reader. The larger part of the poetry the world possesses is indeed dedicated to this faculty. Combined with veneration it produces religious enthusiasm; and the founders of all faiths, in all times and countries, have addressed themselves to this sentiment of wonder, and seldom without success, the extent of which is usually to be measured by the extent to which the sympathy of this emotion is excited.—*Serjeant Cox.*

IV. ITS RELATION TO PHILOSOPHY.

[3703] In wonder all philosophy began; in wonder it ends; and admiration fills up the interspace. But the first wonder is the offspring of ignorance; the last is the parent of adoration. The first is the birth-throe of our knowledge; the last is its euthanasy and apotheosis.—*S. T. Coleridge.*

V. ITS CONTRAST TO THE FEELING PRODUCED BY NOVELTY.

[3704] It differs essentially from the feeling arising from novelty. By the latter a succession in the mind of new ideas is produced. In the case of surprise the ideas are not only new but altogether unexpected, as also different from what we had anticipated. In the case of novelty the succession of ideas merely produces joy, but without any excitement from its variety.—*Geo. Harris.*

[Novelty is necessarily associated with all surprises; the distinction is one rather of degree than of kind.—*B. G.*]

VI. ITS ASSOCIATION WITH THE EMOTIONS OF PAIN, GRIEF, AND JOY.

[3705] Surprise is, nevertheless, generally, although by no means universally or necessarily, connected with one or other of the simple emotions of pain and grief, pleasure or joy; and from being ordinarily thus associated, it is apt to be regarded as itself a complex emotion. In most cases, moreover, it owes its force to this conjunction; and it is not by itself capable of producing any powerful effect beyond the agitation which it momentarily excites, or of producing any permanent result. When, however, it is accompanied by pain or by fear, its effects are very violent, and very extensive.—*Geo. Harris.*

[When associated to a great degree with pain or fear, surprise is raised into horror.—*B. G.*]

VII. ITS EXCESS.

[3706] Its excesses are seen in the abasement of the reasoning faculties and their subjection to dreamy visions and unsubstantial fancies; in the substitution of superstition for religion, of faith for conviction, of fancy for knowledge. Combined with excessive benevolence and excessive hope, it is the parent of fanaticism. Ignorance is the surest promoter of its abuses. Knowledge is the cure of them.—*Serjeant Cox.*

26

ATTACHMENT.

I. ANALYSIS.

1 It is of a compound nature.

[3707] If we proceed to analyze the first of the complex emotions, that of attachment, we shall find that its constitution is formed of a simple emotion conjoined with a conclusion resulting from an operation of the mind, and directed towards an object, the whole being blended together into one emotion. When an emotion of pleasure, either mental or physical, is excited

in an individual, and the mind denotes a certain circumstance, or action, or object, as a particular pursuit, or study, or person, as the cause of that feeling, such cause itself becomes an object of pleasure or joy; or that resulting from the action it has produced is transferred to or associated with it; and thus towards such object is excited that compound emotion which we denominate attachment.

Hence, the object itself comes to be regarded with the strongest feelings of attachment; and the person in whose society we have found pleasure, or the place where we have passed our time agreeably, appear to stand in the stead of the emotions which they produced; and by the intimacy of their association with them in the mind, occasion, whenever they are recurred to, a repetition or vivid recollection of these delightful feelings.—*Geo. Harris.*

[This attachment, like all the emotions, arises from ideas or recollections.—*B. G.*]

2 It is the germ of affection.

[3708] The emotion of attachment is very different from the emotion termed affection, of which it is but the incipient germ, and one only of the constituent elements.—*Geo. Harris.*

II. ITS UNCONTROLLED ATTRACTION.

[3709] One of the company tried the magnet of the compass, by causing it to follow his hand with a steel key—a sight which Boyle rightly says “no familiarity can keep from being a wonder,” whilst another endeavoured to make the excited needle follow a piece of gold, or be attracted by a diamond. Of course such experiments (as they were meant to do) failed, and then Boyle “reflects” how easily we are drawn by one company and not by another; how we stick and adhere to the society of one man but not another; how we love Wilson we know not why, and shun Jackson, who may be the better man, we know not wherefore.—*Gentle Life Series.*

III. ITS MORAL AFFINITIES.

1 It depends upon sympathy and harmony.

[3710] We say we are with a man when we sympathize with him in any great question, sentiment, or aim. Indeed, without a figure, do we not live with the men who feel as supreme the same thoughts, and pursue as supreme the same aims? Our souls meet and mingle with theirs. The meeting-place of souls is ever the supreme thought and aim. Persons who have not this, though, personally, they live in the same house and room, live not, in the highest sense, together.

2 It originates friendship.

[3711] Friendship is not a monotony in which each of the same characters sounds forth the same notes; but a harmony in which two notes are combined.—*Dean Gouldbourn.*

3712—3718]

[3712] Friendship is the susceptibility that human nature possesses of cherishing strong attachment to one or a few persons. It selects individuals for particular manifestations of kindness. It admits into an intimate acquaintance with plans and projects, anxieties and distresses which are carefully concealed from the public eye. It enables secretly to administer the assistance, advice, and consolation which in those circumstances are so much required. It stimulates to great exertion on extraordinary occasions. It extricates from embarrassments and assists in pursuits. It derives all its strength and beauty, and the only existence that is durable, from good and lovely dispositions; or, should these be wanting, they must be supposed present. Friendship is the union of two souls by means of moral worth—the common object and cement of their mutual affection. Without this moral excellence, friendship is only a mercenary league—an alliance of interest, which must dissolve of course when that interest decays or subsists no longer. It is a combination of the noblest feelings and affections of the heart. The elements essential to true friendship are good sense, a just taste, regard for goodness, thorough candour, kindly temper, and generous sympathy of sentiments and affection. When it is grafted on esteem, strengthened by habit, and mellowed by time, it yields infinite pleasure—ever new and ever growing. It affords support amidst the various trials and vicissitudes of life. It seasons social enjoyment. It suns and vivifies social intercourse. It sustains and enlivens when the eye dims, the heart grows faint, and the tide of life recedes not to return.—*James McVie*.

[3713] We may be welded together in a glow of transient feeling, but if not made of metal that will mix, we shall assuredly fall asunder when the heat dies out.—*George Eliot, Mill on the Floss*.

IV. ITS RELIGIOUS ASPECT.

[3714] Affections well employed upon excellent objects turn virtues. So love, though commonly marshalled in those lower ranks of the soul, yet, when it is elevated to the all-glorious God, is justly styled the highest of theological virtues; yea, when it rises but to the level of our brethren, it is Christian charity. So grief for sin is holy penitence. And what more heavenly grace can be ever sent into the soul than joy in the Holy Ghost? Neither is it otherwise with fear; when it is taken up with worldly occurrences of pain, loss, shame, it is no better than a troublesome passion; but when we speak of the fear of God, the case and style is so altered that the heart of a Christian is not capable of a more Divine grace.—*Bp. Hall*.

27

AVERSION.

I. ITS NATURE.

- 1 The emotion of aversion forms the context to that of attachment.

[3715] It is caused by the feeling of pain or grief, and is an operation of the mind which points out some particular action or subject as the source of that sensation, and to which the emotion of pain or grief so produced becomes transferred, or is associated with, in the mind.—*Geo. Harris*.

- 2 It is allied to, but constitutionally differs from, anger.

[3716] This feeling although commonly joined with the passion of anger, is totally different from it, both in its constitution and effect; it is less violent in its operation, but more durable; and any circumstance or inanimate object may be the subject of it, while anger can only be excited by or against an intelligent being.—*Ibid*.

[3717] Anger is transient, aversion is permanent, or may be; both arise from conceptions or ideas respecting the object of these feelings.—*B. G.*

II. ITS BENEFICIAL TENDENCIES.

[3718] In man antipathy plays its part as well as sympathy. It is eminently useful; and, as a mere matter of advice, we should strongly urge all people to yield to both, or certainly to consult them, not only in food or diet, dress and habit, but in friends and acquaintance. So if a man does not feel drawn to another, he had best have little to do with him. One cannot force likes and dislikes. It is told of Dr. Chalmers that some of the very strongest temptations that he had to contend with, were certain antipathies and aversions to people. Such a sensitiveness might be unfortunate for a Christian preacher; but we can readily understand that he may many a time have repented having conquered these antipathies. At any rate, in a long experience, we have never found any of these false. Having no undue aversions nor prejudices, and being perfectly ready to meet any man, all the more readily if he was a stranger, we have often had instinctive antipathies to men and their manners, we have seen that the face was low, mean, and cunning, and that the voice corresponded. But having, out of Christian duty, expelled these prejudices, and become familiar with such friends, we have invariably had to repent our intimacy. We had neglected a wholesome prejudice, and we sutured from it. If in the world men would listen a little more frequently to the voice of these naturally implanted monitors, it would be better for them.

[3719] Aversion may be as much misdirected as attachment; inquiry and experience and justice to our neighbours, and to ourselves, should regulate and correct blind preferences and aversions.—*L. G.*

28

FEAR.

I. ITS NATURE.

1 It is compounded of the emotion of grief.

[3720] Fear is caused by the recollection of past occurrences productive of the feeling of grief, and is an operation of the mind which leads a person to suppose that this feeling may be repeated, or evil of a like description ensue, on account of certain circumstances which are foreseen, or expected to occur.—*Geo. Harris.*

[3721] Both emotions are of the same nature. They only differ as to their origin, or the immediate cause producing them; and not like pain and anguish, pleasure and joy, which actually differ in themselves.—*Ibid.*

II. ITS PHYSICAL AND MORAL ASPECT.

1 Physical and moral fear vary in origin, agree in essence and effects, and differ in results.

[3722] Moral fear, or, as it might with more propriety be termed, mental fear, is the fear of the soul, or that emotion which arises in the mind, and is communicated to the body; and which is caused by the dread of some evil of a moral kind, such as that which affects our honour, or reputation, or private character. Physical or material fear, as it might most properly be termed, is the fear of some injury or pain to the bodily system. They are different in their results. The dread of ridicule, or of the loss of character, is sometimes as great and powerful as that of bodily injury. Physical or material fear often appears greater and more powerful, because it usually comes upon us more suddenly and unexpectedly than does moral or mental fear. But when physical fear approaches, as in the case of shipwrecks, of any one dying of a lingering disease, or as in the case of persons lying in gaol under sentence of death, with very gradual, although certain progress, it does not affect with the violence which far less appalling circumstances would do when accompanied by surprise as well as fear, the former of these emotions being an important constituent in the passion of terror. On the other hand, mental or moral fear, when it comes on us suddenly, and is accompanied by surprise, produces the most violent effects; as in the case of a person unexpectedly hearing that all his hopes of attaining honour, or riches, or fame, were totally blasted. But although physical fear and moral fear, while differing in their origin, produce the same general result as re-

gards their effect on the mind, yet they are not only distinct from each other, but are occasionally both excited together, and at once impel the person moved by them to an opposite line of conduct with regard to the same subject. Thus, in the case of a person summoned to undertake any hazardous enterprise, physical or material fear, or the fear of suffering bodily harm, will not serve to deter him from it; while moral or mental fear, or the fear of suffering in his character or reputation, will deter him from neglecting to engage in it.—*Ibid.*

[3723] Fear proceeds from the apprehension that that for which affection is cherished is exposed to imminent danger. In such circumstances, if ever there has been an experience of pain and misery, the immediate prospect of danger will produce fear. According to the measure of apprehended danger, the fear will become dread, terror, consternation. Fear is wholly engaged in the consideration of misery, in which there is nothing calculated to soothe or mitigate its agonies. Excess of fear is the most painful of all our emotions. What can mitigate or modify fear is the prospect of escape from danger apprehended, or of possessing some other good as an indemnification for that which is in peril. It serves, however, a benign purpose. It tries every expedient and makes every effort to escape the evil so much dreaded. When the danger is real and nigh, the emotions awakened by the perception of it are powerful, and impel to avoid it. Fear renders the soul insensible to its own miseries, and fetters the body. It pales the countenance—the hair bristles—the heart palpitates—the lips tremble—the tongue falters—the limbs shake and fail. Shrieks are its utterances, and, at times, nature sinks into syncope, and is thus temporarily relieved. When there is hope, the mind reacts with wonderful energy, and powerful exertions succeed torpor and inaction. But when fear is strong it often extinguishes love, joy, and hope; checks the impetuosities of anger, and rouses the mind from the dejections of sorrow. When fear becomes abject, the evil dreaded is regarded as of such a character as cannot be avoided. It enfeebles nervous power, and renders man a hapless victim to the evil apprehended. It is the companion of superstition; and may, at times, tend to awaken commiseration. The horror which pales the countenance, and the tremor which shakes the frame, evince how much the mind is subdued, and how intense the agonies are which are endured. Tyrants and cowards may disregard these, but all other men are thus moved to mercy, when mercy can be safely shown. It is most intense and severe when connected with conscious guilt. Consternation seems to arise chiefly from some general calamity, which threatens desolation that cannot be estimated—as the invasion of a powerful enemy, an earthquake, or a volcanic eruption. When the danger is widely diffused, the consternation becomes universal. Panics may sometimes seize a whole army flushed with vic-

tory. Rapid success may have inspired them with the idea of invincibility, and unexpected defeat dissipates the delusion, and transfers invincibility to the enemy. Terror is the convulsive effort made for defence or escape; dread, the perpetual alarm of the mind on account of anticipated danger; despair, the permanent fear of suffering some dire evil or of abiding in a state of actual misery without any mixture of hope; and cowardice is the habitual disposition which succumbs before danger and difficulties. The antagonists to fear are fortitude, which is the presence of mind that resists dangers and endures sufferings; courage, which firmly meets perils and attempts to repel them; and intrepidity, which knows no fear and impels the brave to meet the greatest and most appalling obstructions.—*James McCrie.*

2 The counteraction of physical and moral fear beneficial as a modifying force.

[3724] This counteraction, instead of proving baneful, is frequently found to be directly and essentially serviceable through life, in order to modify the too powerful influence of the action of this emotion of either kind; and to secure to the judgment that ascendancy over the conduct which it is desirable for it to assume, and also to enforce.—*Geo. Harris.*

III. ITS UNIVERSAL INFLUENCE AND SWAY.

[3725] The influence of fear extends far beyond the desire and sphere of self-preservation, at least in the case of man; and exercises its sway more or less powerfully over the whole of our actions, whether relating to matters material, moral, or mental. It keeps in awe the philosopher in his speculations, the instructor in his admonitions, the judge on the bench, the statesman in the forum, the painter in his studio, and the preacher in the pulpit. It is the fear of doing what is wrong, of incurring obloquy, of laying himself open to censure, of injuring his reputation, that restrains each of these differently circumstanced individuals from transgressing the right rule; which preserves him from error, and urges him on in the career that is correct and praiseworthy. But notwithstanding all this, and although fear is doubtless in many respects, and very frequently, of great value to prevent men from going wrong, and is indeed the attendant emotion upon conscience for this purpose, and what mainly gives effect to the exertions of that endowment; yet on the other hand, it is also probable that as many bad actions are committed by man through fear as from any other cause or motive whatever. There is a fear of doing right as well as of doing wrong.—*Ibid.*

[3726] It must be owned that fear is a very powerful passion, since it is esteemed one of the greatest of virtues to subdue it. It being implanted in us for our preservation, it is no wonder that it sticks close to us as long as we have anything we are willing to preserve.—*E. Budgett, Spectator.*

IV. ITS IMAGINATIVE POWER.

[3727] Much of the fear that exists is the offspring of imagination, which creates the images of evils which may happen, but perhaps rarely do. Thus many persons who are capable of summoning up courage enough to grapple with and overcome real dangers, are paralyzed or thrown into consternation by those which are imaginary. Unless the imagination be held under strict discipline, we are prone to meet evils more than half-way—to suffer them by forestalment, and to assume the burdens which we ourselves create.—*Smiles.*

[3728] I know that we often tremble at an empty terror; yet the false fancy brings a real misery.—*Schiller.*

V. THE DANGER OF ITS EXCESS.

[3729] The excess of fear is not only an extreme weakness, but it is dangerous. Where fear is improperly placed, precaution will also be improperly directed; and thus will the mind be thrown off its guard against the approach of real evils. It settles also into pusillanimity, which disqualifies either for acting or suffering with propriety.—*Cogan.*

[3730] The absence of fear is, in some cases, the presence of foolhardiness. "The fear of the Lord is the beginning of wisdom" (Prov. ix. 10), and is the foundation of true heroism; as despising or dissipating all other fear (Matt. x. 28, &c.), "I will tell you whom ye should fear:" not them that "can kill the body, and after that have no more that they can do;" but fear Him who has all power, and to whom all reverence and obedience are due.—*B. G.*

29

HOPE.

I. ITS NATURE.

1 It is a distinct mental faculty.

[3731] The emotion of hope is familiar to most of us, and there are few so fortunate as never to have tasted the bitterness of its absence. Ingenious endeavours have been made to dispute the claim of this emotion to be an original and distinct mental faculty, and to assign it to some other source by resolving it into a product of other faculties or combinations of faculties, denying it a special place of its own in the anatomy (if I may so term it) of the mind. But the more closely we examine the emotion to which we have given the name of hope, whether as felt by ourselves or expressed by others, the more we shall be assured that not merely is it not a condition of the whole mind under certain circumstances, but that it is implanted as a distinct and definite faculty in the mental organization, having special functions adapted to the

conditions to which existence in this world is subjected.—*Serjeant Cox.*

2 It is the opposite and contrast emotion to fear.

[3732] Hope is attractive, fear ever repulsive in its influence. Neither of them deals with the events that are present, or with those that are past, but both of them have reference to those which are prospective. Hope is compounded of the emotion of joy, caused by the contemplation of the occurrence of events productive of that feeling, and of an operation of the mind, which induces a person to suppose that the events anticipated will ere long come to pass.—*Geo. Harris.*

3 It is like fear, both mental and physical, the two different kinds varying only as to their producing causes.

[3733] In the case both of fear and hope, the animal spirits are greatly affected as regards their depression or exuberance, according as one or other of these emotions prevails; and on the other hand, according to the condition of the animal spirits are both hope and fear stimulated or repressed.—*Ibid.*

II. ITS PERMEATING INFLUENCE AND UNIVERSAL SWAY.

[3734] Hope may be described as the flower of desire. It expects that the object shall be attained. It bars despondence and anticipates good. It shakes the mind from stagnations, and animates to encounter danger, and is the balm of life. Though at times it may be associated with doubt and solicitude, yet when hesitance is displaced, it swells into joy and ecstasy. Hope may be held to be universal and permanent. It is entwined with every other affection and passion. It always originates beneficial effects. It animates desire, and is a secret source of pleasure in the transports of joy. Joy triumphs in the success which hope presages will be permanent. It administers consolation in distress—quickens all our pursuits, and communicates to the mind the pleasure of anticipation. This influence, though mild, is nevertheless exhilarating and salutary. There is no happiness which hope cannot promise, no difficulty which it cannot surmount, no grief which it cannot mitigate. It is the wealth of the indigent, the health of the sick, the freedom of the captive, the rest of the toiler.—*Ibid.*

III ITS BENEVOLENT TENDENCIES.

1 It animates desire, and soothes distress.

[3735] Of all our passions and affections, hope is the most universal and the most permanent. It incorporates with every other passion and affection, and always produces beneficial effects. By intermixing with our fears and sorrows, it excites to exertions, and prevents the horrid

inactivity of despair. It is the most salutary of all our affectionate sensations, it cannot be of too long a duration: and when sanctioned by probabilities, I had almost said possibilities, it cannot be too much indulged, as long as prudence permits the requisite exertions.—*Cogan.*

[3736] It is a compensation for what we miss, and consolation for what we endure.—*B. G.*

[3737] What name doth Joy most borrow

When life is fair?

“To-morrow.”

What name doth best fit Sorrow

In young despair?

“To-morrow.”

—*George Eliot.*

[3738] Our actual enjoyments are so few and transient that man would be a very miserable being were he not endowed with the passion of hope, which gives him a taste of those good things that may possibly come into his possession. It makes pain easy and labour pleasant.—*Addison.*

[3739] Hope is the ability to triumph over the present by the aid of the future, as Pope writes:

“Hope springs eternal in the human breast,
Man never *is*, but always *to be*, blest.”

—*B. G.*

2 It incites to action and inspires energy.

[3740] No one that understands anything of the nature of man is ignorant of the power of hope. This one engine moves the world and keeps all men busy; every one soon finds his present state not perfectly good, and hopes some way to make it better; otherwise, the world were a dull scene. Endeavour would languish, or rather be none at all; for there were no room left for design or rational enterprising of anything; but a lazy, unconcerned triling, without care which end goes forward, and with an utter indifference whether to stir or sit still.—*J. Howe, 1630-1705.*

[3741] The immediate function of hope is to give us confidence in the future. We are hedged round by the unknown, possibly by the unknowable. We know little of the present, less of the past, nothing of the future. We are subject to tremendous forces ever passing through us and about us, permeating our bodily structures, keeping in perpetual motion every particle of the matter of which our bodies are builded. Of all the mighty questions, whence we come? why we are here? what relationship our world has to the universe in which it is but as a grain of sand in an African desert? to what end we exist, whither we go: these and such like mysteries that clip us round about, would speedily plunge us into the inaction of despair had there not been implanted in the mind an emotion that

gilds, if it does not penetrate, the darkness that surrounds us, converting the gloom into glory, and giving even to the clouds that hang upon the path into which we are journeying tints that convert them into the very portals of heaven. No more sinking of heart. No more darkness. No more dread. The future is ours. Onward. Upward. Excelsior. It is the voice of hope that whispers confidence and courage. It is the beam of hope that lights the prospect and converts the gloom into glory. Hope impels us forward. Hope illumines the present. Hope gilds the future. "Sorrow may endure for a night, but joy cometh in the morning." What care we for the darkness now, we shall live in the light hereafter. Hope throws the beams of her lamp upon to-morrow, and with the reflection of those beams lights up to-day.

[3742] Some minds perhaps there are that are fed chiefly on fallacious hope. They are bent with eager and passionate desire on some object which is hardly within their reach, and make it the chief or sole purpose of their life. Their pleasure, perhaps, is more in desire than enjoyment, and the hopes which lead them on they do not attain. But these surely are a small portion of human kind. And even to these, if the whole play and power of their minds could be discovered and analyzed, it would appear that though brighter objects which have captivated their imagination, are of this nature, unrealized, and leading them on with all illusion of hope, yet that to them too, in subordinate forms and in the continual process of life, hope serves as a spring of energy, not by its delusive and distant allurements, but by constant anticipations constantly realized. For in the vain pursuit of one great unattainable object, how many thousand subordinate objects are attained, each of them inspiring the spirit with its own delight.—*Blackwood's Magazine.*

[3743] Consider a little what thou canst not but know already, that it is hope—built, with those that are rational, upon rational probabilities, with many, oftentimes upon none at all—that keeps all sorts of men in action. Doth the husbandman foreknow, when he ploughs and sows, that the crop will answer his cost and pains? Doth the merchant foreknow, when he embarks his goods, that he shall have a safe and gainful return?—*J. Howe, 1630-1705.*

[3744] Hope quickens all the still parts of life and keeps the mind awake in her remiss and indolent hours. It gives habitual serenity and good humour. It is a kind of vital heat in the soul that charms and gladdens her even when she does not attend to it.—*Addison.*

3 It exalts the soul.

[3745] Dust, by its own nature, can rise but little above the road; and birds which fly higher never have it upon their wings. So the heart

that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.—*St. Augustine.*

[3746] Man's aspirations are the tokens of his greatness. They belong to a being who is well-nigh the peer of angels, with thoughts that wander through eternity, and with what may be called a sense of God.—*Dr. James Culross.*

[3747] Fears always accompany hope, as the shadow attends the figure of a man walking in the sunshine; but the "desire" (literally the hope), when it cometh, is "a tree of life."

[3748] Full souls are double mirrors, making still

An endless vista of fair things before,
Repeating things behind.

—*George Eliot.*

[3749] When all else flew out of Pandora's box, hope lay at the bottom. Hope is the perpetual sunshine of Christianity, which hope we have as the "anchor of the soul."—*B. G.*

IV. ITS NEGATIVE ASPECT.

[3750] Without hope life would be intolerable. We can see how intolerable is such a life, by noting instances where hope is defective or diseased. When the brain is prostrated by long and severe illness, as after fever, has the reader never felt the terrible sense of depression during which, for no assignable cause, all the present seems dark, and the future without a gleam of light?—when there is for us no to-morrow? when we shed tears for any cause or no cause? This is the result of the faculty of hope under temporary prostration. That is what we should always be, if the emotion of hope had not been bestowed upon us. Despondency, which is the paralysis of the function of hope, is not an infrequent form of insanity, and it is a frequent cause of suicide. Despair is, in common phrase, the opposite to hope. It is, in fact, only the death of hope.—*Serjeant Cox.*

V. ITS EXCESS.

[3751] In excess, hope, beneficent as it is, may be a source of mischief. It then incites to extravagant expectations and unfounded confidence. It is the parent of the credulity so often witnessed where advantages are anticipated. It is upon this frequent frailty, that rascaldom relies, as offering so wide and wealthful a field for fraud to cultivate. The ready victims of bubble schemes are they by whom the faculty of hope is possessed in undue degree, surrounding every promise with a halo that blinds them alike to the lessons of experience and the warnings of reason. It is a large ingredient in the character of a gambler.—*Ibid.*

30

SORROW.

I. ITS NATURE.

1 It is the outcome and effect of grief.

[3752] The emotion of sorrow is constituted by the excitement of the emotion of grief, the duration of which is sustained by an effort of the mind that reverts to circumstances calculated to produce and to continue this emotion. It is also generally accompanied by a depression or ebbing of the animal spirits, which conduces much to the continuance of this emotion, although not of itself sufficient to produce it.—*Geo. Harris.*

2 It is the outcome and effect of privation and disappointment.

[3753] Whatever has been a source of consolation and enjoyment, or whatever has been contemplated as a blessing in reserve, must have acquired such a value in our estimation, that we cannot be indifferent respecting its loss; and should we be suddenly and unexpectedly deprived of this, without the prospect of an equivalent or of indemnification, it must inspire that disagreeable sensation we denominate sorrow, with its various degrees and ramifications, according to the aggravations or mitigations of our loss. Sorrow is often the eulogy of departed blessings; and, however enigmatical it may appear, the depth of our sorrow upon privation clearly indicates that we had derived more comfort and satisfaction from particular possessions, states, situations, and expectancies, than we had been conscious of, while we viewed them as our own or within our reach. The influence of the good we lament was perpetually though gently operative. It diffused a general sensation of well-being, without exciting the degree of attention requisite to investigate the cause.—*Logan.*

[3754] Sorrow is a state of mind that grows out of the sense of the loss of some source of good—of some blessing that may have been much valued. When bliss is suddenly withdrawn, without the prospect of any suitable equivalent, sorrow is experienced. According to the degree of the loss sustained will be the measure of sorrow.—*James McCrie.*

3 It is the substance of man's natural life.

[3755] It might almost be defined as man's natural capability of the supernatural. . . . All that is touching, pathetic, dramatic in human life has to do with sorrow. It is the poetry of a creation which is fallen, of a race which is in exile, in a vale of tears closed in at the end by the sunless denile of death. And we have been redeemed by sorrow.—*Faber.*

[3756] Sorrow is not "the substance of man's life" so much as it is the shadow of it, or the

shadow over it. We are more surprised to see a person, old or young, in tears, than to see such a person smiling, laughing, or complaisant.—*B. G.*

II. ITS LEADING CHARACTERISTICS.

1 Reticence.

[3757] The soul in deep sorrow recoils from talk, shrinks from words, as the delicate flower from a cold night-breeze.

[3758] It is uncommunicative. It seeks concealment even from the bosom of a friend, as of Viola Shakespere says:

"Who never told her love,
But let concealment, like a worm 't the bud,
Feed on her damask cheek."
—*James McCrie.*

[3759] Sorrow, while sometimes, as when deepest, is dumb and reticent, especially under the first stroke, is yet often garrulous, and dwells, both in speech and memory, on the sad events, and gains sympathy in the utterance.—*B. G.*

III. ITS EFFECTS.

1 It dims the sight.

[3760] An eye bleared with present sorrow sees not so far, nor comprehends so much at one view, as it would at another time; or as it doth presently, when the tear is wiped out, and its own beams have cleared it up.—*J. Howe,* 1630-1705.

[] Let not sorrow dim your eye,
Soon shall every tear be dry.

2 It wounds the heart.

[3761] The sorrow of which no one speaks to us, which gains no change from time, cuts deeper than reiterated blows.

[3762] It is relieved by being spoken, or communicated. The disciples of John the Baptist, having buried his body, "went and told Jesus" (Matt. xiv. 12). This is the One, "the Man of Sorrows," to whom our sorrows may be told, and by whom they will be alleviated. It is something to have a Friend to whom we may unbosom ourselves, and so unload our grief.—*B. G.*

3 It deepens the life.

[3763] Perhaps to suffer is nothing else than to live more deeply. Love and sorrow are the two conditions of a profound life.—*Vinct.*

[3764] Sadness is the lot of deep souls and strong intellects. To suffer most is the privilege of whomsoever feels most, and the furrows traced by powerful thought deepen into abysses beneath its pressure.—*Ibid.*

4 It enlarges the sympathies.

[3765] True sorrow opens the sympathies, for it teaches what others suffer; it gives a

deeper power of sympathy and consolation, for only through suffering can you win the godlike ability of feeling for others' pain. And it expands affection, for your sorrow makes you accordant with the "still sad music" of humanity.—*Rev. F. W. Robertson.*

5 It attracts the soul heavenwards.

[3766] 'Tis sorrow builds the shining ladder up,

Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer God
The spirit climbs, and hath its eyes unsealed.

—*J. R. Lowell.*

[3767] While men are in the midst of overflowing sorrows, those sorrows are more real to them than they deserve to be; but when they rise above their sorrows, and look down upon them, they seem so unimportant as not to be worthy of thought. By sorrow men learn that they need to be fed with higher food, that they must rest on stronger supports, that they must have other friends and friendships, that they must live another life, that there must be something that neither time, nor chance, nor accident can undermine and sweep away. When men have learned this interior lesson of sorrow, they look upon the trouble not as being less troublous than it was, but as, from the higher point to which they have risen, unreal and dreamy.—*Beecher.*

[3768] The simplest and most obvious use of sorrow is to remind of God. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of our breathing till obstruction makes it felt. We are not aware of the possession of a heart till some disease, some sudden joy or sorrow, rouses it into extraordinary action. And we are not conscious of the mighty cravings of our half-Divine humanity.

[3769] The increase of knowledge includes the increase of sorrow; but the knowledge of the depth of sorrow is the gate of a Divine joy.—*S. A. Brooke.*

IV. ITS COMPENSATIONS.

[3770] Clinging human loves, stifled longings, cries for rest, forgotten hopes, shall have their answer. Whatever the bewilderment of beauties folded away for us in heavenly nature and art, they shall strive with each other to make us glad.—*Phelps.*

V. ITS CONNECTION WITH JOY.

1 Some element of sadness is usually mingled with our keenest joys.

[3771] Every soul carries within it unawares a treasure of sadness. One might say that the very note of joy roused in the depths of the soul a grief that was slumbering there; that the lurking consciousness of our misery waited for that

precise moment to seize upon us, and that the fires, lit up in our night, served as signals to the phantom. The purest, the deepest, the most holy joy is like Samson's honey: it has been found in the mouth of the lion; this sweet has sprung from the bitter, and if we no longer taste that bitter, it takes care to recall itself to our memory.—*Vinet.*

VI. ITS RELIGIOUS ASPECT.

[3772] The great element of Christianity is joy. "Rejoice in the Lord, always, and again I say rejoice," "Rejoice evermore," are the expressions of its greatest apostle; as even the Jews were told, "the joy of the Lord is your strength." Joy can spring only from ideas calculated to produce and sustain it; and those ideas and proper groundwork of the emotion are presented in Christianity.—*E. G.*

VII. SORROW AND JOY CONTRASTED.

[3773] Sadness is the death of the soul; joy is its life. Sadness crushes us back, and imprisons us in self; joy expands, dilates, and diffuses us; it is to the soul what a gentle warmth is to the body.—*Vinet.*

31

MIRTH.

I. ITS NATURE.

1 It is a purely mental emotion, partaking of the qualities of joy, surprise, and irritation.

[3774] A question might perhaps be raised whether mirth is in reality a simple or a complex emotion, and also whether it is one originating and operating in the soul or in the body? It appears to me, however, that mirth is undoubtedly a complex emotion, and that it is compounded in part of joy, and frequently also of surprise and mental irritation; and in each case of an operation of the capacity of wit. The emotion of mirth moreover originates, and operates also, entirely and solely in the mind; although it is, like many other operations, purely mental, both manifested, and mainly exercised, through the material organs.—*Geo. Harris.*

2 It is the most vivid and the most momentarily powerful of the emotions.

[3775] For the time it usurps the place of and at the moment overcomes every other emotion. Not merely, indeed, the emotions, but the passions also are subdued by mirth. It not only displaces pain and pity, but anger also for the time gives way to it.—*Ibid.*

3 It is the least durable and the least impressive of the emotions.

[3776] As its effect is but momentary, so its influence is merely transient. The alliance of

mirth with joy is one great source of its influence, as thereby it is naturally attractive, instead of repulsive to the soul; and we are spontaneously led to encourage, instead of retarding, its excitement. Mirth may be controlled, but indirectly, by calling forth emotions opposed to it, which appears, indeed, to be the only mode of restraining it.—*Ibid.*

II. ITS CAPRICIOUS TENDENCIES.

1 Its excess frequently produces sadness.

[3777] To be lifted up in hilarity is the precursor of being cast down in dejection. A sudden rise in the thermometer is generally followed by as sudden a fall. "I am not sorry," said Sir Walter Scott, after the breaking up of a merry group of guests at Abbotsford, "being one of those whom too much mirth always inclined to sadness."—*Bates.*

32

SUSPENSE.

I. ITS NATURE.

1 Its constituent elements are chiefly hope and fear.

[3778] Suspense is a complex emotion of the mind, constituted mainly of hope and fear as its principal elements, which are contributed in nearly equal proportions, and thus, as it were, balance each other; although between the two, alternate oscillations are ever occurring, sometimes the one, sometimes the other, obtaining the preponderance.—*Geo. Harris.*

2 It also partakes of the qualities of grief and joy.

[3779] Grief and joy, which are indeed constituent elements of hope and fear, also contribute to form the emotion of suspense; with which must be conjoined an operation of the mind in regard to the circumstances in which we are placed, and which aids very essentially both in the excitement and sustentation of this emotion. Hence the emotion of suspense is that condition of the mind when it is poised as it were between hope on the one hand, and fear on the other. The mind in this case fluctuates and flutters between the two, and approaches nearer to either as they alternately attract and influence it. In some respects, indeed, suspense may be said to be rather a condition or state of being than an actual emotion of the soul. To a certain extent, however, every emotion is a condition, and every condition is an emotion. The ordinary main difference between them appears to be, that a condition is a continuing, and an emotion a merely transitory feeling. But this is by no means an invariable rule. Suspense is very frequently continuing in its duration.—*Ibid.*

33

CURIOSITY.

I. ITS DISTINCTIVE FEATURES.

1 It is peculiar to man.

[3780] Curiosity is one marked feature of the mind of man. We do not see it in irrational creatures. It belongs only to a nature essentially progressive; in other words, to reason, and not to instinct. Curiosity is the expression of a capacity for acquisition, not of an intelligence given (as it were) ready made, and limited, or nearly so, at the point first attained.—*Dean Vaughan.*

2 It is roused by novelty.

[3781] The first and the simplest emotion which we discover in the human mind is curiosity. Some degree of novelty must be one of the materials in every instrument which works upon the mind, and curiosity may blend itself, more or less, with our other passions.—*Burke.*

3 It is variable in its action.

[3782] Curiosity is the most superficial of all the affections; it changes its object perpetually; it has an appetite which is very sharp, but very easily satisfied, and it has always an appearance of giddiness, restlessness, and anxiety.—*Ibid.*

4 It declines with age.

[3783] The great spur of curiosity is novelty, and on that account it is apt to decline with years, unlike ambition, desire of wealth, or of fame, which rather increase with age.

II. ITS DISTINCTIVE USES.

1 To awaken intellect.

[3784] Curiosity is the proper passion of philosophers, for this alone looks to the end which they propose to themselves; whereas other passions, such as desire of fame, though they may rouse the intellect, frequently lead us aside from the path of truth.—*G. Ramsay.*

[3785] To a child every event and experience is a novelty which excites curiosity; and perhaps more is learned of the outward world, and by the training of the senses, in childhood and infancy, than by all philosophy afterwards. For what the child learns by sense and reflection, is practical and touches the nature and relation of things; and what philosophy learns afterwards, is mainly theory and speculation about things.—*B. G.*

2 To stimulate inquiry.

[3786] What can limit the excursive flight of human curiosity? It dives into the bowels of the earth, explores the mine, and speculates on the formation of the world itself. The sea

forms no obstacle to its career. It visits the equator and the poles, and circumnavigates the globe. Nor does it take a cursory flight only, which seems merely to measure space—it pauses to meditate and to inquire. There is not an animal that traverses the desert, there is not an insect that crawls on the ground, there is not a flower that blooms in the air, there is not a stone cast carelessly along our path, but it stops, and interrogates, and forces to declare its nature. You behold it scaling the heavens, measuring the magnitudes and distances of the celestial bodies, and even determining their weight. In short, every sound, every motion, every attitude, attracts its attention.—*Dr. Young.*

[3787] See how the child handles his toy and examines it on all sides, and, if he can, he will break it into pieces in order to discover what is within! And when the child rises into manhood, the same desire is manifest. The manner of its development is indeed very various. In some, it leads into science, or literature, or the arts. In others, it operates in prompting to ascertain the gossip of the village, or the habits of the next family, or what the post brings. If a person show much solicitude to know what is of little importance, and can be of no use either to himself or others, this is culpable weakness. It is, however, only the wrong direction of a natural desire, and indicates its force.—*James McCrie.*

[3788] Curiosity may be wrongly used; it often is so; but it is one of God's gifts to man. It may be turned to purposes of frivolity, scandal, or enmity; it may be applied to subjects worse than unprofitable, subjects upon which to be ignorant is bliss, to be wise folly or sin: but it is the same quality which urges the student to his researches, and the philosopher to his discoveries: nay, I do not hesitate to say that curiosity has a higher office still, a ministry about, if not in, the very sanctuary of God, even as it is written that the angels themselves *desire to look into* the things communicated to men by those who were put in charge with Christ's gospel.—*Ibid.*

III. NEED OF ITS DUE EXERCISE IN MATTERS OF RELIGION.

[3789] Few things are more to be desired and prayed for than that curiosity might be awakened as to the things of God. The sad and hopeless thing is, to see men taking it for granted that there is nothing in revelation, nothing in the Bible, nothing in the Christian life, which is not intelligible to them at a glance, almost without a glance, and upon which, consequently, they are not competent judges without the very form of an investigation. And this is our state, too often, from very early days. Upon any other subject we should have the modesty and the good sense to admit that we were ignorant if we had never studied it. There is no art and

no science in the world which a sane person would imagine himself to know having never learned. But the moment the question is as to things the very highest of all, the things of the soul, of eternity, of God Himself, then, inwardly if not avowedly, we all leap to our conclusions; we bring to the very consideration of the subject a mind made up; we have all settled with ourselves exactly what is true, and what is important, and what is sufficient, in the way of belief and practice; we sit in judgment, as with plenary authority, upon the teaching of Christ's ministers and the lives of Christ's servants; what is enthusiastic, what is sensible, what is being religious enough, and what is being righteous overmuch, all these things the youngest and most thoughtless person conceives himself to know thoroughly, to have nothing new to learn about them: if he wishes to know a language or a science or an accomplishment, he puts himself under instruction, he studies and he practises; but if the thing at issue be the very greatest, highest, and most important of all, then he knows it already, and wants no teacher.—*Dean Vaughan.*

IV. ITS DISAPPOINTMENTS.

[3790] In the vestibule of a priest of Memphis stood a statue of the veiled Isis, artistically carved in grey marble. The priest's son, a lively, inquisitive boy, would often gaze on the veiled statue, longing to behold the hidden countenance. One day he could no longer restrain his curiosity, and, with a few bold strokes of hammer and chisel, he struck off the veil. But, to his great astonishment, all he found beneath was a mass of rough and formless stone.—*Translated from a Fable by Alays Schreiber.*

34

PRIDE.

I. DEFINITION.

[3791] Pride, a pleasing emotion, arising from the consciousness of some real or supposed excellence in ourselves, or connected with ourselves, as compared with others.—*G. Ramsay.*

[3792] Pride discovers itself in dwelling upon the thoughts of our gifts, with a secret kind of content to see our own faces, till at last we fall in love with them. A proud heart is full of himself: his own abilities cast their shadow before him; they are in his eye wherever he goes; the great subject and theme of his thoughts is what he is, and what he hath above all others.—*A Divine of the 17th Century.*

II. CHARACTERISTICS.

1. Unreasonableness.

[3793] Pride is undoubtedly the original of anger; but pride, like every other passion, if it

once breaks loose from reason, counteracts its own purposes. A passionate man, upon the review of his day, will have very few gratifications to offer to his pride, when he has considered how his outrages were caused, why they were borne, and in what they are likely to end at last.—*Dr. Johnson.*

2 Opinionativeness.

[3794] How often do we find, even in the case of persons who are not vicious in their lives—nay, who perhaps preserve a respectable decorum of conduct—that the heart is prejudiced against a practical admission of Divine truth, at least of its more peculiar and mysterious doctrines, on account of the Scriptures not making their appeal to mankind in such a manner as to gratify the pride of the intellect! They find themselves required to believe promptly and implicitly upon the strength of Divine declaration; they are enjoined to admit, without hesitation or scruple, many things that they cannot fully understand; and they are invited, yea, commanded, on pain of eternal condemnation, to embrace exactly the same faith which has been professed by thousands of the most illiterate of mankind—in common, it is true, with men of the highest order of thought and the most extensive range of literature—but still a faith which owns no submission to human intellect, and refuses to bow its lofty claims before the tribunal of any created mind, however wide its grasp or exalted its powers. A mind vain of its intellectual superiority, and unsubdued by the grace of God, will not be easily persuaded to submit to this: it will recoil from such an unreserved self-dedication; it will demand something more conciliating to the pride of the human heart; and will venture pre-emptorily to put down as false whatever cannot be inferred by the productions of uninspired reason, or at least which, when revealed, cannot be fathomed and fortified by human philosophy.—*Rev. S. C. Wilks.*

III. ITS UNIVERSAL AND CORRUPTING INFLUENCE.

[3795] Pride is a corruption that seems almost originally ingrafted in our nature; it exerts itself in our first years, and without continual endeavours to suppress it, it influences our last. Other vices tyrannize over particular ages, and triumph in particular countries. Rage is the failing of youth, and avarice of age; revenge is the predominant passion of one country, and inconstancy the characteristic of another; but pride is the native of every country, infects every climate, and corrupts every nation. It ranges equally through the gardens of the East and the deserts of the South, and reigns no less in the cavern of the savage than in the palace of the epicure. It mingles with all other vices, and without constant and anxious care will mingle also with our virtues.—*Dr. Johnson.*

IV. ITS RESULTS.

1 It produces detrimental rather than beneficial effects.

[3796] It ever produces a dislike of obligation which, in reference to the discovery of truth, must ever be exceedingly detrimental. To be proudly negligent of the labour of others is, in such cases, to be busied with the alphabet of things when we might be acquiring a mastery of their language. The man, moreover, who has formed an extravagant estimate of his own capability will probably under-rate the effort necessary to success; and instead of profiting by the reproofs which his failures may call forth, will generally become indignant, warped in the future exercise of his judgment, and wedded to his mistakes, however preposterous. The history of every people is pregnant with the ill effects of systems and enterprises, which have owed their origin chiefly to this passion—either in its palmy state, when swollen by conceptions of superior power, or in its state of resentment, when wounded by opposition. In all matters of opinion it has been the parent of innumerable errors, and in social life it has produced all possible disorder and suffering. Whatever presumption has done, it has done as the first-born of pride: and whatever tyranny has done, it has done as the favoured offspring of the same parent.

Viewed in its influence on Christianity, it must be apparent that the tendency of pride will be to give plausibleness and efficiency to everything that may favour those elated conceptions, as to the present condition of human nature, which persons of this character are ever disposed to entertain. When a man of this class is also a man of some benevolence, the flattering judgment which he has formed of himself may be the effect, in part, of a similar misconception with regard to the intellectual or the moral power of the mind in general; and his persuasion will perhaps be, that his plea is not urged so much in his own behalf as in behalf of the species.—*Vaughan.*

V. ITS PENALTIES.

1 The loneliness of self-concentration.

[3797] But the price one pays for pride is mountain-high.

There is a curse beyond the rack of death;
A woe, wherein God hath put out his strength;
A pain past all the mad wretchedness we feel,
When the sacred secret hath flown out of us,
And the heart broken open by deep care;
The curse of a high spirit furnishing,
Because all earth but sickens it.—*Bailey.*

VI. DIFFERENCE BETWEEN PRIDE AND VANITY.

[3798] Pride differs in many things from vanity, and by gradations that never blend, although they may be somewhat indistinguishable. Pride may perhaps be termed a too high

opinion of ourselves founded on the over-rating of certain qualities that we do actually possess ; whereas vanity is more easily satisfied, and can extract a feeling of self-complacency from qualifications that are imaginary.—*Colton*.

[3799] Pride is indifferent to the opinions of others, and vanity lives on the opinions of others.—*B. G.*

[3800] There is a proper pride, as of one's country, with a desire to raise it ; of noble ancestors, of great truths and principles, of a good cause ; but all this is associated with thankfulness and true humility.—*Ibid.*

35

SHAME.

I. IN WHAT IT CONSISTS.

[3801] Remorse is a compound state of mind, comprising : (1) a judgment of condemnation on our own past conduct ; (2) an emotion immediately consequent thereon.—*G. Ramsay*.

[3802] Shame is a feeling of profanation. Friendship, love, and piety ought to be handled with a sort of mysterious secrecy ; they ought to be spoken of only in the rare moments of perfect confidence, to be mutually understood in silence. Many things are too delicate to be thought—many more to be spoken.—*Novalis*.

II. ITS VARIABLE CAUSES.

1 It is much more subject to the caprice of opinion than remorse.

[3803] Shame originates in the consciousness, not that we have done wrong, but that we have done something that lays us open to ridicule or contempt. Now, as ridicule and contempt, the former especially, are often awarded where there is no moral delinquency, so shame is frequently felt where there is little to blame. Shame, then, is variable, because it depends chiefly on the sentiments of others, and upon sentiments of ridicule and contempt, which themselves are liable to change.—*G. Ramsay*.

[3804] Shame and remorse are the two grand bulwarks of morality, and though allied and often mixed one with another, yet they are by no means identical. The nature of the actions which gives rise to each differs considerably. Remorse never arises but from some action which in the retrospect appears to ourselves morally wrong ; whereas shame is often roused by acts really indifferent as concerns morality, and sometimes, as in the case of false shame, by deeds positively praiseworthy. Even when the conduct which rouses shame is of an im-

moral nature or tendency, the shame is often out of proportion to the degree of guilt. A woman is more ashamed of a slight act of immodesty than of a crime. Chastity is a virtue particularly guarded by shame ; for in women especially, a breach of chastity gives far more shame than remorse. These and similar considerations prove to us that shame depends upon opinion, and as the opinion changes, so will the shame.—*Ibid.*

2 It may proceed both from conscious guilt and an excess of modest diffidence.

[3805] It has been noticed that the blush of shame may arise from different causes. The shame of criminality, while it is the commencement of deserved punishment, frequently leads to a full detection of the crime ; and yet it has a tendency to mitigate wrath by the certain indications which it gives that the heart is not totally depraved. The blush of modesty attracts the most favourable attentions, as it is the mark of a virtuous sensibility ; and being occasioned by the union of exalted ideas of perfection, with conscious deficiencies, it strongly solicits and it obtains indulgence.—*Cogan*.

[3806] "Her blush is guiltiness, not modesty," is the saying of a false accuser in Shakespeare.—*B. G.*

III. ITS OFFICE.

1 To punish minor inconsistencies of conduct.

[3807] It is not exclusively attendant upon guilt, although guilt, among other consequences flowing from it, is in part punished in this way ; but seems to be rather an appropriate punishment attendant on those minor violations of decency and order, which may exist without an infringement on morals.—*Thomas C. Upham*.

IV. ITS EFFECTS.

1 Mental and physical disquietude.

[3808] When we find ourselves involved in any marked improprieties of conduct, this feeling (shame) exists, characterized outwardly by a downcast eye and a flushed countenance.—*Ibid.*

36

PITY.

I. DEFINITION.

1 Pity is a sense of our misfortunes in those of another.

[3809] It is a sort of foresight of the disasters which may befall ourselves. We assist others, in order that they may assist us on like occasions ; so that the services we offer to the unfortunate are in reality so many anticipated kindnesses to ourselves.—*Rocheffoucauld*.

[This is a sinister maxim, as mean in sentiment as it is false in fact. Pity is a disinterested kindness.—*B. G.*]

[3810] Grief for the calamity of another is pity, and ariseth from the imagination that the like calamity may befall himself; and therefore it is called compassion, or, in the phrase of the present time, a fellow-feeling.—*Hobbes.*

[3811] Compassion is our feeling with and for another, not for ourselves; a "fellow-feeling" is the feeling for a "fellow creature," that is, for one in our own rank in nature, a human being, like ourselves; on the plane of our sympathy.—*B. G.*

[3812] Pity is imagination or fiction of future calamity to ourselves, proceeding from the sense of another man's calamity. But when it lighteth on such as we think have not deserved the same, the compassion is greater, because then there appeareth more probability that the same may happen to us; for the evil that happeneth to an innocent man may happen to every man. But when we see a man suffer for great crimes, which we cannot easily think will fall upon ourselves, the pity is the less. And therefore men are apt to pity those whom they love; for whom they love they think worthy of good, and therefore not worthy of calamity. Thence it is also that men pity the vices of some persons at first sight only, out of love to their aspect.—*Hobbes.*

2 Pity is a principle of human nature.

[3813] I learn what pain is in another man by knowing what it is in myself; but I might know this without feeling the pity. I might have been so constituted as to rejoice that another man was in agony; how can you prove that my own aversion to pain must necessarily make me feel for the pain of another? I have a great horror of breaking my own leg, and I will avoid it by all means in my power; but it does not necessarily follow from thence that I should be struck with horror because you have broken yours. The reason why we do feel horror, is that nature has superadded to these two principles of Epicurus the principle of pity; which, unless it can be shown by stronger arguments to be derived from any other feeling, must stand as an ultimate fact in our nature.—*Sydney Smith.*

37

ADMIRATION.

I. ITS NATURE.

[3814] Admiration partakes of the nature of surprise or wonder, at the superior or more than ordinary ability or virtue of any character. That event is called a miracle which we admire or wonder at, from its strangeness. So admiration of character and ability and performance is a mixture of surprise and approbation.—*B. G.*

II. ITS REGULATION.

1 Care must be exercised for its rightful development.

[3815] Examine well the channels of your admiration, and you will find that they are, in verity, as unchangeable as the channels of your heart's blood; that just as by the pressure of a bandage, or by unwholesome and perpetual action of some part of the body, that blood may be wasted or arrested, and in its stagnancy cease to nourish the frame, or in its disturbed flow affect it with incurable disease, so also admiration itself may, by the bandages of fashion, bound close over the eyes and the arteries of the soul, be arrested in its natural pulse and healthy flow; but that wherever the artificial pressure is removed, it will return into that bed which has been traced for it by the finger of God.

38

ENVY.

I. DEFINITION.

[3816] Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul, a venom, a poison, a quicksilver which consumeth the flesh and drieth up the marrow of the bones.—*Socrates.*

[3817] Envy is a certain grief of mind conceived upon the sight of another's felicity, whether real or supposed, so that we see that it consists partly of hatred, and partly of grief.—*South.*

[3818] Envy is the hatred of another's felicity in respect of superiors, because they are not equal to them; in respect of inferiors, lest they should be equal to them; in respect of equals, because they are equal to them.—*Quarles.*

[3819] Envy grudges another man's good fortune; it is the opposite of admiration.—*B. G.*

II. ITS PENALTIES.

1 It is indissolubly bound to suffering.

[3820] Envy is called a passion; and passion means suffering. Envy is a mysterious and terrible disease. The nerves of sensation within the man are attached by some unseen hand to his neighbourhood all around him, so that every step of advancement which they make tears the fibres that lie next his heart. The wretch enjoys a moment's relief when the mystic chord is temporarily slackened by a neighbour's fall; but his agony immediately begins again, for he anticipates another twitch as soon as the fallen is restored to prosperity.—*W. Arnot, Laws from Heaven.*

[3821] Envy is its own penalty, it is the canker of the soul : it not only grudges another's good fortune but poisons one's own.—*B. G.*

III. DISTINCTION BETWEEN ENVY AND EMULATION.

[3822] The boundaries between virtuous emulation and vicious envy are very nice, and may be easily mistaken. The first will awaken your attention to your own defects, and excite your endeavours to improve ; the last will make you repine at the improvement of others, and wish to rob them of the praise they have deserved.—*Mrs. Ratcliffe.*

[3823] Under the notion of envy, we ought not to include those feelings of active emulation in which there is really no ill-will, but only a strong feeling, on occasion of another's prosperity, of our own want of it.—*John Grote.*

[3824] Emulation or rivalry may be consistent with good-will towards those with whom we compete. A generous rival is a true friend and stimulus.—*B. G.*

39

THE PASSIONS.

I. ETYMOLOGY.

[3825] Passion is from the Greek words πάσχειν, παθεῖν, and πάθος—our English word pathos—signifying feeling, deep feeling, tenderness, or a touching emotional style of address. Παθαίνω, to put into, or be in, a state of πάθος, pathos. Πάθημα, suffering, misfortune. Παθολογίαι, to treat of affections, or diseases = diagnosis. Πάσχω, to suffer or feel an impression, good or ill, or neuter ; ἐν, κακῶς, &c. The root-meaning is a state, condition, or affection in our emotional nature, produced by some consideration, or by some external condition, or state of affairs, as recognized, or imagined, by the intellect. (See Liddell and Scott, Greek Lexicon.)—*B. G.*

II. DEFINITION.

[3826] Passion is properly indifferent as to whether painful or pleasant ; being, fundamentally, *feeling in general*, or in the abstract ; without regard either to the pleasurable or painful nature of the feeling, or to the moral quality involved in the passion or feeling. Nevertheless pain or pleasure, and moral evil or good, are included in the passions, or states of feeling, which include really all degrees of suffering or pleasure, and all degrees both of moral worth and worthlessness. For all moral good or evil lies in feeling, disposition, emotion, or passion.—*Ibid.*

III. THEIR NATURE.

1 The word passion denotes immoderate desire.

[3827] It denotes a vivid and turbulent state of liking or disliking, attended by corresponding effects upon the bodily frame, and upon the powers of reason and self-command. Our passions are truly no separate class, but merely a name for our desires, when very vivid and very permanent.—*Dr. Brown.*

[3828] Passion means strong feeling, whether painful or the opposite ; but generally denotes suffering ; especially religiously considered, as pre-eminently "*The Passion*," namely, of Our Saviour : but secularly it means either deep anger or strong impulse in some direction, as a passion for this or that.—*B. G.*

[3829] The word passion does not mean any principle of action different from desires and affections, but such a degree of vehemence as is apt to produce sensible effects upon the body, or to darken the understanding and weaken the power of self-command.—*Dr. Reid.*

[3830] This word passion does not belong exclusively to any one class of our active principles ; but is applicable to all of them, when they are suffered to pass over the bounds of moderation. In such cases, a sensible agitation or commotion of the body is produced and our reason is disturbed ; we lose, in some measure, the power of self-command, and are hurried to action by an almost irresistible impulse.—*Dugald Stewart.*

[3831] Passion, except in the mere sense of anger, does not necessarily agitate the body ; it may simply overpower and preoccupy the mind, and lead to the pursuit of some object or purpose on which—as a fixed idea—the desires are placed. The object may be of any sort : heraldry, sociology, republicanism, æsthetics.—*B. G.*

2 The word passion denotes any emotion of the soul which affects the body, and is affected by it.

[3832] The name passion seems to be given to such emotions upon this account, that both soul and body are in some degree passive in them ; they are acted upon, rather than act. The soul is acted upon by the body, and the body by the soul ; and both by the object which raises the passion.—*H. Grove, 1740.*

[See Etymology of Passion, at the beginning of this article.]

3 The word passion denotes the concentrated energies of the soul.

[3833] Passion, considered in a general sense, is that sinful or holy temper which constitutes the moral state of man as the friend or enemy of God ; in a more restricted sense, it is the particular form which that temper assumes—the channel through which the energies of the

mind, whether working for good or evil, chiefly operate.

On this point I may be contented to refer you to the results of your own observation. Whether you look into the world, or into the church, or, I may add, into your own hearts, provided you will compare your experience with that of others, you will find a diversity in the ruling passion corresponding to the variety of human pursuits. All bad men are alike in general—that is, in being supremely devoted to their own selfish gratification; but they differ endlessly in respect to the form in which the evil tendency develops itself. In one, the ruling passion is the love of wealth—in another, the love of praise—in another, the love of pleasure—in all, the love of the world. And the same remark applies to good men. While love to God and man is the great principle that presides over all their actions, and gives the general complexion to their character, even this principle discovers itself in a variety of forms. One may be more serious and devout, another more active and philanthropic; one may become absorbed in one field of benevolent operation, another in another; and the energies of each may be directed, possibly too exclusively, in his own particular channel; while yet the actions of all, when they come to be referred to the remoter cause, are found to be dictated by the same spirit.—*J. B. Sprague, D.D.*

[3834] The French anecdote of a miser, visited by a priest, who showed a crucifix with diamonds on it, which excited the cupidity and admiration of the dying man, is a good illustration of passion in a bad sense.—*B. G.*

[3835] The passion, as a centre, aggregates a crowd of associations, and it moves on like a marshalled host, with the combined strength of the whole, bearing down the obstacles which oppose. Those thus impelled are often distinguished by their energy—for good or for evil, according to the nature of the affection. Among them are to be found your strong lovers and your good haters. They often accomplish ends, in heaping up wealth, in doing brilliant feats, in making scientific discoveries, which could not have been effected by men of equal intellectual ability, but without the concentrated energy. They strike out a path for themselves; like Lochinvar, they swim the river "where ford there is none." The man with one clear line before him has much the same advantages as a railway carriage has over one on a common road, and he moves along with the determination of a steam train on the rails set for it.

[3836] In the Crusades, the influence of Peter the Hermit, and the suitable leading goose, with the wild cry "Deus Vult"—it is the will of God—we have an instance of passion, which is the opposite of panic; the latter runs away, passion runs on, often into danger, sometimes with victory, according to the cause and the circumstances.—*B. G.*

IV. THEIR ORIGIN AND GROWTH.

- 1 They are to be primarily traced to the original constitution of the mind, and to the elements of the intellectual and moral nature.

[3837] No doubt there is a diversity in the original character of men's minds, corresponding to the variety which we see in their external appearance; and hence we find that children of the same parents, educated by the same teachers, and subjected, so far as possible, to precisely the same training, not unfrequently become widely different in their characters; and that, irrespective of that radical change which may or may not have been wrought in them by the Spirit of God. Here, no doubt, in all ordinary cases, is the seed of the ruling passion; and the mother, if she is watchful, may not unfrequently detect its incipient growth while the child is yet in the nursery. If you will write the history of the man who, in a fit of revengeful passion, shed his brother's blood, and has had his own blood poured out as an offering to public justice—his mother, if she still survives to tell the story of his childhood, and if she could bring herself to speak out all that is lodged in her memory, would not improbably tell you that she saw that terrible passion in her son while it was yet in embryo; and that nothing has happened to him that was not shadowed forth to her anxious spirit almost before he left the cradle. And so, on the other hand, if you will trace the history of some individual whose life has been but an unbroken succession of deeds of mercy, and whose name quickens the pulsations, and draws forth the tears, of the inmate of many a hovel, you will not improbably learn that those who watched over his earliest years had often admired the beamings of a kindly and generous spirit in his infantile smiles.—*J. B. Sprague, D.D.*

[3838] All passion, like all emotion, begins in thoughts or ideas, which need regulation, and on which responsibility depends.—*B. G.*

[3839] The thoughts, if I may so express it, are the usual fuel of the passions; and whatever temptations we might meet with to sudden fits of passion, generally speaking, could we strongly divert our thoughts another way, the passion would soon be over.—*H. Grove, 1740.*

[All passions come from thoughts.]

- 2 Their growth is to be referred to the force of habit and the power of circumstances.

[3840] It is a law of our nature that the repetition of any act increases the facility with which it is performed. Look at the miser. The passion for accumulating and hoarding up may have originally had a prominence in his moral constitution; but it was not so prominent but that, in the earlier part of his career, he could show himself public-spirited and perhaps even devise liberal things. By long continued indul-

gence, this sordid passion has gained the complete mastery over him, so that he is as deaf as an adder to the claims of charity. And the same principle is illustrated in the growth of a habit of philanthropy. Wilberforce was originally possessed of warm and generous sensibilities; but it was the fact of these sensibilities being always kept awake that made him tower into such a glorious example of benevolence.—*J. B. Spurgeon, D.D.*

[3841] The growth of habit is the Divine rule and reward of, or punishment for, good or evil actions, dispositions, or passions.—*B. G.*

[3842] It is a familiar but true remark, that men's characters are formed, in a great degree, by circumstances; and this effect is produced chiefly through the development of the ruling passion. True, as we have already seen, this passion grows immediately by successive acts of indulgence, but then there is the remoter influence of circumstances, in which these acts of indulgence usually have their origin; and where the favourable circumstances do not exist of themselves, the ruling passion not unfrequently creates them, and then acts itself out by means of facilities of its own devising; and, on the other hand, circumstances not unfrequently exert an influence to neutralize, even to change, the ruling passion. Let a child, in the first development of its moral nature, betray a prevailing inclination to some particular form of vice, and then let it be placed in a condition which furnishes little or no temptation to that species of indulgence, and it is quite likely that some other propensity, originally of less strength than that, may gain the controlling power of the soul, and may keep it till the end of life. There is a tradition that Robespierre was originally of a gentle and sympathetic turn; and that it was owing to his intidel and bloody training that those horrible passions, which finally made him the terror of all history, gained such a malignant ascendancy in his bosom. But whether this tradition be correct or not, it admits of no question that circumstances often decide what passion is to be in the ascendant; and that they sometimes decide in favour of one which, in its earliest actings, had betrayed no indications of uncommon strength.—*J. B. Spurgeon, D.D.*

[3843] "Circumstances" is a large term, but a feeble apology for evil passions founded on false principles or ideas, which should be corrected by free thought and inquiry.—*B. G.*

[3844] 'Tis much easier to be constantly sober, and constantly just, than to be so in the general course of our lives, if we now and then venture upon an act of intemperance and injustice: the reason is, that every contrary act has a tendency to destroy the habit; and whatever destroys or weakens that, renders the practice of our duty more difficult.—*H. Grove, 1740.*

[3845] Ill acts tend to encourage ill principles, but do not justify them.—*B. G.*

V. THEIR POWER.

- 1 The fear of death itself is subservient to the force of passion.

[3846] It is worthy the observing that there is no passion in the mind of man so weak but it meets and masters the fear of death. Revenge triumphs over death; Love slights it; Honour aspires to it; Grief fleeth to it; Fear pre-occupates it; nay, we read, after Otho the Emperor had slain himself, Pity, which is the tenderest of affections, provoked many to die, out of mere compassion to the sovereign, and as the truest sort of followers.—*Bacon.*

VI. THEIR INFLUENCE AND EFFECTS WHEN UNRESTRAINED.

- 1 They obtain complete mastery over the intellect.

[3847] The intellectual faculties are completely under their dominion. They have their own ends to accomplish, and employ these faculties as servants to aid in their accomplishment. See how this remark is illustrated in particular cases. Mark that individual, whose heart is supremely set upon the honour that cometh from men, and observe how his intellectual powers are all laid under contribution for the attainment of it. His perception and judgment are always in a wakeful state, that he may be able to avoid everything that is adverse, to avail himself of everything that is favourable, to his particular object. His memory is continually tasked, that he may take advantage of the lessons that are furnished by the past—perhaps by his own past experience, whether for good or evil. His reasoning faculty, his power of invention, is put into vigorous exercise, that he may, if possible, devise some new facilities for securing to himself the plaudits of his fellow-men.—*J. B. Spurgeon, D.D.*

[3848] There is an intestine war in man, between reason and the passions. He might enjoy some repose, had he reason alone without passion, or passion alone without reason. But, having both, he must needs live in a state of warfare, since he cannot maintain peace with one, without being at war with the other. Hence he is always divided, and always at variance with himself.

- 2 They obtain complete mastery over the conscience.

[3849] I may appeal to the experience of every one for the fact, that conscience has a mighty influence in rendering man happy or miserable; and whether the one effect or the other is to be produced, depends upon its decisions in regard either to particular actions or the general moral state of the soul. As the passions are nothing less than the moral state of the soul, from which also the particular actions of the life take their complexion, it is obvious that they must supply the materials from which the decisions of conscience are

formed; and that, as they have a good or evil direction, supposing conscience to perform its legitimate office, the soul is the seat of peace and joy on the one hand, or of tumult and terror on the other. Who is that wretched being who is holding a communion of agony with himself in some solitude which man's eye does not pierce? Ah! it is a man who, in obedience to the strongest impulse of his nature, has murdered his fellow, or done some other desperate deed, which at present is known only to himself; and there is not a single circumstance that would seem to indicate the least danger of exposure; and yet conscience mocks all his efforts to be at rest by filling his ear with sounds concerning the terrible future.—*J. B. Sprague, D.D.*

[3850] This mastery over our conscience is a temporary usurpation, like that of a mob in the possession of a city; the first, to be removed by reflection; the second, by the police and military.—*B. G.*

3 They affect the character of the conscience itself.

[3851] What if the heart of an individual be fully set in him to do evil—do you believe that the conscience will be in no danger of sustaining an injury from such an influence? When passions first begin to operate in a course of sinful indulgence, conscience of course remonstrates; and as these remonstrances give pain, the mind is put upon devising some means of relief, without yielding up the favourite indulgence. And, generally, it does this by at first palliating, and afterwards excusing altogether, the course upon which it is bent, calling evil good and good evil, putting bitter for sweet and sweet for bitter. And this process, especially when long continued, is found to act upon the terrors of remorse like a charm, and conscience at length becomes so torpid that the ruling passion can act with the fury of a whirlwind, and not awaken it. The conscience is not dead after all, but it has become diseased, lethargic, insensible.—*J. B. Sprague, D.D.*

[3852] "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled" (Titus i. 15). When passion for evil occupies the whole soul, men say, "Evil, be thou my good," and find excuses and palliatives for every wickedness.—*B. G.*

4 They obtain complete mastery over the moral being.

(1) *The passions of a man more cruel than a sin.*

[3853] Any single passion of man is more cruel and tyrannical than the sin, because the sin, when satisfied and not hungry, will not devour the man prostrate at his feet; but sinful passion is never satisfied, and will devour and destroy whatever is in its power.—*St. Chrysostom.*

[3854] A true, proper passion for any pursuit or object founded on reason should be under

the control of reason or consideration, and should not control the man, any more than a horse should control his rider, or be allowed to take the "bit" with his teeth.—*B. G.*

[3855] When we contemplate man's moral powers, we then see how deeply he has fallen, and how frail he is—when we see him carried away by tempestuous passions, suffering them to supplant sober judgment and calm reason, degrading the original greatness and glory of his nature by conduct so unworthy of it, contentedly wallowing and grovelling in pleasures and gratifications, so much below the high pursuits and ennobling objects for which he was first designed, we see then what a wreck he is, and forgetting everything by which he might have been swollen into pride and vanity, are ready to exclaim—"How art thou fallen, thou son of the morning!"

[3856] Fix your eye upon a man whose outward demonstrations are such, that you cannot even doubt that his ruling passion is for evil. Possibly, he may appear decent enough in his ordinary intercourse; but whoever knows him well, knows that he is revengeful—that it is in his heart to pursue the man who he imagines has injured him, even to the death; knows that he is profane—that he will, even in cool blood, insult the majesty, and defy the vengeance, of Heaven. If you could see him at certain times, when his passions are wrought up into a tempest, the mixture of rage and blasphemy that you would witness would make you turn from him with shuddering, as from an incarnate fiend. All this, while he is yet in the body, and subject to the numerous restraints incident to the present state of existence. Keep your eye upon him a little while, and you shall find him a lost spirit; and now mark how that ruling passion for evil, which before seemed so strong, has gathered a degree of strength that mocks at the imbecility of all its previous operations. Mark off a million of ages from his existence, and see how you find the ruling passion then. You may talk of a giant's power, but that conveys no idea of the actual reality. You may collect every image of overpowering strength, and of unqualified horror; you may combine the darkness of midnight with the fury of the storm, and let the flashing of the lightning and the rolling of the thunder be the terrible accompaniment, and still you will have nothing that will more than faintly shadow forth the might and the misery seated in that sinner's bosom.—*J. B. Sprague, D.D.*

[3857] This overmastering power of passion results from entertaining false ideas, as the fancy that one is injured, where perhaps no injury is either done or intended.—*B. G.*

[3858] The passions and pleasures are truly what the poets feign of the Sirens—they seem to have somewhat charming and agreeable, but when they are tasted, are nothing but poison

and bitterness: they flatter the senses and poison the soul; they please the flesh and corrupt the heart; the use of them is criminal, and all their fruits mortal.—*St. Paulin.*

[3859] As rivers, when they overflow, drown those grounds, and ruin those husbandmen, which, whilst they flowed calmly betwixt their banks, they fertilized and enriched; so our passions, when they grow exorbitant and unruly, destroy those virtues to which they may be very serviceable whilst they keep within their bounds.—*Boyle.*

5 They increase in strength.

(1) *Their permanency when allowed to become predominant and ungovernable.*

[3860] So long as they hold the ascendancy in the soul, they are, on the whole, always increasing in strength—the only even seeming exception to this remark arising from the decay of the faculties in which they may happen to be seated. Their operation in certain forms may indeed be temporarily suspended, through the influence of circumstances; but let the circumstances change, and if the passions be not changed, they will be found to have gathered fresh strength from the check that has, for a time, been imposed upon them. I have marvelled sometimes to see how strong they have been in adversity, and even in death. I have seen the drunkard turning himself into a beast, when his own wife lay in her dying agony. I have known the gambler turn away from his mother's new-made grave, to his accustomed haunts of delirious revelry. I have known the miser's very death dream to be about gold; and he has seemed to dread death chiefly because it must separate him from his earthly treasures. And even where the terrors of adversity, or the glooms of the last hour, may, for a moment, silence the passions, they will certainly reappear and act with more than their former energy.—*J. B. Sprague, D.D.*

VII. THEIR USE.

1 Without passion men would become mere statues.

[3861] Care must be taken, even in the endeavour to curb our passions, and reduce them within the limits of moderation, lest they should be too far checked. The man who cannot feel deeply when there is sufficient cause, is equally removed from the true standard of nature with the man who feels too much when there is an insufficient cause. Thus the ancient Stoics, perceiving the innumerable ills which result from ungoverned passions, attempted to extirpate them entirely; like some foolish agriculturist who, instead of lopping off only the wild and exuberant branches, should cut down the tree altogether. That can never be true philosophy which endeavours to banish entirely from our bosoms the feelings which Nature has her-

self implanted, or which tells us not to feel, when all the sympathies within us tell us that we ought.

[3862] What were the world to us with its ten thousand beautiful objects, unless they could touch the secret chords of our souls, and awaken the susceptibilities we possess of admiring, of appreciating, of feeling them—unless joy could light up the present moment with its bright and glowing colours, or hope could throw its radiant, though, alas, fading and evanescent, rainbow over the dark cloud of the future, unless we could feel those vivid emotions which always accompany those circumstances which tend to promote our happiness, or unless we could experience those grateful sympathies with the happiness of others which often produce purer joy than that we feel even at our own? If we were not the creatures of feeling as well as of thought, we should pass through life, as indeed some have wished and endeavoured to do, scarcely superior to the inanimate objects which surround us.

VIII. THEIR GOVERNMENT.

1 They must be kept in check, but not eradicated.

[3863] "The passions," says the great Howe, in his inimitable sermon on "The Vanity of Man as Mortal," "are not to be rooted up (because they are of Nature's planting), but ought yet to be so discreetly checked and depressed that they grow not to that enormous tallness as to overtop a man's intellectual stature and cast a dark shadow over his soul."

[3864] The passions are Nature's own children, and must not be expelled from the home which they have in every human heart, merely because they are sometimes wild and disorderly; they must be properly disciplined and tutored. Let the Stoic boast that he can experience sufferings himself without emotion; that he can observe those of others without pity; that he is a stranger to joy or grief; that he has neither regret nor pleasure in the retrospect of the past, neither hope nor fear in the anticipation of the future; let him boast that the fountain of feeling is dried up; that the branch of nature is withered within him; such an individual, so far from being an object of envy, deserves not even our admiration; for instead of doing that which is the duty of every man, but especially of every Christian to do, namely, to check the mere excesses of the passions, he has endeavoured to root out of his bosom those feelings which the merciful God of Nature Himself bestowed.

[3865] As the material universe is under God's control, so will the human body be under the control of the human spirit, where God dwells in the heart. As in nature we find occasional outbreaks of storm—as the winds now and again threaten to rock the world and shake

it out of its place—as the volcano bursts forth in devastating fire—as the sea roars tumultuously, so there may be in our bodily experiences proofs that we are yet in a region where the enemy has some power over us; yet, as God sits above the floods, and controls all the forces of creation, so will He give our spirit ability to overmaster all the agitation and turbulence which show that even yet we are more or less strangers in a strange land.—*J. Parker, D.D.*

[3866] The art of governing the passions is more useful, and more important, than many things in the search and pursuit of which we spend our days. Without this art, riches and health, and skill and knowledge, will give us little satisfaction; and whatsoever else we be, we can be neither happy, nor wise, nor good.—*Jortin.*

2 They must submit to reason.

(1) *Oil on the troubled waters.*

[3867] Sophron and Alexis had frequently heard Euphronius mention the experiment of stilling the waves with oil, made by his friend Dr. Franklin. They were impatient to repeat it; and a brisk wind proving favourable to the trial, they hastened, one evening, to a sheet of water in the pleasure-grounds of Eugenio, near Hart-hill. The oil was scattered upon the pool, and spread itself instantly on all sides, calming the whole surface of the water, and reflecting the most beautiful colours. Elated with success, the youths returned to Euphronius, to inquire the cause of such a wonderful appearance. He informed them that the wind blowing upon water which is covered with a coat of oil, slides over the surface of it, and produces no friction that can raise a wave. "But this curious philosophical fact," said he, "suggests a most important moral reflection. When you suffer yourselves to be ruffled by passion your minds resemble the puddle in a storm. But reason, if you hearken to her voice, will then, like oil poured upon the troubled water, calm the turbulence within you, and restore you to serenity and peace."—*Noble Thoughts in Noble Language.*

(2) *Passion and reason in fight for the mastery.*

[3868] To endeavour to reinstate reason on her throne, and again to subdue the passions to her control, which, if unchecked, and unrestrained, wrap the soul in continual tempests, ought to be the aim of every man. When kept within their proper limits, they are the proper sources of our happiness.—*H.*

[3869] While the passions, when under proper control, are calculated to bestow so much happiness, who knows not that they may become the greatest tormentors of life? He who has not taught his judgment and reason to hold the rule over his feelings must be continually the victim of his own wild and stormy passions. One moment, from some trifling cause, he will be indulging the most extravagant hopes, and the

next, from causes equally trifling, he will be sunk in the very depths of despair; while love and hatred, and joy and sorrow, and fear and danger, and the whole train of passions, will in rapid succession assume the absolute sovereignty of the soul. To see a human being thus the mere sport of circumstances, without command over himself, and suffering his mind, like some vessel that has parted from her anchors, to drive wildly before the storm, is indeed most pitiable.—*Ibid.*

[3870] In like manner, when the soul is in a state of anarchy, reason being dethroned, and the passions let loose, there is hardly any sin to which a man may not be tempted, or any temptation with which he may not comply. The passions, like a rude multitude, are very unfit to be left entirely to themselves; and which is still worse, if they are not kept under by reason, they will keep reason under them.—*H. Grove, 1740.*

3 They must be swayed by truth and not mere conjecture.

[3871] Liberty, Fraternity, Equality, were the falsified conceptions or wrong ideas under right words, which enflamed the passions in the French Revolution, and which, in their degree of new misapplication, may reproduce the same evils. The reason why people eat "the apples of Sodom," is because they look like satisfying fruit.—*B. G.*

[3872] Passions, when evil, are wrong in themselves to any degree, as envy and hatred; but passions, even when good, are wrong when excessive, or interfering with more important and necessary lines of duty, as the passion for learning or for benevolence, when leading away from the claims of home, or matters of justice. Just before generous. Charity begins at home.—*B. G.*

IX. DISTINCTION BETWEEN PASSION AND AFFECTION.

1 Passion is tumultuous, affection tranquil.

[3873] Passion is the mountain torrent or the boiling cataract, affection is the same water enclosed in the calm lake in the valley below.—*C. N.*

2 Passion is less spiritual than affection.

[3874] The difference between passion and pure affection lies in this, that a pure spirit may have the same affections as we have; but then a pure spirit, not being under the influence of a body, has not those affections excited in it exactly after the same manner as the soul of man, which is united to a body of flesh; nor does it feel the same sort of impressions from them: the former are pure affections, the latter passions.—*H. Grove, 1740.*

3 Passion, unlike affection, is opposed to the dictates of reason.

[3875] When the word *passion* denotes any-

thing different from affection, it includes a strong brutal impulse of the will, attended by some violent bodily notions, so as to prevent all deliberate reasoning.—*Dr. Hutcheson.*

40

ANGER AND HATRED.

I. ANGER, ITS NATURE AND CONSTITUENCY.

- 1 It partakes of the qualities of pain, irritation, and aversion.

[3876] The passion of anger is constituted and called forth by the vehement excitement of the emotions of pain or grief, and irritation, and also of aversion; and by the operation of the reason, which denotes or marks out some object as the efficient cause of these feelings, or of some injury by which they have been excited, and against which they are therefore directed or impelled. A strong and ardent desire is by these several concomitant operations excited in the mind to inflict punishment on the object which has occasioned the evil; which feeling will be proportionably intense as the respective emotions excited are acute or distressing, or the evidence of the agency of the being supposed to cause it is more or less conclusive.—*Geo. Harris.*

[3877] Anger, as resulting from a moral element, or enlightened feeling of justice, is essential to the preservation of society.—*B. G.*

II. ITS CHARACTERISTICS.

- 1 Anger is precipitate, indiscriminate, and cruel.

[3878] Of all the passions that are incident to a man, there is none so impetuous, or that produceth so terrible effect as anger; for besides that intrinsical mischief which it works in a man's own heart, in regard whereof Hugo said well, "Pride robs me of God, envy of my neighbour, anger of myself." What bloody tragedies doth this passion act every day in the world, making the whole earth nothing but either an amphitheatre for fight or a shambles for slaughter.—*Bp. Hall.*

III. ITS OBJECTS.

- 1 The object of anger must be some intelligent or active being.

[3879] The impulse produced by it, when very intense, is what we commonly term revenge, which consists, not in a wish to avoid the injury inflicted, but to recompense with punishment the agent causing the evil. In these cases we desire not only that the person or being who has caused injury to us should suffer injury, but that the injury should occur as a consequence of the wrong done to us, and should proceed from some voluntary act of our own. We seem also to wish that the proportion of injury done to our

adversary should at least be equivalent to the injury done by him to us, both directly and indirectly. Where, however, the injury done to us is unintentional, or without the voluntary consent of the being causing it, all anger against it ceases, or is greatly mitigated by this circumstance. When anger appears to be existing without any external cause, and is not produced by the act of any other being, but arises solely from some internal operation, it is properly merely irritation accompanied by pain which is called forth.—*Geo. Harris.*

[Anger arises from the idea of evil, and is the occasion or cause of it.]

[3880] Anger is a sudden and violent emotion of hatred towards an individual on account of some injury or affront. Nor is it essential to anger that the injury or affront be intentional; for though this may make a great difference in the intensity, and still more in the duration of the emotion, yet the storm is raised before there is time for reflection, and cannot be immediately quelled. When pain is acutely felt, we instantly hate the author, even though it should afterwards appear that he was perfectly innocent. But the absence of intention alone is not enough to render any one blameless, for carelessness and indifference to others may be highly culpable. But whether he be to blame or not in the eyes of an impartial spectator, the author or occasion of evil to us becomes the object of anger, which, when confirmed by reflection, terminates in resentment or revenge.—*G. Ramsay.*

IV. VARIOUS PHASES AND GRADATIONS OF ANGER.

[3881] Anger assumes various phases, according to the extent to which it is excited, the objects which provoke it, and the constitution of the individual in whom it is roused; different terms are applied to it accordingly. Thus, moderate anger is called displeasure. If it is stronger than this it is called wrath; indignation if it is very great; rage when it is excessive; and fury when it is excited in the highest degree. Vexation is applied to moderate anger occasioned by an important circumstance.—*Geo. Harris.*

[3882] Anger, when it becomes strong, is called wrath; when it makes outrages, it is fury; when it becomes fixed, it is termed hatred; and when it intends to injure any one, it is called malice;—all these wicked passions spring from anger.—*W. L. Browne.*

[3883] Where anger is excited without due cause, it stimulates to punish the innocent, and brings those into temporary disgrace who may perhaps have merited our praise. When indulged to excess it becomes itself an injustice: it is the commission of an injury, much greater perhaps than that which it attempts to punish. It fosters implacable hatred, and all those un-

worthy desires and dispositions which characterize malevolence, and degenerate into outrage, violence, and murder.—*Cogan*.

[3884] Anger becomes rage when man wholly loses self-command. He is thus for the time insane, and will rush to atrocious deeds. It is wrath when it merges into permanence, and indignation when it is directed specially against what is ungrateful or base. The milder aspects of anger are vexation, chagrin, impatience, and peevishness, which are chiefly excited by disappointments and tedious delays in the accomplishment of desires which may have been cherished.—*James McCrie*.

V. ITS USES.

1 For self and social preservation, education, and defence.

[3885] The use of anger is to stir us up to self-preservation, and to put us upon our guard against injuries. When it has done this, it has performed all that belongs to it; for what measures we may take to effect this, how we may secure ourselves, and how we should behave towards those who offend us—these are the points concerning which we must not consult our passions, but our reason, which was given us to moderate our passions, and to prescribe laws for our actions.—*Jortin*.

[3886] The absence of resentment may in certain cases be evil in itself, and the cause of much moral evil in others. "Eli," says Mr. Scott, the commentator, "ought to have shown anger as well as grief when informed of the vile conduct of his sons, and to have expressed it by severe coercive measures. Anger is only sinful when it springs from selfishness and malevolence, when causeless, or above the cause, and when expressed by unhallowed words or actions.—*Rusticus*."

[3887] Bishop Butler observes that anger is far from being a selfish passion, since it is naturally raised by injuries offered to others as well as to ourselves; and that it was designed by the Author of nature not only to excite us to act vigorously in defending ourselves from evil, but to engage us in the defence of the injured and helpless.

2 For the excitation of the virtuous affections.

[3888] When anger is just it is as a tempest in the soul, which prostrates whatever is mean and sordid. It agitates the virtuous affections to the very root, and their growth is invigorated.—*James McCrie*.

VI. ITS GOVERNMENT.

1 Anger to be caged and chained like wild beasts in a menagerie.

[3889] The irascible passions, when fed with fresh fuel and fanned into a flame, usually spread

desolation and ruin on every side. Where pride, wrath, animosity, strife, and revenge predominate, it seems almost as if the furies of hell were let loose. The sober dictates of reason and the mild suggestions of benevolence are drowned and lost in the storm which shakes and agitates the soul. It were easy, by an induction of melancholy facts, to demonstrate the mischief done by the excesses of this passion, but it is of more importance to point out the means by which they may be restrained and subjugated. While many, indeed, habitually indulge and vent their anger, they set at naught all the reproof and advice which is addressed to them, even in their coolest moments. The only plea they use is such as might induce us to believe they had studied nowhere but in the school of the fatalist. They allow they are hurried away by the impetuous torrent, but cannot help it: they act like madmen, but it is impossible to master an unhappy constitution. It is really wonderful that any man should thus acknowledge that he has totally lost the use of reason and is become the mere creature of impulse, the slave of inordinate and irresistible passion. But the plea is as false as it is shameful. No constitutional tendencies can release us from the use of those means and motives by which evil is to be prevented or subdued. "Let us," says Dr. Paley, "consider the indecency of extravagant anger; how it renders us, while it lasts, the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences and irretrievable misconduct into which our irascibility has sometimes betrayed us; the friendships it has lost us; the distresses and embarrassments in which we have been involved by it; and the repentance which, on one account or other, it always costs us."—*Rusticus*.

VII. ITS RELATIVE STRENGTH IN MEN AND WOMEN.

[3890] Anger is probably stronger in men than in women, the physical frame of the former, on which the force of this passion is mainly indirectly dependent, being more vigorous in them than in the other sex; and it differs greatly in different individuals of the same sex, alike as to the facility with which it is excited, and the force of the passion when roused.—*Geo. Harris*.

VIII. PRODUCING CAUSE OF HATRED, ITS REGULATIONS, AND THE STIMULATING EFFECTS OF ITS EXERCISE UPON KINDRED PASSIONS.

[3891] The passions of anger, malignity, envy, malice, rancour, pride, resentment, are related, and are regulated by ideas; real or fancied occasions.—*B. G.*

[3892] The class of passion which arise from the apprehension of evil, embraces hatred, which is the tendency that is strongly moved by the

perception of whatever man regards as an evil ; that prompts him to abhor whatever exposes him to the danger of absolute suffering ; that necessarily arises from a solicitude to possess good, to enjoy happiness, and is inspired and strengthened by whatever interferes with this ; that is, when personal, directed toward an individual on account of some quality in him that displeases, or some injury perpetrated or intended by him—though oftentimes it bears upon the whole character ; so that the true object of hatred is some particular evil which is felt or dreaded, and which, as in the case of the tyrant, riots in the wantonness of power, and is fed by the spirit of revenge for supposed injuries and by vanity and excessive ignorance ; and, when it extends its objects, man increases his own vexation and torment, as its gratification is at the expense of his own enjoyment ; malignity, which maintains deliberate and implacable war against its objects ; malice, which seeks to thwart favourite purposes, and raises unjust suspicions ; envy, which covets and pines because of the good that another possesses ; rancour, which preys upon the heart that entertains it ; cruelty, which indulges in the unnecessary infliction of misery, and springs from revenge, or cowardice, or insatiable ambition ; pride, which arises from an exalted idea of our condition, qualifications, and attainments, which is not just, and which treats those regarded as inferior with some measure of unmerited contempt and disdain ; vanity, which covets the applause of every one within the sphere of action, and embraces every occasion to display some acquisition or some supposed excellence ; haughtiness and arrogance, which claim marks of distinction and respect from those who are reckoned as inferior, or make pretensions to equality with those who are superior ; all branch out from hatred as the stock on which they grow, and by which they are fed.—*James McCrle.*

IX. DIFFERENCE BETWEEN ANGER AND HATRED AS REGARDS BOTH NATURE AND EFFECTS.

I. Anger is temporary, hatred permanent.

[3893] Anger produces an effect upon the soul analogous to that of disease in the mental vision, causing it to see but the one object towards which its attention is directed ; and which, although it views it dimly and imperfectly, and as through a haze, appears unduly magnified when so beheld. Although the soul by anger is stimulated to action, yet all is impelled to one particular point. The effect of violent passion is like the sway of a despotic usurper, who compels every other influence to submit unhesitatingly to his own arbitrary will. Anger burns for the time far more fiercely than hatred ever does, which is like a slow fire of red-hot coals, while anger resembles a raging flame. Hatred is however less limited and more resolute in its desire of injury to the object of it than is anger.

In anger we desire ourselves to inflict, or to be the cause of, pain or injury to our adversary. In hatred we are indifferent as to the cause from which our adversary suffers. Anger, moreover, differs from hatred in that the former is sudden, transient, and active, while the latter is permanent, intense, and stationary. Both induce us to wish evil to the object against which they are directed, while they vary in degree and extent as to this feeling.—*Geo. Harris.*

41

TERROR.

I. ITS NATURE.

I. It consists of a sentiment of ideal pain.

[3894] The apprehension of evil is a more specific agent of terror than present suffering. Any one liable to the outburst of the state under an actual infliction, would also be liable to it in a modified form at the prospect of a coming evil. The sight of a whip makes the child or the dog quake in agony. We have here the passion in its purest and most characteristic form. Under actual pain, the diffused stimulus, the prompting of the will to get rid of the cause, and the resort to the other assuaging emotions, leave but a little scope for the development of the proper emotion of terror. But in mere apprehended evil these various modes of action are exhibited much less, and the feeling now under consideration takes the preference.—*Alex. Bain.*

[3895] I should apply the name of terror to that kind of fear in which there is a strong working of the imagination, and which is therefore peculiar to man.—*Sir Charles Bell.*

II. ITS SIGNS AND EFFECTS.

[3896] The eye is bewildered ; the inner extremity of the eyebrows is elevated and strongly knit by the action of the corrugator, thus producing an expression of distracting thought, anxiety, and alarm, and one which does not belong to animals ; the cheek is a little raised, and all the muscles which are concentrated about the mouth are active, there being a kind of modulating action in the circular muscle of the lips, which keeps the mouth partially open ; the cutaneous muscle of the neck, the platysma myoides, is strongly contracted, and its fibres may be seen starting into action like cords, under the skin, and dragging powerfully on the angles of the mouth ; the imagination wanders ; there is an indecision in the action ; the steps are furtive and unequal ; there is a spasm which hinders speech ; and the colour of the cheeks vanishes. When mingled with astonishment terror is fixed and mute. The fugitive and unnerved steps of mere terror are then changed for the rooted and motionless figure of a creature appalled and stupified.—*Ibid.*

III. DISTINCTION BETWEEN TERROR AND HORROR.

- 1 Horror is less imbued with personal alarm than either terror or fear.

[3897] Horror differs from both fear and terror, although more nearly allied to the last than to the first. It is more full of sympathy with the sufferings of others than engaged with our own. We are struck with horror even at the spectacle of artificial distress, but it is peculiarly excited by the real danger or pain of another. We see a child in the hazard of being crushed by an enormous weight with sensations of extreme horror. Horror is full of energy; the body is in the utmost tension, not unnerved by fear. The flesh creeps, and a sensation of cold seems to chill the blood; the term is applicable of "damp horror."—*Ibid.*

42

LOVE.

I. DEFINITION AND NATURE.

- 1 Love is the consciousness of our unity with another.

[3898] It is a sentiment, it is something natural, though belonging to the sphere of the rightful. Love contains, first, the wish not to be an independent person, and a feeling that, were it so, there would be a void; and secondly, a recognition that, through another person, we attain a position we could not otherwise arrive at, and become truly what our best nature bids us become. It brings forward a contradiction and unravels it, and it is in the last character that it is an expression of the rightful unity.—*T. C. Sanders.*

- 2 It is the passion most marked by sensitiveness and contrast.

[3899] A heat full of coldness, a sweet full of bitterness, a pain full of pleasantness, which maketh thoughts have eyes, and hearts, and ears; bred by desire, nursed by delight, weaned by jealousy, killed by dissembling, buried by ingratitude; and this is love.—*Tyly.*

- 3 It is an ever-increasing and productive power.

[3900] Love is the sun of life; most beautiful in the morning and evening, but warmest and steadiest at noon.

[3901] Love is to the heart what summer is to the year—it brings to maturity the choicest fruits.

[3902] How is it that the poets have said so many fine things about our first love, so few about our later love? Are their first poems their best? or are not those the best which come from their fuller thought, their larger

experience, their deeper-rooted affections? The boy's flute-like voice has its own spring charm; but the man's should yield a richer, deeper music.—*George Eliot.*

II. ITS PURPOSES AND DESIGN.

- 1 For the furtherance of personal and social welfare and happiness.

[3903] The passion has evidently been given to us, in as far as places and surroundings are concerned, for wise purposes, and it is an element in patriotism, enabling man to be gratified with the position, locally speaking, in which it has pleased Providence to place him; and in relation to his fellow-creatures, to render man a social being. It is thus, in the latter case, that it becomes an abuse of God's gifts and of the natural laws, to seclude and separate ourselves from others, and to neglect the duties we owe to our fellow-creatures.—*Dr. F. W. Ainsworth.*

[3904] And it is implanted in us for the wisest of purposes—the maintenance of the human species on earth. But it is a mistake to suppose that love in cultivated minds is a mere sensual propensity. On the contrary, there is nothing that pure love abhors more than the idea of sensuality to be associated with its refined, delicate, and tender emotions.—*Ibid.*

III. ITS MAIN DIVISIONS.

- 1 Love is divided into two species: the love of benevolence, and of desire.

[3905] The latter is excited by the hope of pleasure to be acquired from the object beloved; the former by our desire to promote the welfare of that object, rather than selfish gratification. If the person loved already possesses all that is good, and we rejoice in his possession, then our love becomes the love of complaisance, which is really an act of the will, uniting itself to the pleasure or welfare of another. But if he whom we love does not yet possess such good, we desire it for him, and then our love becomes the love of desire.

When benevolent love is exercised without any response from the object loved, it is simply called the love of benevolence; when there is mutual correspondence, the love of friendship. Now, for mutual correspondence it is necessary that friends should love each other, know that they do so, and keep up intercourse and familiarity. If we merely love a friend, without preferring him to others, that is simple friendship; if we prefer him, our friendship becomes one of choice or selection.

If such selection be ordinary, it is called simple preference; but if we specially and greatly prefer one friend out of many others, then it is called a special preference. If our esteem and preference, however great yet will bear any comparison with that which we feel for others, it may be called a special preference; but if it be immeasurably above all else, bearing no comparison with any other, then it becomes

3905—3911]

a sovereign, supreme preference, or, in a word, it is that love which we owe to the One God. In familiar language the words "dear," "dearly," to become "dear," indicate a certain price or value; and just as in common parlance the word "man" (strictly speaking indicative of human beings generally) has been appropriated to the male sex as the superior, and "adoration" is almost limited in its application to God as its worthiest object, so the word "charity" is reserved for the love of God, as our supreme, sovereign affection.—*St. Francis de Sales*.

IV. ITS SPECIAL FEATURES AND CHARACTERISTICS.

1 It is an overpowering enthusiasm.

[3906] Never self-possessed or prudent, it is all abandonment. Is it not a certain admirable wisdom, preferable to all other advantages, and whereof all others are only secondaries and indemnities, because this is that in which the individual is no longer his own foolish master, but inhales an odorous and celestial air, is wrapt round with awe of the object, blending for the time that object with the real and only good, and consults every omen in nature with tremulous interest? When we speak truly, is not he only unhappy who is not in love?—his fancied freedom of self-rule, is it not so much death? He who is in love is wise, and is becoming wiser; seeth nearly every time he looks at the object beloved, drawing from it with his eyes and his mind those virtues which it possesses. Therefore, if the object be not itself a living and expanding soul, he presently exhausts it. But the love remains in his mind, and the wisdom it brought him, and it craves a new and higher object. And the reason why all men honour love is because it looks up, and not down; aspires and not despairs.—*Emerson*.

[3907] Love, when founded in the heart, will show itself in a thousand unpremeditated sallies of fondness; but every cool, deliberate exhibition of the passion only argues little understanding, or great insincerity.—*Goldsmith*.

[3908] It is thus in youth!
The love within us and the love without
Are mixed, confounded; if we loved or love,
We scarce distinguish; thus, with other power:
Being acted on and acting seem the same;
In that first onrush of Life's chariot-wheels,
We know not if the forests move or we.
—*E. B. Browning*.

2 It is the great instrument and engine of nature, the spring and spirit of the universe.

[3909] Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that. It is the whole man wrapped up into one desire; all the powers, vigour, and faculties of the soul abridged into one inclination. And it is of that active, restless nature that it must of necessity exert itself; and, like

the fire, to which it is so often compared, it is not a free agent to choose whether it will heat or no, but it streams forth by natural results and unavoidable emanations, so that it will fasten upon an inferior, unsuitable object, rather than none at all. The soul may sooner leave off to subsist than to love; and, like the vine, it withers and dies if it has nothing to embrace.—*South*.

3 It is both the embodiment and quintessence of every other virtuous passion.

[3910] Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth, because love is born of God, and cannot rest but in God, above all created things. Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. . . . It is therefore able to undertake all things, and it completes many things, and warrants them to take effect, where he who does not love would faint and lie down. Love is watchful and sleeping, slumbereth not. Though weary, it is not tired; though pressed, it is not straitened; though alarmed, it is not confounded; but, as a lively flame and burning torch, it forces its way upwards and securely passes all.—*Thomas à Kempis*.

4 It is evoked by a sense of self-deficiency, and deepened by the bias of the heart towards virtue.

[3911] Love, truly such, is itself not the most common thing in the world, and mutual love still less so. But that enduring personal attachment, so beautifully delineated by Erin's sweet melodist, and still more touchingly, perhaps, in the well-known ballad, "John Anderson, my Jo, John," in addition to a depth and constancy of character of no every-day occurrence, supposes a peculiar sensibility and tenderness of nature; a constitutional communicativeness and utterance of heart and soul; a delight in the detail of sympathy, in the outward and visible signs of the sacrament within—to count, as it were, the pulses of the life of love. But, above all, it supposes a soul which, even in the pride and summer-tide of life, even in the lusthhood of health and strength, had felt oftenest and prized highest that which age cannot take away, and which in all our lovings is *the love*; I mean, that willing sense of the unsufficiency of the self for itself, which predisposes a generous nature to see, in the total being of another, the supplement and completion of its own; that quiet perpetual seeking which the presence of the beloved object modulates, not suspends, where the heart momentarily finds, and, finding again, seeks on; lastly, when "life's changeful orb has passed the full," a confirmed faith in the nobleness of humanity, thus brought home and pressed, as it were, to the very bosom of hourly experience; it supposes, I say, a heartfelt reverence for worth, not the less deep because

divested of its solemnity by habit, by familiarity, by mutual infirmities, and even by a feeling of modesty which will arise in delicate minds, when they are conscious of possessing the same, or the correspondent, excellence in their own characters. In short, there must be a mind which, while it feels the beautiful and the excellent in the beloved as its own, and by right of love appropriates it, can call goodness its playfellow; and dares make sport of time and infirmity; while, in the person of a thousand-foldly endeared partner, we feel for aged virtue the caressing fondness that belongs to the innocence of childhood, and repeat the same attentions and tender courtesies which had been dictated by the same affection to the same object when attired in feminine loveliness or in manly beauty.—*Crauford Tail Rammage, LL.D.*

5 It is kindled and strengthened by mutual sympathy.

(1) *It is founded on, and increased by, corresponding through different qualities.*

[3912] Love is the admiration and cherishing of the amiable qualities of the beloved person, upon the condition of yourself being the object of their action. The qualities of the sexes correspond. The man's courage is loved by the woman, whose fortitude again is coveted by the man. His vigorous intellect is answered by her infallible tact. Can it be true, what is so constantly affirmed, that there is no sex in souls?—I doubt it; I doubt it exceedingly.—*S. T. Coleridge.*

[3913] We say that the eye sees, the ear hears, the tongue speaks, the understanding ponders, the memory remembers, and the will loves; but all the while we know very well that it is the man himself who does all these things by means of divers faculties and organs. Even so it is the man who, by means of that affective faculty which we call the will, tends towards the good, and has that great sympathy with it which is the first source of love. They are assuredly in error who have supposed that resemblance was the chief attraction whence love arises. Who does not see that old men often dearly love and are loved by little children? that wise men love the ignorant, provided they be teachable? that sick men love their doctors? And if we may borrow an illustration from inanimate things, what resemblance is there between the magnet and iron? or between water and a sponge? Yet this sucks up the water greedily. So with earthly love, which sometimes is more passionate between persons of opposite qualities than those who resemble each other. No; the attraction lies in a certain proportion, adaptation, or sympathy between the lover and the object of love. The sick man loves his physician because of the adaptation of the physician's skill to the patient's needs; the physician and the teacher love their patient or scholar because they can employ their faculty on his behalf. Old men love children, not from sympathy, but because the simplicity and weakness of the one

are a counterpart to the prudence and firmness of the other; while the little ones love the aged because of their notice, and a hidden consciousness of needing their support. We find discords introduced into harmony in order to the perfection of music, and the beauty of enamel or diaper depends upon a happy contrast of precious stones and colours. Even so love does not always depend upon resemblance or sympathy, but upon that correspondence and proportion whereby each part, when united, is improved and perfected. The head nowise resembles the body, or the hand the arm, yet have they so great a mutual correspondence, and are so fitly adapted, that they perfect one another's action. And sometimes we see glad and sorrowful, or harsh and gentle souls, drawn together by the influence each exercises over the other, thereby mutually improving one another. Doubtless when to correspondence you add resemblance, love grows stronger; for likeness being the true soul of unity, two like objects united by correspondence to one end, they attain rather to unity than union.

So, then, the first source of love is attraction of the lover to the object of love; and this attraction consists in a correspondence which is that mutual adaptation whereby things are disposed for union, through which they tend to perfect one another as we go on.—*St. Francis de Sales.*

(2) *It is fostered by union of heart and mind.*

[3914] When two notes are brought to the same tone they accord with each other, and each note shows that the other is right because they accord; so when two hearts are right, they will fall into such unison and concord that it will not be difficult for one to see that the other is right.—*Beecher.*

[3915] I have noticed that affection is apt to be kindled, and is always strengthened, when the train of ideas in the two minds are consonant—this makes the strings to harmonize; and on the other hand, disturbance is apt to be produced when the association of ideas in the one jars upon that of the other. In all cases the love is apt to be more permanent when the tastes of the persons, when the courses they pursue, and the ends they keep in view are alike, or, rather, when they correspond and co-operate, as one workman does with another in a factory.

It is scarcely necessary to remark that the tendency of mutual love, in all cases, is to draw the persons together in mind and in body; in conversation and in embrace when they are together, and in correspondence when they are separated; in communion of thought and in tokens and expressions of affection, till they become, as it were, merged in one another, and almost feel as if they were one.—*McCosh.*

[3916] "Marriage," says the apostle, "is honourable in all;" but the kind of marriage

which is so is that which is based upon genuine love; which is founded on the inclination of nature, on honourable views, cemented by a similarity of tastes, and strengthened by the true sympathy of souls.—*Gentle Life Series.*

[3917] Love is often kindled by love; we are apt to love those who first love us. This can easily be explained. The idea of a person cherishing an affection for us makes us feel the person attractive. It has to be added that when this love is shown on the part of those whom we cannot love, it is apt to produce aversion, as we are afraid of being troubled with them. In all cases love is increased when it is reciprocated; the person loved has now a farther attraction, and the mutual affection may bind husband and wife in a union which death only can dissolve, nay, which even death cannot dissolve. There are instances of the love continuing and increasing even when it has met with no response leading to sorrow, which refuses to be comforted, and to pining and wasting of body.—*McCosh.*

[3918] Love is the true relationship; where love is mutual there is relationship that may be depended upon. There is security in it, and in nothing else.

6 Its power is weakened by universality.

[3919] To embrace the whole creation with love sounds beautiful; but we must begin with the individual, with the nearest. And he who cannot love that deeply, intensely, entirely, how should he be able to love that which is remote and which throws but feeble rays upon him from a foreign star? How should he be able to love it with any feeling which deserves the name of love? The greatest cosmopolites are generally the neediest beggars; and they who embrace the entire universe with love, for the most part, love nothing but their narrow self.—*J. G. Herder.*

[3920] The same firmness which serves to resist love, serves also to render it strong and lasting; weak persons, who are often agitated by pleasures, are but seldom deeply imbued with them.—*La Rochefoucauld.*

V. ITS INFLUENCES.

1 It re-moulds the character.

[3921] Love is a cheerful passion. If a man be slow, it will make him quick; if a man be careless, it will make him diligent; if a man be covetous, it will make him liberal; if a man be silent, it will make him speak; and if he be sad, it will make him merry. The question has frequently been discussed—whether there can be joy where there is not, or hath not been love before; and it is generally held affirmatively. St. Augustine called joy, “the love of a good obtained.” There cannot be a better thing to prevent sadness than the love of friendship;

for, in its very nature it is self-denying—putting a man out of himself, and making him to live in the thing that he loves.

Love to God, though he should whip a man ever so much, will make him close his lips, and kiss the rod that strikes him. It will make him as mute as David was—dumb with silence. Love to God will produce a liking of anything that comes from Him: it will make him rejoice with thankfulness if it be good, and if afflictive, with patience.

Love to men, though they should persecute the Christian ever so much, will make him persecute them again—not with suits of law to revenge, but with suits in prayer to convert them. He will behave himself as a brother, but he will imitate none but Christ. Though they curse, He will bless. The more they delight to vex him, and work him sorrow, the more he will delight to endure it with patience, and overcome it with joy. In short, love in a godly man so conquers and corrects the adverse passions, that none of them are strong enough to draw a cloud upon his face, or a wrinkle upon his brow, or extort an angry word from his mouth. Meet him when and where you will, and in what condition soever, and you will be sure to find him, in his countenance, in his speech, and in all his carriage, loving and cheerful, and very well pleased.—*Bogan.*

[3922] Love is a secondary passion in those who love most, a primary in those who love least. He who is inspired by it in a high degree is inspired by honour in a higher; it never reaches its plenitude of growth and perfection but in the most exalted minds.—*Landor.*

[3923] It is a radical bias in the human heart; and out of it grow various feelings. There are esteem, which is the value placed on some degree of worth; respect, which involves the favourable impression that worth in character, in connection with good sense, has made upon the mind of the person who contemplates it; veneration, which consists in impressions which originate in the contemplation of wisdom in union with the sterner virtues; awe, which is the effect occasioned by a vivid apprehension of power, modified by circumstances which assure of safety; and compassion, which has a relation to distress or want, and ramifies itself in various measures, according to circumstances—into mercy, commiseration, pity, generosity, liberality. These are some of the workings of this moral tendency. When it is pleasantly engaged with a particular object, it is then simply an affection of the mind; but when, in its operation, it occasions some measure of agitation and violence in the mental system, then it becomes a passion. It is a bias with strength and fervour.—*James McCrie.*

2 It governs all the affections and passions, and both rules, and is ruled by, the will.

[3924] Love being the first attraction we have to what is good, it surely must precede desire;

for what do we desire save that which we love? It precedes delectation; for how can we take pleasure in the enjoyment of a thing we do not love? It precedes hope, for we can only hope for that which we love. It precedes hatred, for we hate evil only out of love for what is good, and evil is only evil inasmuch as it is contrary to what is good. Even so with all other passions and affections, which all have their root in love. So again these passions are good or bad, virtuous or vicious, according as the love whence they spring is good or bad, for it so animates them that these seem all one with it. St. Augustine reduces all passions and affections to four, therein following Boetius, Cicero, Virgil, and most ancient writers. These he defines as love seeking to possess itself of the beloved object, which he calls *lust*; attaining and possessing it, which is *joy*; flying from what is opposed to it, which is *fear*; and if overtaken thereby and suffering, *grief*. All these passions become evil if the object of love be evil; good if it be good,—*St. Francis de Sales*.

[3925] For with her my heart is as wax, to be moulded as she pleases; and to keep it, it will not be as impressed on wax, but enduring as marble, to retain whatever impression she shall make upon it.—*Cervantes*.

3 It conquers, endures, and insensibly attracts.

[3926] That love itself is the most remarkable thing in human life there cannot be the slightest doubt. For, see what it will conquer. It is not only that it prevails over selfishness, but it has the victory over weariness, tiresomeness, and familiarity. When you are with the person loved, you have no sense of being bored. This humble and trivial circumstance is the great test, the only sure and abiding test, of love. With the persons you do not love, you are never supremely at your ease. In conversation with them, however much you admire them and are interested in them, the horrid idea will cross your mind of "what shall I say next?" Converse with them is not perfect association. But with those you love the satisfaction in their presence is not unlike that of the relation of the heavenly bodies to one another, which, in their silent revolutions, lose none of their attractive power. The sun does not talk to the world: but it attracts it.

[3927] If any should importune one to give a reason why I loved him, I feel it could no otherwise be expressed than by making answer, "Because it was he; because it was I." There is, beyond what I am able to say, I know not what inexplicable and inevitable power that brought on this union.—*Montaigne*.

[3928] Human love has its analogue in that yearning of elements towards each other, which lies at the heart of all the movement and circulation of the world. A man's life is rich just in

the measure in which he loves and is loved. Things move for each other draw towards each other.—*B. Brown*.

4 It brightens life's aspects.

(1) *Its presence cheers and reanimates.*

[3929] The passion remakes the world for the youth. It makes all things alive and significant. Nature grows conscious. Every bird on the boughs of the tree, sings now to his heart and soul. Almost the notes are articulate. The clouds have faces as he looks on them. The trees of the forest, the waving grass, and the peeping flowers, have grown intelligent, and almost he fears to trust them with the secret which they seem to invite. Yet nature soothes and sympathizes. In the green solitude he finds a dearer home than with men.—*Emerson*.

(2) *Its absence darkens and desolates.*

[3930] The night has a thousand eyes and the day but one,
But the light of the whole world dies with the setting sun.
The mind has a thousand eyes and the heart but one,
But the light of a whole life dies when the love is done.—*Spectator*.

[3931] What's life bereft of love?

It is a vast abyss of nothingness!
The lonely heart that knows not love's
Soft power, or friendship's ties,
Is like yon withering flower that bows
Its gentle head, touched to the quick
For that the genial sun hath hid its light,
And, sighing, dies!—*A. M. A. W.*

5 It centres life's hopes.

[3932] Reveal to me what thou really lovest, what thou seekest and strivest after with thy whole heart, that in which thou expectest to find real enjoyment of thyself, and thou hast revealed to me thereby thy whole life. What thou lovest, thou livest. The love which thou hast indicated is thy life, the root, purpose, and central point of thy life. All other emotions in thee are only life, so far as they are directed towards that special central point. That there may be many men who would not find it easy to answer the question I have asked, inasmuch as they know not what they love, only proves that such persons really love nothing, and thus have no life in them, because they do not love.—*Fichte*.

[3933] Must love be ever treated with profaneness as a mere illusion? or with coarseness as a mere impulse? or with fear as a mere disease? or with shame as a mere weakness? or with levity as a mere accident? whereas it is a great mystery and a great necessity, lying at the foundation of human existence, morality, and happiness—mysterious, universal, inevitable as death.—*Harriet Martineau*.

[For where your treasure is, there will your heart be also.—*St. Matt. vi. 21.*]

43

THE AFFECTIONS AND SENTIENT ATTACHMENTS.

I. THEIR DEFINITION, AND RELATION TO THE EMOTIONS AND PASSIONS.

[3934] The affections lie between passions and emotions, and sometimes partly partake of or slide into either; but in general the affections are of a quiet, permanent, and gentle character; it is only on rare occasions or crises that affection rises into the turbulence of emotion, as on the loss of cherished friends. Usually affection is too subdued to rise into emotion, or grow into a passion.—*B. G.*

II. THEIR SOURCE.

I They arise out of the constitution of the human mind, and the circumstances of the human condition.

[3935] He who has not these affections wants what belongs to his nature and condition as a human being—a being who derives his birth and shares his blood, in the way of inheritance and descent, from others, and lives in the society of beings like himself. But he who has these affections has them because in him the elements of human nature have been fully and favourably developed, and not in virtue of any blind or inscrutable impulse implanted in him.—*Wm. Fleming.*

[3936] The affections, like the passions and emotions, are cherished or checked and controlled by the considerations or ideas suited to them, and on this rests our responsibility.—*B. G.*

III. THEIR NATURE.

I As regards original or natural affection, such as subsists between parent and child.

(1) *It takes its rise from a knowledge of mutual relationship.*

[3937] Affection of the first kind, both in the case of man and animals, is that which arises and subsists between parents and children, or what is ordinarily termed parental affection; and which may be supposed to originate in the consciousness of connection with the object of such excitement.—*Geo. Harris.*

[3938] The instinct of parental attachment is a Divine provision; it is God that ties the parent bird to his young, a mother to her child; and so, indirectly, all parental kindness is God's love, His nurture of children.—*B. G.*

(2) *It is a common instinct both as regards man and the lower animals.*

[3939] The parental affection is common to us with most of the brutes, although with them it is

variously modified according to their respective natures, and according as the care of the parent is more or less necessary for the preservation and nurture of the young. Cicero remarks that this is no more than might have been expected from that beneficent providence everywhere conspicuous in nature. "Hec inter se congruere non possunt, ut natura et procreari vellet et diligere procreatos non curaret" (*De Finibus*, 3). "Commune animantium omnium est conjunctionis appetitus, et cura quædam eorum que procreata sunt" (*De Offic.* 1. 4).—*Geo. Harris.*

[3940] This instinct in human parents may, by a perversion of reason, by passion and temptation, be overcome; a mother "may forget her sucking child," a father may become unnatural, a child grown up, may become ungrateful.—*B. G.*

(3) *It is powerfully confirmed by habit.*

[3941] When I ascribe parental affection to our own species, I do not mean to insinuate that there is any foundation for those stories which poets have feigned of particular discriminating feelings which have enabled parents and children after a long absence, or when they have never met before, mutually to recognize each other. It results naturally from the habits superinduced by the relation which the parties bear to each other; in which sense it may be justly said (to adopt a beautiful and philosophical expression of Dr. Ferguson's) that "natural affection springs up in the soul as the milk springs in the breast of the mother."—*Geo. Harris.*

[3942] How much this affection depends upon habit appears from this, that when the care of a child is devolved upon one who is not its parent, the parental affection is, in a great measure, transferred along with it. "This," as Dr. Reid observes, "is plainly the work of nature, and is an additional provision made by her for the continuation and preservation of the species."—*Dugald Stewart.*

[3943] The foster-parent is indirectly affected by the same instinct or principle that exists in the actual parent; and the affection is transferred on both sides to the foster-child, and to the nurse or guardian who takes the parents' place.—*B. G.*

(4) *It operates, in a great measure, independently of reflection and a sense of duty.*

[3944] Reason might satisfy a man that his children are particularly entrusted to his care, and that it is his duty to rear and educate them; as reason might have induced him to eat and drink without the appetites of hunger and thirst; but reason cannot create an affection any more than an appetite. And, considering how little the conduct of mankind is in general influenced by a sense of duty, there are good grounds for thinking that, were not reason in this case aided by a very powerful implanted principle, a very small proportion out of the whole number of

children brought into the world would arrive at maturity.—*Dugald Stewart.*

(5) *It operates most powerfully in the maternal relationship.*

[3945] The parental affection, as we have hitherto considered it, is common to both sexes, but it cannot, I think, be denied, that it is in the heart of the mother that it exists in the most perfect strength and beauty. Indeed I do not think that those have gone too far who have pronounced "the heart of a good mother to be the masterpiece of nature's works." There is no form, certainly, in which humanity appears so lovely, or presents so fair a copy of the Divine image after which it was made.—*Ibid.*

[3946] This distinction, as far as real, is mainly confined to the time of absolute infancy and dependence on the mother solely for nourishment. Afterwards the balance of affection is sometimes equal; sometimes that of the father is greater: sometimes the father takes more to the daughters, and the mother to the sons.—*B. G.*

(6) *Its action is beneficial to society at large.*

[3947] Nor are these affections of parent and child useful solely for the preservation of the race. They form the heart in infancy for its more extensive social duties, and gradually prepare it for those affections which constitute the character of the good citizen; not to mention that, in every period of life, it is our private attachments which furnish the most powerful of all incentives to patriotism and heroic virtue.—*Dugald Stewart.*

• As regards acquired affection, such as subsists between friends and social relationships.

(1) *Their catholic and benevolent aspect.*

a. Passive impressions grow weaker by repetition, but the practical principle grows stronger.

[3948] If, instead of drawing fancy pictures of distress, we seek out and try to relieve the sad realities of suffering which are around us in the world, we may not shed such copious floods of tears, nor manifest so much visible emotion as those to whom these things are strange, but there will grow up in us a more quick and generous sensibility to the wants and woes of others—a skill and success in administering to them, and a perseverance and energy, accompanied by a kindness and dexterity, in our endeavours to mitigate and remove them, which, when compared with our first vague, and uneasy, and undirected feelings of pity, may be called new principles of action.

[3949] Esteem and respect, gratitude and friendship, are benevolent affections, which will be strengthened by new and repeated evidence of worth, and excellence, and kindness. But not only will these affections grow stronger in themselves, and in reference to their proper objects, they will run over, so to speak, upon

other things, and give rise to secondary and factitious feelings. When we highly esteem any one, we are led to value other things on account of their connection with him. The respect which we cherish towards an individual is extended to his profession or his office. Our gratitude towards our benefactor reaches to those who share his blood or participate in his kindness. Friendship is often cherished to the third or fourth generation.

[3950] The consolation and happy moment of life, atoning for all shortcomings, is sentiment; a flame of affection or delight in the heart, burning up suddenly for its object—as the love of the mother for her child, of the child for its mate, of the youth for his friend, of the scholar for his pursuit, of the boy for sea-life, or painting, or in the passion for his country; or, in the tender-hearted philanthropist, to spend and be spent for some romantic charity.—*Emerson.*

(2) *Their definite concentration.*

a. They are attracted by the magnetism of sympathy.

[3951] Sympathy may be a community of congruity, or a community of contagion. We say there is a sympathy between two persons, when we would say that there is a likeness of disposition—that they are so constituted, in feeling and character, as to be mutually attracted—drawn to each other. That is a fellowship of congruity. We say, with equal correctness, that you sympathize with a person, when in some particular sorrow or joy you share the feeling arising out of circumstances not your own. This I call a fellowship of contagion.—*Dean Veughan.*

b. They are strengthened by contrast.

[3952] It is not dissimilarity alone which constitutes the tie, but dissimilarity of such a kind, as to make one sex the complement and helpmate of the other. The man needs sympathy and confidential friendship, which the woman supplies; the woman in her turn needs support, protection, counsel, which it is the man's part to furnish.—*Dean Goulburn.*

[3953] This contrast is, in one sense, a kind of agreement and likeness; or certainly of mutual adaptability and fitness. This suitability exists not only as between man and woman, but between friendships of a general kind, in which that distinction has no place.—*B. G.*

c. They are conserved through impulse.

[3954] The love which soonest responds to love, even what we call "love at first sight," is the surest love, and for this reason, that it does not depend upon any one merit or quality, but embraces in its view the whole being. That is the love which is likely to last: incomprehensible, undefinable, unarguable about.—*Arthur Helps.*

[3955] This depends upon what is seen "at first sight," if only some temporary quality of

dress, fashion, face, figure, or fancy, a second sight: may dissipate the illusion.—*B. G.*

3 As regards attachment to locality.

[3956] The third kind is affection, or rather animal attachment towards particular localities, which may be ordinarily supposed to originate in the consciousness of a certain connection with the places so liked, and is further cemented by the pleasurable associations attached to them. As regards the two first of these classes, affection rather than animal attachment is that which is ordinarily excited both in man and in animals of high instinctive endowment. In the case of the third of them, animal attachment only is that which is generally felt, even with respect to man.—*Geo. Harris.*

[3957] A sailor told me lately of the *nostalgia*, or home sickness, which he found among some prosperous colonists, whose longing was, after many years, to see the old country.—*B. G.*

IV. THEIR GOVERNMENT.

1 They must be moderated and tempered, but not destroyed.

[3958] The affections are not like poisonous plants, to be eradicated; but as wild, to be cultivated. They were at first set in the fresh soil of man's nature by the hand of God. And the Scripture describes the Divine perfections, and the actions proceeding from them, by terms borrowed from human affections, which prove them to be innocent in their own nature. Plutarch observes, when Lycurgus commanded to cut up all the vines in Sparta to prevent drunkenness, he should rather have made fountains by them to allay the heat of the wines and make them beneficial.—*Dr. Bates.*

[3959] Affections, then, to children, to friends, &c., we condemn not; that which we press upon you is the ordering of them, and keeping them within bounds. They are common to us with brute beasts, and therefore judgment must order them that they be not brutish. Order them aright, and they are serviceable and of excellent use; but if they be not restrained, they will prove most dangerous, like fire, which of all creatures is one of the most comfortable and most useful whilst it lies upon the hearth, the place ordained for it; but if it exceeds the limits and gets into the thatch, it is most merciless and overrunneth all. Look as it is in great states, so is it in man's little commonwealth; there are no more pestilent disturbers of the public good than those who are best qualified for service or employment.

[3960] Affections are in the soul as the helm in the ship; if it be laid hold on by a skilful hand, he turneth the whole vessel which way he pleaseth. If God hath the powerful hand of His grace upon the affections, He turns our souls into a compliance with His institutions,

instructions, in mercy, afflictions, trials, all sorts of providences, and holds them firm against all winds and storms of temptation, that they shall not hurry them on pernicious dangers. Such a soul alone is tractable and pliable unto all intimations of God's will.—*J. Owen, 1616-1683.*

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THE INTELLECTUAL ENDOWMENTS.

I. DIVINE ORIGIN OF THE MIND.

[3961] The more accurately we search into the human mind, the stronger traces we everywhere find of His wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, cannot be barren of praise to Him, or unproductive to ourselves, of that noble and uncommon union of science and admiration which a contemplation of the works of Infinite Wisdom alone can afford to a rational mind; whilst, referring to Him whatever we find of right or good or fair in ourselves, discovering His strength and wisdom even in our own weakness and imperfection, honouring them where we discover them clearly, and adoring their profundity where we are lost in our search, we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare to say so, into the counsels of the Almighty by a consideration of His works. The elevation of the mind ought to be the principal end of all our studies, which, if they do not in some measure effect, they are of very little service to us. But, besides this great purpose, a consideration of the rationale of our passions seems to me very necessary for all who would affect them upon solid and sure principles. It is not enough to know them in general: to affect them after a delicate manner, or to judge properly of any work designed to affect them, we should know the exact boundaries of their several jurisdictions; we should pursue them through all their variety of operations, and pierce into the inmost, and what might appear inaccessible parts of our nature—

“*Quod latet arcana non enarrabile fibra.*”

Without all this it is possible for a man, after a confused manner, sometimes to satisfy his own mind of the truth of his work; but he can never have a certain determinate rule to go by, nor can he ever make his propositions sufficiently clear to others. Poets, and orators, and painters, and those who cultivate other branches of the liberal arts, have without this critical knowledge succeeded well in their several provinces, and will succeed; as among artificers there are many machines made and even invented without any exact knowledge of the principles they are governed by. It is, I own,

not uncommon to be wrong in theory and right in practice; and we are happy it is so. Men often act right from their feelings, who afterwards reason but ill on them from principle; but as it is impossible to avoid an attempt at such reasoning, and equally impossible to prevent its having some influence on our practice, surely it is worth taking some pains to have it just and founded on the basis of sure experience.—*Burke*.

II. ITS PRIMITIVE CHARACTER.

[3962] The understanding of man, as created in the image of God, was sublime, clear, and aspiring, and, as it were, the soul's upper region—lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty; all the passions wore the colours of reason; it did not so much persuade as command; it was not consul, but dictator; discourse was then almost as quick as intention; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest, but in motion; no quiet, but in activity. It did not so properly apprehend as irradiate the object; not so much find as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination; not like a drowsy judge, only hearing, but directing the verdict. In some it was agile, quick, and lively, open as the day, untainted as the morning, full of the innocence and sprightliness of youth; it gave the soul a full and bright view into all things; and was not only the window, but itself the prospect.—*South*.

III. ITS DEFINITION.

1 The mind of man is that which thinks, remembers, reasons, wills.

[3963] The essence both of body and mind is unknown to us. We know certain properties of the first, and certain operations of the last; and by these only we can define or describe them. We define body to be that which is extended, solid, movable, divisible. In like manner, we define mind to be that which thinks. We are conscious that we think, and that we have a variety of thoughts of different kinds—such as seeing, hearing, remembering, deliberating, resolving, loving, hating, and many other kinds of thought—all which we are taught by nature to attribute to one internal principle; and this principle of thought we call the mind or soul of man.—*Dr. Reid*.

[3964] Mind is that which inquires—what mind is; and what matter is.—*B. G.*

IV. ITS NATURE.

1 It is not the mere result of physical organization.

[3965] Some talk of it as only a secretion from the brain, as tears are a secretion from

the lachrymal glands, or bile from the liver. But if it were so, then mental power could not be increased by the most intense application of the thoughts of others to our intelligent capacities, any more than the action of any of the secreting organs would be strengthened by directly applying to them the substances which they are employed to secrete. If the brain secretes thoughts, does it take in the thoughts of other men? Does it digest the secretion of other brains? And if it does, then how does the applying to it of foreign secretions add to its own strength? Moreover, if the mind be nothing but the brain in action, why attempt to cultivate it by study and reflection? The thing then required would be the improvement of the brain—the formation of a healthy digestion and pure circulation. But mind is something distinct from mere organization—something that has its own appropriate attributes, and acts in obedience to its own peculiar laws. And if so, then it is capable of being acted upon and developed altogether independently of any real effect in that material organization with which it may be associated.—*James McCrie*.

[3966] Any bodily secretion, as bile, may be traced and proved to be connected with the secreting organ, but no physiologist has ever detected the deposition of ideas or affections, or found a quantity of semi-liquid emotion. "When found, take a note of it," as Captain Cuttle observes.—*B. G.*

2 It is distinct from the body, though closely, mysteriously, influentially, and perpetually related and connected with it.

[3967] Even during the period that elapses between death and the resurrection, and notwithstanding the process of dissolution, the mind's consciousness of the existence of the body, and of its relation to it as indissolubly associated with it in Divine constitution and arrangement, is not in the least affected. It feels affinity to the body. It hopes for, and is assured of, its ultimate and complete restoration. . . . "Waiting for the adoption, the redemption of the body." The mental power in man is that which perceives, reflects, compares, deducts, invents.—*James McCrie*.

3 It is not only distinct from the body, but it is immaterial, spiritual.

[3968] The nature and extent of the connection between mind and body have occasioned much fruitless speculation on the part of many distinguished philosophical inquirers. In regard to the external world, Kant, while he admits its existence, holds that it cannot be known, and that mind gives to it its qualities and relation; and Fichte alleges, that it not only creates the relations of matter, but matter itself, and constitutes the moral order of the universe, which is elevated by him to the position and character of God. The first of these theories is embraced by Sir W. Hamilton, who maintains the knowing system, which necessarily passes into a

system of disbelief, and which uniform experience rejects and disowns; for though man's knowledge of the external world be not complete, and though this may not be attainable, yet he does acquire, at least, some knowledge of it, and may gradually acquire much more. As to the other theory, it tends to annihilate a final cause, the personality of man, and the separate immortality of the soul.—*Ibid.*

[3969] Some, as Malebranche, with a shade of difference in opinion, refuse to admit that matter influences mind, or mind matter, and hold that all action of the one in reference to the other is only the occasion of the exercise of the Divine Power. Others, again, as Leibniz, allege that, while mind and matter are entirely different and cannot influence each other, yet they co-operate with aptitude, in consequence of a harmony pre-established between them. Hence the singular theory of active atoms or powers called monads, the activity in the elements of matter being *without*, and the activity in the elements of mind *with* consciousness—both elements putting forth their respective energies by reason of relations pre-established by God,—the Supreme and Eternal Monad—between the inferior monads by which each monad acts according to its own principle, and yet acts in harmony with all around it. Now, in reference to these two theories, while, according to the latter, there is a pre-established harmony between the elements of matter and those of mind, may it not be with some reason affirmed that these different elements are only different modes of one and the same substance—the one more refined and endowed with power of thought, the other more gross and characterized by specific form and extension? and that each class of elements has a power delegated to them by which they operate upon and influence each other according to the power given to them? Schelling holds that the harmonies of things take their rise in an original, living essence, and that this self-existent essence develops itself according to a law—on the one side as mind, and on the other as nature; and the harmony that exists between these originates in their identity. But man's intuitive knowledge and belief assure him, it is apprehended, that he is not the same with God on the one hand or with nature on the other; that he has a separate personality, and that intellectual intuition is not one with the Divine Intelligence, and is not, and cannot be, superior to consciousness. Hegel, again, relinquishes the doctrine of intellectual intuition as a gratuitous assumption, and endeavours to show how all things are developed necessarily by a logical process, which is not assumed, but is in its development a proof of its own reality. He begins with the abstract notion of "Being," and thence develops nature and mind. But this is an unnatural order, inasmuch as it commences with the general and the abstract, and passes to things individual and concrete as they present themselves, and reverses the inductive process of

reason. It makes the abstract "Being" not to exist independent of individual things, and man, a conscious development of Deity, without personality, responsibility, and the immortality of the soul as a separate existence; and not only so, it destroys personality, and separate consciousness, and will in God. Dr. McCosh gives his opinion on this subject after this fashion: "The pre-established harmony which we advocate, presupposes the action of matter on matter—of matter on mind, and mind on matter; and the harmony is manifested in the beneficence of their mutual operation. This pre-established harmony manifests itself in two forms. First, agents, mental and material, have powers or properties which fit into each other, and enable them to co-operate in producing consistent and bountiful results. So far from supposing that they do not act on each other, we affirm that they do act, but act in harmony. Secondly, there have been original collocations of agents whereby concordant results are produced. 'The lily that grows in one garden, without any reciprocal action, assumes the same forms and colours as the lily which grows in another garden.' This arises 'because causes have been instituted and arrangements made, which produce the one in unison with the other.' There is correspondence, not because of any mutual influence, but because each has been so constituted that it moves in harmony with the others."—*Ibid.*

V. ITS INTUITIONS.

I Their nature.

(1) *Intuitions are perceptions formed by the mind, bringing out the original quality of its convictions.*

[3970] Intuition is a perception of an object, and of something in it or pertaining to it. Perception, without something looked into, would be as contradictory as vision without an object seen, or touch without an object felt. In our cognitions we know objects, or qualities of objects, we know self as thinking, or body as extended. In belief we entertain a trust regarding certain objects that they are so and so; of time, for example, that it can come to no end. In judgment we discover certain relations between two or more objects, as that a mode implies a substance. Our intuitive convictions are thus not ideas, notions, judgments, formed apart from objects, but are in fact discoveries of something in objects, or relating to them.—*McCosh.*

[3971] The mind is a finer instrument than we sometimes suppose it, and is not only swayed by overt acts and tangible proofs, but has an instinctive feeling of the air of truth.—*Hazlitt.*

VI. ITS ABSTRACTIONS.

I Definition.

[3972] Abstraction, whether it be, as some have represented it, a distinct power of the mind,

or as others, with more apparent reason, have thought, a combination of some other faculties, we define to be that capability which the mind possesses of receiving the different qualities or properties of complex objects apart, and of considering one distinct from the rest; that power by which we fix our attention upon some more prominent feature of an object, and regard it separate from those with which it may be combined; or, if they are regarded at all, as it seems almost impossible to think of any quality or property of an object, without calling up the whole object to which that, as a part, belongs, it is only in the same manner as when our attention is occupied upon some more striking object in an extensive prospect, numerous other objects are perforce seen without being observed, and although they are all pictured forth on the retina, affect not the mind by their presence.—*Id.*

2 Its uses, generalization or classification.

(1) *It is the basis of general knowledge.*

[3973] In enumerating the purposes for which habits of abstraction subserve, we may observe that it is the basis and fundamental principle of all classification and general knowledge. Without this faculty we could have no knowledge of general ideas; but having by it abstracted from it some distinguishing quality, we are enabled to arrange, under the same class, all objects agreeing in the same point; and this constitutes what is called generalization. Without this, our knowledge must have been necessarily confined to individual objects, and each object, in the almost infinite variety of those by which we are surrounded, would of itself have formed a separate and isolated object of the mind's attention; each, instead of being linked with thousands of its own species, and perhaps tens of thousands of its own order, would have stood alone; each, whatever the number, bearing the same characteristics, and however strong the points of resemblance, must have had its own name.—*Id.*

(2) *It makes general knowledge of science possible.*

[3974] It is evident that, under these circumstances, all our knowledge must have been a complete chaos; all the efforts of the perplexed and overloaded memory would have been utterly ineffectual and unavailing, to acquire a knowledge even of a thousandth part of those numberless objects which are now ranged under one class. By means of generalization, however, we are enabled to rank under a few classes an infinity of objects, so small a portion of which, without it, would have been sufficient to bewilder the mind, and confound all attempts to arrive at a knowledge of them.—*Id.*

(3) *It is the foundation of mathematics.*

[3975] To the faculty of abstraction many of the most useful branches of science owe their origin; as, for instance, the mathematics, which, as they relate to subjects which are in themselves mental abstractions, it is evident that,

without this faculty, they could not have had an existence at all.—*Id.*

(4) *It is the foundation of the fine arts.*

[3976] But not only in some of the more abstract branches of science is the necessity of abstraction evident, but in many of the fine arts also. It is absolutely necessary to the poet, for instance, while engaged in forming the ever-varying combinations of fancy, and working up new creations from different and broken materials, that he should be able finely to discriminate and abstract those materials from the various objects which he makes tributary to the formation of new associations.—*Id.*

(5) *It is the foundation of metaphysics.*

[3977] But it is to the mental philosopher chiefly that habits of abstraction are most valuable and most necessary. In exploring the regions of mind, he dwells in abstraction itself; fixing his attention, amidst ten thousand objects of an external nature which solicit it, upon that which is itself constantly evading attention—which is the farthest removed from any of those objects with which we are most conversant, and to which we most readily turn, and which can scarcely ever submit, for any length of time, to become the object of undivided contemplation. To the mental philosopher these habits of abstraction are most indispensably necessary, if he would make any progress in his pursuits. In other abstract sciences, we may gain some assistance from external symbols; as, for instance, from diagrams, when studying mathematics; and besides this, we may remark that the very abstractions in this science originate in ideas transmitted from without; as those with regard to extension, figure, form, distance, space, and so on. But the mind, as it sees nothing like itself in external nature, nothing that has one property in common with it, can never represent itself by anything that is material, or typify by material symbols the mysteries of its profound recesses; and he who studies it, or rather when it studies itself, when it endeavours to analyze its own powers, or discovers its own faculties, it must shut itself up from all things besides, close all the avenues from without, abstract itself from the external world, and, like Narcissus, gazing upon his own image in the fountain, become absorbed in the contemplation of itself.—*Id.*

3 Its influence and effects.

(1) *It strengthens the mind.*

[3978] With regard to the effect of habits of abstraction upon the mind itself, we may remark that they tend more than anything else to strengthen and invigorate it, to render it capable of arriving at clear, distinct, and comprehensive views of whatever may come under its consideration, and above all, to give it that patient spirit of investigation which will not be daunted by the apparent difficulties of any subject, or the confusion in which it may seem to be involved.—*Id.*

(2) *It gives comprehensiveness of mind.*

[3979] But the most perceptible difference between the man who has been accustomed to habits of abstraction and generalization, and him who has not, appears in that more comprehensive mode of thinking and of reasoning evinced by the latter. While the one is employed in considering solitary facts or individual objects, the other is ascending to general principles; while one is engaged in viewing things in all the minuteness of detail, and becomes confused with the multitude of objects before him, which he knows not how to classify or arrange, the other is forming vast and comprehensive systems, bidding order and lucid arrangement spring out of a chaos of mingled and confused objects; while the one is lost in the spacious fields of knowledge, and is vainly occupied in endeavouring to measure, inch by inch, the immense tract stretched out before him, the other strikes like a Colossus, viewing the systems of things in their connection and their harmony, and comprehending an almost boundless prospect at a glance.—*Ibid.*

[3980] Abstraction, like language or spoken speech, is peculiar to man as distinguished from animals, and is the source of man's power.—*B. G.*

[3981] What is our life but an endless flight of winged facts or events? In splendid variety these changes come, all putting questions to the human spirit. Those men who cannot answer by a superior wisdom these facts or questions of time, serve them. Facts encumber them, tyrannize over them, and make the men of routine the men of *sense*, in whom a literal obedience to facts has extinguished every spark of that light by which man is truly man. But if the man is true to his better instincts or sentiments, and refuses the dominion of facts, as one that comes of a higher race, remains fast by the soul and sees the principle, then the facts fall aptly and simply into their places.—*Emerson.*

VII. ITS REQUIREMENTS.

1 Life, embodied in soul.

[3982] For the possession and exercise of intellect, soul is essential; intellect being in fact but the active power of the soul. Animals, as well as man, possess sensibility. Man alone possesses intellect.—*Geo. Harris.*

2 Light.

[3983] Going into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement, and nowhere else; and in others in the attic, and nowhere else; and in others in some middle chamber; but in no house will every window gleam from top to bottom. So is it with men's faculties. Most of them are in darkness. One shines here, and another there; but there is no man whose soul is luminous throughout.—*Beecher.*

[3984] The intellect of the truly wise man is like glass: it admits the light of heaven, and reflects it.—*Guesses at Truth.*

3 Culture.

[3985] The human mind is something like seed in the vegetable kingdom. The grain contains life and unbounded possibilities of increase, but unless it finds suitable soil, shower, and sunbeam, the vital principle is buried alive, buried in the shell.—*Dr. Thomas.*

[3986] The main object and scope of all mental pursuits are of a twofold nature—to train the mind for exercise, and to supply it with ideas; to teach it how to use ideas, and to give it ideas to use. The first of these constitutes mental discipline, the latter mental cultivation. Discipline is to the mind what tillage is to the soil, preparing it for giving growth to the seed it is about to receive. Cultivation is to the mind what sowing is to the soil, by which it is supplied with the seed for the reception of which it has been prepared.—*Geo. Harris.*

[3987] Instances have frequently occurred of individuals in whom the power of imagination has at an advanced period of life been found susceptible of culture to a wonderful degree. In such men what an accession is gained to their most refined pleasures! What enchantments are added to their most ordinary perceptions! The mind awakening, as if from a trance to a new existence, becomes habituated to the most interesting aspects of life and of nature; the intellectual eye is "purged of its film," and things the most familiar and unnoticed disclose charms invisible before. The same objects and events, which were lately beheld with indifference, occupy now all the powers and capacities of the soul; the contrast between the present and the past serving only to enhance and to endear so unlooked-for an acquisition. What Gray has so finely said of the pleasures of vicissitude conveys but a faint image of what is experienced by the man who, after having lost in vulgar occupations and vulgar amusements his earliest and most precious years, is thus introduced at last to a new heaven and a new earth:

"The meaneſt floweret of the vale
The ſimpleſt note that ſwells the gale,
The common ſun, the air, the ſkies,
To him are opening Paradice."
—*Gald Stewart.*

[3988] The mind has a certain vegetative power which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds, or flowers of a wild growth.—*The Spectator.*

4 Occupation.

[3989] Michael Scott, it is recorded, had a familiar spirit under his charge. He had to

provide employment for that being, on pain of being torn in pieces. Michael gave the spirit very difficult things to do. They were done with terrible ease and rapidity. The three peaks of the Eildon Hills were formed in a single night. A weir was built across the Tweed in a few time. Michael Scott was in a terrible state. But a happy thought struck him. He made his familiar make a rope of sea-sand. Of course, this provided unlimited occupation. The thing could never be finished. And the wizard was all right.

These things are an allegory. Michael Scott's familiar spirit is your own mind, my friend. Your own mind demands that you find it occupation; and if you do not, it will make you miserable. It is an awful thing to have nothing to do. The mill within you demands grist to grind; and if you give it none, it still grinds, as Luther said; but it is itself it grinds and wears away. The most handy way of pacifying the spirit is to give it something to read.—*Boyd*.

[3990] The rude man requires only to see something going on. The man of more refinement must be made to feel. The man of complete refinement must be made to reflect.—*Carlyle*.

[3991] There is slight reason to censure idleness of body, if conjoined with activity of intellect. Paley, Hume, Gibbon, with a large proportion of literary men of every class, have been examples of the union. Idleness is a physical rather than mental attribute, being commonly the result of corporeal relaxation or disease. You will seldom find a man of lean and spare habit averse to occupation, unless constitutionally ill-formed, or whose strength has been impaired by the derangement of some function; and what is the reason? Because the muscular fibre, the nerves, the whole substance of the frame, are of closer and firmer texture. Indisposition to exertion is perhaps in every instance combined with laxity of the solids; however, mind, by its spontaneous operations and ardour, is able to assume no mean command over enfeebled organs and a dis-tempered system.—*William Benton Clulow*.

VIII. ITS INFLUENCES AND EFFECTS WHEN HIGHLY DEVELOPED.

I As regards physical organization.

[3992] It is difficult to determine which produces more ravages on the system, the wear of thought or the wasting influence of passion. Both are great enemies to beauty. Among the tribes that are acknowledged to present the finest specimens of the human form, as the Georgians and Circassians, there is little or no mental activity; and in more civilized communities, eminent personal attractions are seldom found apart from considerable repose of intellect. Look at the portraits of the most reflecting geniuses, of whatever epoch or clime, and you will generally find the countenance

more or less emaciated or withered, however expressive. The workings of any strong feeling or impulse, that of love in particular when its course runs not smooth, though enhancing the force of expression in its milder, happier sway, soon commit depredations on the physiognomy; either by impairing fulness of contour, so essential a constituent of finished beauty, or by effacing the higher graces of feature. It is supposed that the ancient sculptors, aiming at the utmost perfection of form, omitted in general the representation of passion, from its interference with that object. Shakspeare, with his accustomed penetration, makes Cæsar distrustful of the lean aspect of Cassius, as betokening too energetic and ambitious a brain:

Cæsar.—Let me have men about me that are fit;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look:

He thinks too much: such men are dangerous.
Antony.—Fear him not, Cæsar; he's not dangerous.

He is a noble Roman, and well given.

Cæsar.—Would he were fatter:—But I fear him not:

Yet, if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius. He reads much;
He is a great observer, and he looks
Quite through the deeds of men; he loves no
plays,

As thou dost, Antony; he hears no music:
Seldom he smiles; and smiles in such a sort,
As if he mock'd himself, and scorn'd his spirit
That could be moved to smile at anything."

A similar fancy is introduced by Dryden, in his celebrated description of Lord Shaftesbury:

"A fiery soul, which, working out its way,
Fretted the pigmy body to decay,
And o'er-informed the tenement of clay."

—*Ibid*.

2 As regards moral character.

[3993] Sometimes the ruling power imparts a sublimity to things that are not grand in themselves; thus the love of the mother, as she forgets her personal safety in defending her children, makes the weak woman strong and heroic. In other cases, the strong ambition, being attached to weak capacities, makes the person ridiculous, as the ambition of Charles XII. of Sweden did. But when there is any corresponding intellectual power, strong characters are produced, such as those of Alexander, Julius Cæsar, Cromwell, Napoleon, or belonging to a different order, Paul, or Knox, or Milton, or among females, as Semiramis, Cleopatra, Queen Elizabeth, and Catherine of Russia. These affections, like the great rivers of the world, the Nile, the Ganges, the Mississippi, the Amazon, drain vast regions, and draw their waters into one great stream, which moves along with irresistible power.—*Geo. Harris*.

3 As regards the sensibilities.

[3994] To possess at once keen insight and lively sympathies, is to be liable to extreme mental suffering.—*Ibid.*

IX. ITS OBLIGATIONS.

[3995] Our mind belongs to the King. Physical health, strength, beauty, are good and great gifts of God; but mental endowments call for greater gratitude and consecration to His service. And yet how unwilling is man to give glory to God, and to serve Him with His own gifts! How often do they, confirmed in this somewhat by public opinion, fancy that their very gifts form a kind of excuse for their disloyalty to God, a kind of exemption from obedience to the Most High! "In what relation do men of genius stand to the Ten Commandments?" is a question to which the answer is—"To whom much is given, from him much will be required.—*Saphir.*

[3996] "Talents," instead of being occasions for self-exultation, and for the admiration of others, are a *trust*, like lent money or borrowed capital, given or lent to be used, and the usufruct is our only honour. Take from him that hath not [gained usury by use] the talent that he has, and has held in vain.—*B. G.*

X. THE INTELLECTUAL HISTORY OF MAN VIEWED AS COMPRISING TWO EPOCHS.

[3997] There are two moments, according to an eminent American *savant*, which stand out conspicuously above all other moments in the intellectual history of our race. The first of these moments was when Galileo, with awe and ecstasy, gazed through the first constructed telescope, and the phases of Venus, and the moons of Jupiter, suddenly revealed to him the existence of other worlds besides his own. Before that sublime moment the earth was supposed to be alone in the universe; sun, moon, and stars being but satellites; fires to warm its hearth, lamps to light its darkness. In an instant man's intellectual vision was immeasurably extended, and the idea of infinite space peopled with myriads of worlds like our own was first realized by the human mind. We have all been accustomed to look upon this as the grandest moment in man's intellectual history. But there is another moment, equally grand, though not equally well known. A large quantity of fossil bones and shells was placed before the aged Buffon for inspection. To his intense astonishment he found them entirely different from the remains of animals now inhabiting the earth. In that moment, in the mind of the veteran naturalist, suddenly sprang up, as if by inspiration, the idea of infinite time peopled with other creations besides our own. In an instant man's intellectual vision was again immeasurably extended. Before that sublime moment the present creation was the only one known or suspected, but by this discovery it dwindled into a single day in the geological history of our earth. Like Moses on the

top of Pisgah, Buffon beheld the whole future of geology in the vision of that moment. "Filled with awe," we are told, "the old man, then over eighty years of age, published his discovery. In a kind of sacred frenzy, he spoke of the magnificence of the prospect, and prophesied of the future glories of the new science, which he was, alas! too old to pursue."—*Rev. Hugh Macmillan.*

[3998] When the wise men saw the star, there was a grander epoch in human intellect and conscience than when Galileo made his astronomical discoveries. All subsequent progress, even of science itself, has been accelerated by the impulse and freedom given to the intellect by Christianity.—*B. G.*

45

CONSCIOUSNESS.

I. DEFINITION AND NATURE.

1 It is the self-perception of the soul.

[3999] By it we have as satisfactory an assurance of the soul's real existence as of that of our material frames by touch or sight. It is, nevertheless, possible that spirits might not only be existent, but about us, although they are invisible to us, even supposing them to be material, which would be the case if their substance was of a very fine transparency, greater than that of water, or crystal, or the air, or certain gases; or if they were intangible, like the substance of certain fluids, as in the case of electricity, which have at the same time great power.—*Geo. Harris.*

[4000] I am made up of an intense life,
Of a most clear idea of consciousness
Of self, distinct from all its qualities,
From all affections, feelings, passions, powers,
And thus far it exists, if traced, in all;
But linked, in me, to self-supremacy,
Existing as a centre to all things,
Most potent to create and rule and call.

2 It constitutes the link which unites the other intellectual powers with the affections of the heart.

[4001] Without consciousness, the affections could not exist; we should become automatons. The manifestations of wrath would resemble the insensibility of *Ætna* pouring forth in fires; and tears would flow from an unfelt cause, like rivers from an unconscious source. It is consciousness that communicates the milder rewards accompanying intellectual pursuits, and gives that delightful feeling which accompanies the more exalted operations of the mind. It is the reward, and anticipates the rewards of virtue. It is the punishment, and it anticipates

the punishment of vice. It whispers in our ears, what we are, in opposition to what we may seem to be; it supports in the midst of defamation, and tortments in the midst of applause.—*Cogan*.

3 It is only exercised during a part of our life.

[4002] None of us are conscious more than two-thirds of our entire time. During sleep we are all unconscious. In some states of the body consciousness is lost, as, for instance, during the coma of apoplexy, or during the continuance of an epileptic fit, when, although the heart beats, and the organs of sensation are perfect, and the nerves could carry the sensation to the brain, no effect is registered in that organ, and we are dead to the external world, and have, as it were, no existence, no self-knowledge.—*Alfred Smece*.

[4003] Unconsciousness is often confounded with inability to convey our impressions and views to others: the mind may have been conscious in one condition without being able to recall the fact when in another condition. No somnambulist remembers, when in this state, where he laid the key when awake; afterwards the somnambulist, in ordinary waking, forgets what was done in the abnormal state. Are we ever actually unconscious?—*B. G.*

[4004] It is not, indeed, either impossible or improbable that we may be as perfectly oblivious of our dreaming thoughts while awake, as we are of our waking thoughts while dreaming, so that in each condition the thoughts of the other may appear confused. Indeed, for all we know, our ideas during dreaming may be as sensible and as connected as those while we are awake. Our dreams may be rational one with another, and may only appear irrational because we recollect merely unconnected disjointed portions of them; as in the case of a person who reads here and there at random from a book, and compiles because these disjointed chance passages, taken together, do not constitute a perfect connected narrative. In our dreams we recollect former dreams, that we forget while awake, which, however, shows the connection of dreams one with another, and their disconnection with our thoughts when we are not asleep.—*Geo. Harris*.

II. ITS DISTINCTIVE FEATURES AND USES.

1 It differentiates man from the brute creation.

[4005] While the dog apparently knows not whether he is faithful or faithless, and the elephant reasons to all appearance without any consciousness of his cleverness, man is introspective, is always, more or less explicitly, sitting in judgment on himself, passing sentence on himself, awarding to himself praise or blame. In brief, man is conscious.—*Rev. I. G. Smith, Bampton Lectures*.

[4006] Self-consciousness in the sense of reflection on our own individuality, is both a speciality of man as far as we know, and is also connected with conscience or judgment and knowledge of ourselves.—*B. G.*

2 It gives to man his supremacy in the universe.

[4007] Man is but a reed, the feeblest reed of nature; but he is a thinking reed. It is not necessary that the whole universe should arm in order to crush man; a vapour, a drop of water is enough to kill him. But though the universe should crush him, man would still be more noble than that which kills him, and because he *knows* that he dies, whereas the universe knows nothing of the advantage which it has over him.—*Pascal*.

3 It is self-existent and incommunicable.

[4008] Have we not frequent instances in other common cases, how difficult it is to speak to another man's understanding? Speech is too penurious, not expressive enough. Frequently, between men of sense, much more time is taken up in explaining each other's notions than in proving or disproving them. Nature and our present state have in some respects left us open to God only, and made us inaccessible to one another. Why then should it be strange to me that I cannot convey my thought into another's mind? It is unchristian to censure, as before, and say, such a one has not my conscience, therefore he has no conscience at all; and it is also unreasonable and rude to say, such a one sees not with my eyes, therefore he is stark blind.—*J. Howe, 1630-1705*.

[4009] Men's words are a poor exponent of their thought; nay, their thought itself is a poor exponent of the inward unnamed mystery, wherefrom both thought and action have their birth. No man can explain himself, can get himself explained; men see not one another, but distorted phantasms which they call one another; which they hate and go to battle with: for all battle is well said to be misunderstanding.—*Carlyle*.

4 It presupposes and recognizes personal identity.

[4010] Our identity is perceived by consciousness; but consciousness is as different from truth, as past events are different from memory, as colours from the power of seeing. Consciousness of identity is so far from constituting identity that it presupposes it. An animal might continue the same being, and yet not be conscious of identity; which is probably the case with many of the brute creation; nay, which is often the case with man himself when he sleeps without dreaming, or falls into a fainting fit, or raves in a fever. Often too, in our ordinary dreams, we lose all sense of our identity, and yet never conceive that our identity has suffered any interruption or change: the

moment we awake or recover, we are conscious that we are the same individual beings we were before.—*Buck.*

[4011] The successive moods of consciousness, which make up our existence, are plainly threaded together by something which has an inexpressible tenacity of life.—*Boyd.*

[4012] The shape is changed with disease, or casualty, or age; while the man is the same: the face that was fair is now distorted and morphewed; the hair that was yellow or black, turned white or vanished; the body that was erect, bowed double; the skin that was white and smooth, turned tawny and wrinkled; and the whole frame so altered as if it had been moulded anew, that, while all others mis-know it, he that dwells in the tenement can scarce know it to be his own; and yet the owner will not say with that mortified spirit, *Ego non sum ego.*—*Bp. Hall.*

[4013] It has reference to both mind and matter, as we find them both combined together in that complex existence which we term man or person. It is equivalent to what is conveyed by the two phrases of mental identity and bodily identity. But it is evident that we cannot easily separate the two when speaking of men. And accordingly when it is said that any one is conscious of, knows, or has a certainty of his personal identity, it is meant to be asserted that he is conscious of having formerly possessed the powers of an organized, animated, and rational being, and that he still possesses those powers. He knows that he is a human being now, and that he was a human being yesterday, or last week, or last year. There is no mystery in this. It is so plain no one is likely to misunderstand it, although we admit our inability to give a definition of identity.—*Thomas C. Upham.*

[4014] The body is not a unit in the same sense the soul is. It was a saying of Seneca, that no man bathes twice in the same river; and still we call it the same, although the water within its banks is constantly passing away. And in like manner we ascribed identity to the human body, although it is subject to constant changes; meaning by the expressions, as just remarked, merely the sameness of shape and organization.—*Ibid.*

[4015] The mere fact that it [personal identity] is constantly implied in those conclusions which we form in respect to the future from the past, and universally in our daily actions, is of itself a decisive reason for reckoning it among the original and essential intimations of the human intellect. On any other hypothesis we are quite unable to account for that practical recognition of it in the pursuits of men, which is at once so early, so evident, and so universal. The farmer, for instance, who looks abroad on his cultivated fields, knows that he is the same person who, twenty years before, entered the

forest with an axe on his shoulder and felled the first tree. The aged soldier, who recounts at his fireside the battles of his youth, never once doubts that he himself was the witness of those sanguinary scenes which he delights to relate. It is altogether useless to attempt either to disprove or to confirm to them a proposition which they believe and know, not from the testimony of others or from reasoning, but from the interior and authoritative suggestion of their very nature; and which, it is sufficiently evident, can never be eradicated from their belief and knowledge until that nature is changed.—*Ibid.*

5 It presupposes and recognizes the oneness and continuance of the thinking principle involved in mental identity.

[4016] The soul of man is truly a unit. It is not, like matter, separable into parts. It may bring from time to time new susceptibilities into action; but its essence is unchangeable. That which constitutes it a thinking and sentient principle, in distinction from that which is unthinking and insentient, never deserts it, never ceases to exist, never becomes other than what it originally was.—*Ibid.*

[4017] This unity and continuous identity, involves natural indestructibility. A fabric composed of parts, may be taken to pieces; that which is one—for the soul is the only monarch, except God—cannot be dissolved.—*B. G.*

6 Its existence as a power beyond matter is the strongest argument against materialistic dogmas.

[4018] John Timbs says in his "Autobiography" in reference to Hone: He was an almost unvarying sceptic; but left this remarkable evidence of an improved phase of his mind. He used to relate that, being called to a house in a certain street, in a part of London quite new to him, he had noticed to himself as he walked along that he had never been there before. "I was shown," he said, "into a room to wait. On looking round, to my astonishment, everything appeared perfectly familiar to me; I seemed to recognize every object. I said to myself, 'What is this? I was never here before, and yet I have seen all this, and if so, there is a very peculiar knot in the shutter.'" He opened the shutter and found the knot! "Now then," thought he, "here is something I cannot explain on my principles; there must be some power beyond matter." The thought never left him, and it happily led him to doubt the truth of the system of materialistic atheism, which, for thirty years of his life, he had adopted. "The strong intimation, which the incident seemed to convey to his mind, of the independence of the soul of the body gave rise to inquiries, which terminated in his becoming a convert to the truth of the Christian religion."

[4019] The above is rather a "knotty" case; does it imply that he had been personally in

that room before, or does it mean that his mind had been in it, in some clairvoyance or dream.

Hone was clear-sighted though not far-sighted, and some step in the premises must have been omitted in this account. If he had said, "I am the *same* Hone who wrote the 'Every Day Book,' and who was tried for blasphemy, and that played at marbles as a boy, and yet my body is different in every particle," it would have been logical.—*B. G.*

46

BELIEF.

I. ITS NATURE.

- 1 Belief expresses the state of mind relative to what are termed probabilities.

[4020] It indicates the assent of the mind to certain facts or propositions. It allows that the subject may be attended with difficulties, but contends that the preponderance of evidence requires that they should be embraced as truths.—*Cogan.*

[4021] Belief varies in degree of confidence from probability to moral certainty. In one sense, it may include knowledge of the highest possible conviction. A weak belief is rather doubt or uncertainty; a rational belief excludes doubt.—*B. G.*

- 2 It is of something external to consciousness.

[4022] Belief is defined always to have reference to something not present to the immediate consciousness—something past, or future, or external. We are immediately conscious of our actual present feelings; and we are immediately conscious of self as having the feelings. But immediate consciousness ends here. We have no immediate consciousness—that is to say, in the usual sense of the word, no consciousness at all—of anything past, future, or absent; and though we usually say that we are conscious of the objects which we perceive, yet perception is really an inference from sensation—an inference which is made too spontaneously, too rapidly, and too surely, for us to be conscious of the process. Thus the sphere of our immediate consciousness is very small; it is but the centre of the sphere of our knowledge, which latter extends around it in every direction. We know that of which we are immediately conscious; but we know very much more of which we are not immediately conscious. Now, within the sphere of consciousness, there is no room for the exercise of belief; but there is necessarily an element of belief in all knowledge that transcends immediate consciousness. There is no difficulty whatever as to the knowledge of what lies within the sphere of consciousness—within that sphere knowledge and consciousness are iden-

tical. But how is knowledge possible—or, to put the question in other words, how is belief to be justified—in the region of that knowledge which is external to any immediate consciousness? All knowledge begins from experience; but how is it that we are able to reason, and to reason truly, from the data of experience to conclusions respecting matters of which we have no experience? We believe in the earth's motion; this belief ultimately rests on data of experience; but the earth's motion is certainly not it! If a fact of experience. The same is true of the geological history of the earth, of the existence of luminous undulations, and of the whole of that marvellous world of truths of the intellect, as distinguished from truths of merely sensible perception, which has been opened to us by science. In order to appreciate the purely rational (as distinguished from merely perceptive) character of scientific truth, we must reflect that very many—may we not say all?—of the most characteristic truths of science are known by thought only, and could not conceivably be objects of perception; such as—to mention one of the simplest possible instances—the law of the inverse square. We may thus say of science, as we have said of faith, that it is "the evidence of things not seen."—*Joseph John Murphy.*

[4023] Man is so constituted that, under certain circumstances, he naturally and necessarily believes, and has knowledge. As that state of mind which we term belief is simple, and consequently undefinable, we have therefore a knowledge of it, not by verbal definition, but wholly by our own internal reflection or consciousness. Belief is always the same in kind or nature; but it admits of different degrees. We ascertain the existence of these differences of strength, which we express by various terms, such as presumption, probability, high probability, and certainty, by means of the same internal consciousness which assures us of the existence of the mere feelings itself.

- 3 Its capacity is an ultimate fact.

[4024] Belief—not particular beliefs, but the power and tendency to form beliefs—is an ultimate fact of mind, not resolvable into "association of ideas," or into anything other than itself. This is virtually admitted even by those who endeavour to resolve all the facts of mind into the "association of ideas."—*Alex. Bain.*

[4025] Association of ideas is itself a belief in the connection of objects or qualities. The sight of a watch, or perception of the visible appearance of one, is associated with the belief that there are *works inside it*.—*B. G.*

II. ITS FOUNDATIONS AND LAWS.

- 1 Original suggestion.

[4026] By means of this we have a knowledge of certain elementary notions, such as the abstract conceptions of existence, mind, self-

existence or self, personal identity, succession, duration, space, unity, number, power, right, wrong, and some others. All men possess these notions, all understand them; but if they are asked in what way they come to a knowledge of them, they can only say that, in virtue of the constitution of the mind itself, they are naturally and necessarily suggested. The mind is so constituted that they naturally and necessarily flow forth from it, and thus furnish the foundations of belief and knowledge.—*Thomas C. Upham.*

2 Consciousness.

[4027] By means of that internal reflection which is denominated consciousness, we have a knowledge of our mental states, of the various perceptions, affections, and decisions of the mind. In regard to all such objects of knowledge we are obliged to rest ultimately on consciousness. The belief from this source is in the highest degree authoritative and decisive. It is impossible for us to disbelieve that the mind experiences certain sensations, or puts forth certain operations, whenever, in point of fact, that is the case; or to believe them to be otherwise than they in fact are.—*Ibid.*

3 The senses.

[4028] The states of mind to which operations upon or affections of our senses give rise, are also, by our very constitution, the occasions or grounds of belief. By means of the senses we have a knowledge in particular of the external material world—of trees, and fields, and waters; of the sounds of the elements and the music of birds; of the sun and moon and stars, and all the various and beautiful forms of the tangible and visible creation. Men, prompted by the suggestions of their own mental nature, universally rely upon the senses in respect to everything which comes within their appropriate sphere. When one man states to another a report of what has happened some time, the hearer yields to him a greater or less degree of credence, according to the circumstances. But if the narrator asserts that he saw or heard it with his own eyes or ears, that the affair actually came under the cognizance of his own senses, everybody deems such a statement satisfactory. What better evidence, they say, than that of his senses!—*Ibid.*

4 Memory.

[4029] So far as we are confident, or, rather, have no particular reason to doubt, that the original sensations and perceptions in any given case, are correctly reported in the remembrance, the latter controls our belief and actions not less than those antecedent states of mind on which it is founded.

“The evidence of memory,” says Dr. Beattie, “commands our belief as effectually as the evidence of sense. I cannot possibly doubt, with regard to any of my transactions of yesterday which I now remember, whether I per-

formed them or not. That I dined to-day, and that I was in bed last night, is as certain to me as that I at present see the colour of this paper. If we had no memory, knowledge and experience would be impossible; and if we had any tendency to distrust our memory, knowledge and experience would be of as little use in directing our conduct and sentiments as our dreams now are. Sometimes we doubt whether, in a particular case, we exert memory or imagination; and our belief is suspended accordingly; but no sooner do we become conscious that we remember, than conviction instantly takes place; we say, I am certain it was so, for I now remember I was an eye-witness.”—*Ibid.*

[4030] All sworn testimony for legal evidence or proof, in courts of justice, may be said to rest on memory. What did you see? what did he say? what took place? &c., are all questions addressed to the witness's memory.—*B. G.*

5 Human testimony.

[4031] As to the fact that men readily receive the testimony of their fellow-beings, and that such testimony influences their belief and conduct, it cannot be denied. They thus universally yield credence to the statements of each other, unless something comes to their knowledge unfavourable to the credibility of the narrator, because it is natural or constitutional to do so. In other words, the very nature of our mental constitution, independently of the suggestions of reason and experience, leads us to believe what men assert. We are so constituted that the very first sound of the human voice which reaches us calls into action a disposition on our part to admit the truth of whatever intelligence it conveys. In support of this view (which, it may be remarked, has in its favour the weighty names of Reid and Campbell among others), reference may properly be made to what we observe in children. In the earliest period of life, as soon as the first gleams of intelligence are visible, they look with hope and fondness to those who support them; there seems to be no doubt, no suspicion, no want of confidence. This strong reliance discovers itself from time to time as they advance towards youth; and, in the whole of the early part of our existence, is so distinct, strong, and operative, that men have given to it a specific name, in order to distinguish it from the more chastened credence of riper years. We speak of the caution and convictions of manhood, and of the simplicity and credulity of children.—*Thomas C. Upham.*

III. ITS INFLUENCES AND EFFECTS.

1 It stamps the character.

[4032] No real belief, however trifling and fragmentary it may seem, is very truly insignificant; it prepares us to receive more of its like, confirms those which resembled it before, and

weakens others; and so gradually it lays a stealthy train in our inmost thoughts, which may some day explode into overt action, and leave its stamp upon our character for ever.—*Ibid.*

[4033] Free thought, in the sense of the right equally and indifferently to believe any sort of notion, is wildness of intellect, and leads to looseness of principle. "As a man thinketh in his heart, so is he" (Prov. xxiii. 7).—*B. G.*

2 It guides the life.

[4034] And no one man's belief is in any case a private matter which concerns himself alone. Our lives are guided by that general conception of the course of things which has been created by society for social purposes. Our words, our phrases, our forms and processes and modes of thought, are common property, fashioned and perfected from age to age; an heirloom which every succeeding generation inherits as a precious deposit and a sacred trust, to be handed on to the next one, not unchanged, but enlarged and purified, with some clear marks of its handiwork. Into this, for good or ill, is woven every belief of every man who has speech of his fellows. An awful privilege, and an awful responsibility, that we should help to create the world in which prosperity will live.—*Thomas C. Upham.*

[4035] Whoever teaches false moral principles, is an aggressor on the welfare of society.—*B. G.*

3 It decides the will, and tends to social union.

[4036] Belief, that sacred faculty, which prompts the decisions of our will, and knits into harmonious working all the compacted energies of our being, is ours not for ourselves but for humanity. It is rightly used on truths which have been established by long experience and waiting toil, and which have stood in the fierce light of free and fearless questioning. Then it helps to bind men together, and to strengthen and direct their common action.—*Thomas C. Upham.*

[4037] To the saying, "His faith cannot be wrong whose life is right," it is Cowper, I think, who answers, "His life cannot be right whose faith is wrong." Every man acts on his belief. No man puts money in a bank that he thinks will break.—*B. G.*

IV. ITS DANGERS.

1 There is danger of its lapsing into carelessness credulity.

[4038] Habitual want of care about what I believe, leads to habitual want of care in others about the truth of what is told me. Men speak the truth to one another when each reveres the truth in his own mind, and in the other's mind; but how shall my friend revere the truth in my mind when I myself am careless about it, when

I believe things because I want to believe them, and because they are comforting and pleasant? Will he not learn to cry "Peace" to me, when there is no peace? By such a course, I shall surround myself with a thick atmosphere of falsehood and fraud, and in that I must live. It may matter little to me, in my cloud-castle of sweet illusions and darling lies; but it matters much to man, that I have made my neighbours ready to deceive. The credulous man is father to the liar and the cheat; he lives in the bosom of this his family, and it is no marvel if he should become even as they are. So closely are our duties knit together, that whoso shall keep the whole law, and yet offend in one point, he is guilty of all.—*W. K. Clifford.*

[4039] There is no greater responsibility than that of forming our beliefs. It requires intelligent honesty and nice honour. To believe ill of others, without grounds, is a social wrong; it also injures ourselves morally.—*B. G.*

2 There is danger of its perversion through self-deception.

[4040] It is desecrated when given to unproved and unquestioned statements for the solace and private pleasure of the believer; to add a tinsel splendour to the plain straight road of our life, and display a bright mirage beyond it; or even to drown the common sorrows of our kind by a self-deception which allows them not only to cast down but also to degrade us. Whoso would deserve well of his fellows in this matter, will guard the purity of his belief with a very fanaticism of jealous care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away.

[4041] The highest form of honesty or principle, and the truest wisdom, consists in thinking and believing rightly, to the best of our light and ability.—*B. G.*

47

UNDERSTANDING.

I. IN WHAT IT CONSISTS.

[4042] The understanding consists in the power of the mind to receive readily, distinctly, and amply the ideas of any subject which may be presented to its notice, and thereby to take an accurate and complete survey of it. It is by the understanding that the simple process of ascertaining the nature of any matter which may be submitted to our observation is effected.—*Geo. Harris.*

[4043] As consciousness is at the basis of all actions and affections of man; so understanding is at the basis of all intellectual processes.—*E. G.*

[4044] The word understanding is confined to facts, statements, propositions, relations, differences, &c., which are proposed to the mind, without the medium of the senses. It is not said that we understand what is in reality an object of sense, or whatever we see, smell, taste, or feel; and yet in almost every language, the idea is conveyed of knowledge equally certain. In the Greek *ἐπινοεω*, *ἐπινοω*, literally signifies, what is lodged in the mind, or what is with it or upon it, and *συννοεω* a something which goes with us. In the Latin, *intelligo* is, strictly speaking, that which we read within ourselves: the English, and the Saxon from whence it is derived, intimates that the mind stands under the object, and views it from below. In the German and Dutch, is a metaphorical standing at a certain distance; and thus it supposes the subject to stand before the mind, as if it were equally obvious to our senses. Thus they all express a perfect clearness of perception. Understanding refers to truths of every description which are not the immediate objects of sense. It penetrates into the nature of facts and existences, ascertains the evidences on which they are founded; has a perfect insight into plans and projects, degrees of probability or improbability, consequences, &c. This mental power we call the understanding; and it is so necessary and so extensive in its operations, that by common consent it is used as a general term to denote all the faculties of the mind.—*Cogan*.

II. ITS NATURE.

1 It bears the same relation to the soul as the eye does to the body.

[4045] There is a strict analogy indeed deducible from nature as regards the constitution of this faculty, which is afforded by the eye, whether or not the material organs of the body have any relation to, or are in any way typified by, the organs of the mind. Thus, some persons are endowed with eyesight which can see objects at long distances, but cannot accurately perceive small objects that are near. Others possess eyesight which can perceive accurately small objects that are near, but cannot survey those which are at a distance. Others can take a moderate and tolerably clear survey of objects either near or distant. These three different sorts of eyesight in a great degree correspond with the qualities of the understanding, conferred upon it by the relative extent to which it is endowed with the three capacities of the faculty of understanding—comprehension, prehension, and apprehension.—*Geo. Harris*.

["Understand," and "see," are often equivalent terms—Do you see that?—*B. G.*]

[4046] Look on things that are rationally evident to your understandings as equally certain with what you see with your eyes. Are you not as sure that two and two make four—which judgment is the act of your mind—as that this thing which you look upon is black or white, or

of this or that shape or figure? Do not so debase your own understandings as to think nothing certain that comes under their judgment. It is true they are apt enough to be deceived in many things, and so is your sense too.—*J. Howe*, 1630—1705.

III. REQUISITES FOR ITS RIGHT ACTION.

1 Self-concentred knowledge.

[4047] It is a very wise rule, in the conduct of the understanding, to acquire early a correct notion of your own peculiar constitution of mind, and to become well acquainted, as a physician would say, with your *idiosyncrasy*. Are you an acute man, and see sharply for small distances? or are you a comprehensive man, and able to take in wide and extensive views into your mind? Does your mind turn its ideas into wit? or are you apt to take a common-sense view of the objects presented to you? Have you an exuberant imagination or a correct judgment? Are you quick or slow? accurate or hasty? a great reader or a great thinker? It is a prodigious point gained, if any man can find out where his powers lie, and what are his deficiencies—if he can contrive to ascertain what Nature intended him for.—*Sydney Smith*.

[4048] The first point is, for a man to understand himself.—*B. G.*

2 Suitable association.

[4049] The understanding is lowered from association with inferiors. With equals, it attains equality; but with superiors, superiority; he who calls in the aid of an equal understanding, doubles his own.—*Sketches of Great Men*.

IV. ITS SPECIAL ADJUNCTS AND ATTRIBUTES.

1 Ideas and their constituent elements.

(1) *Ideas are produced by sensation and perception.*

[4050] Our senses, conversant about particular sensible objects, do convey into the mind several distinct perceptions of things, according to those various ways wherein those objects do affect them; and thus we come by those ideas we have of yellow, white, heat, cold, soft, hard, bitter, sweet, and all those which we call sensible qualities; which, when I say the senses convey into the mind, I mean, they from external objects convey into the mind what produces there those perceptions. This great source of most of the ideas we have, depending wholly upon our senses, and derived by them to the understanding, I call sensation.

The other fountain, from which experience furnisheth the understanding with ideas, is the perception of the operations of our own minds within us, as it is employed about the ideas it has got; which operations, when the soul comes to reflect on and consider, do furnish the understanding with another set of ideas, which

could not be had from things without ; and such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all the different acts of our own minds ; which we, being conscious of, and observing in ourselves, do from these, receive to our understandings as distinct ideas, as we do from bodies affecting our senses. This source of ideas every man has wholly within himself ; and though it be not sense, as having nothing to do with external objects, yet it is very like it, and might properly enough be called "internal sense." But as I call the other "sensation," so I call this "reflection ;" the ideas it affords being such only as the mind gets by reflecting on its own operations within itself. By reflection, then, I would be understood to mean, that notice which the mind takes of its own operations and the manner of them, by reason whereof there come to be ideas of these operations in the understanding. These two, I say—viz., external material things, as the objects of sensation, and the operations of our own minds within as the objects of reflection—are to me the only original from whence all our ideas take their beginnings. The term operations here I use in a large sense, as comprehending not barely the actions of the mind about its ideas, but some sort of passions arising sometimes from them, such as is the satisfaction or uneasiness arising from any thought. The understanding seems to me not to have the least glimmering of any ideas which it doth not receive from one of these two. External objects furnish the mind with the ideas of sensible qualities, which are all those different perceptions they produce in us ; and the mind furnishes the understanding with ideas of its own operations. These, when we have taken a full survey of them and their several modes, combinations, and relations, we shall find to contain all our whole stock of ideas ; and that we have nothing in our minds which did not come in one of these two ways.—*Locke*.

[4051] This gives two classes of ideas, spiritual and material, from two sources, sensation and reflection.—*B. G.*

[4052] Take as an instance of an idea the continuity and coincident distinctness of nature ; or this—vegetable life is always striving to be something that it is not ; animal life to be itself. Hence, in a plant the parts, as the root, the stem, the branches, leaves, &c., remain after they have each produced or contributed to produce a different *status* of the whole plant : in an animal nothing of the previous states remains distinct, but is incorporated into, and constitutes progressively, the very self.—*S. T. Coleridge*.

■ Their characteristics.

(1) *They are constantly active, but mutable.*

[4053] Like the ocean of the material world, into which innumerable streams from all quarters are ever flowing, and contributing to its vastness, while on the other hand it loses every minute by evaporation some portion of its mass ;

so the mind of man, from the first hour of his existence until his death, is constantly receiving fresh streams of knowledge through the ideas which the understanding is ever imbibing ; while, on the other hand, a never ceasing efflux is going on, by the fading and obliteration of ideas from the memory. From this it results that the mass of ideas in the mind is always in a state of mutation, which must necessarily have its influence on the whole mental and moral condition and constitution. In this respect, indeed, the body and the mind much resemble each other.—*Geo. Harris*.

(2) *They are productive, but profound.*

[4054] The more you draw from the well of thought, the more clear and fruitful it will be. One idea follows another. You cannot fathom your mind. [But you can deepen it.]—*G. A. Sala*.

(3) *They are powerfully intuitive.*

[4055] The mind forms at pleasure an intimate union with any object ; neither distance, magnitude, nor figure can obstruct this union ; when the mind wills it, it is effected in an instant.—*Buffon*.

(4) *They are qualified by the reasoning capacities.*

[4056] The ideas presented by the capacities of the understanding, are, to the reasoning capacities, what grain is to the mill. Unless the corn be sound and good, no good flour can be produced ; as on the quality of the grain, rather than on the excellence of the machine by which it is ground, will that of the bread depend.—*Geo. Harris*.

48

TALENT OR FACULTY.

I. ITS DEFINITION AND NATURE.

1 Talent is the understanding focussed.

[4057] What is, in man, the understanding ? The assemblage of his ideas. To what sort of understanding do we give the name of talent ? To an understanding centred in one subject, that is to say, to a large assemblage of ideas of the same kind.—*Helvetius*.

II. ITS ACTIVE USES.

1 It must be catholicized for the benefit of others.

[4058] There is a law of God of which we cannot too often be reminded, that "use" is the inevitable condition of brightness. Seek to lock up, and hide from the light of day, any precious treasure ; let it be so placed that it can do nothing for you and bring nothing to you, and the rust of corruption speedily settles upon it. "To him that hath" (that is, hath used and employed) "shall be given," is the language of

life, as it is the language of Scripture.—*Rev. Geo. Dawson, M.A.*

[4059] Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race for ever.—*Ruskin.*

[4060] God has often employed the pen of the writer, as well as the tongue of the learned, to convey a word in season to him that is weary.—*Bogue.*

[4061] Spirits are not finely touched,
But to fine issues.

Torches are not lighted for themselves, but
for their use.—*Shakespeare.*

[4062] Our gifts and attainments are not only to be light and warmth in our own dwellings, but are, as well, to shine through the window, into the dark night, to guide and cheer bewildered travellers upon the road.—*Beecher.*

[4063] "No man, having lighted a candle, putteth it under a bushel"—The True Light.—*B. G.*

[4064] If you use it aright, scarcely any greater or more excellent gift can be bestowed on the human race; but if to good talent a bad disposition is formed, it will be the same thing as a sword in the hand of a bad man—the better and sharper it is, the more mischief it will produce.—*Aurculus.*

[4065] Every man hath received some gift; no man all gifts; and this, rightly considered, would keep all in a more even temper; as in nature nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from pining and discontent, even him that hath the lowest rank in most respects; yet something he hath received that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them to see some deficiencies in themselves, and some gifts in far meaner persons which they want. . . . Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—*Abp. Leighton.*

III. ITS DORMANT ASPECT.

1 Unconscious powers require occasion to give them birth.

[4066] A jar may be charged with electricity, and capable, in certain circumstances, of giving forth light and heat; yet, if it remain isolated, all is dull and dark and silent. You cannot distinguish that charged, susceptible vessel from another of similar shape and size that is not so charged. When a certain sharp point is brought near the susceptible vessel, sparks of living light are emitted; whereas, though the same sharp point is brought near the other vessel, all will

remain dark and dead as before. Thus there is in a human spirit a susceptibility and a capacity which lies dormant, indeed, as long as man is left to himself, but which leaps into life as soon as the needful contact occurs.—*Arnot.*

[4067] "Tell me," said a father to his son, "what difference you can detect between two needles—one of which has received an electric shock, whilst the other has not. And yet the one has hidden virtues, which occasion will show, of which the other has none."

[4068] The fishes which inhabit the underground river of a great western cave, while in form and species they appear to correspond with others that swim in the surface waters of the region adjacent, have yet the remarkable distinction of possessing no eyes. Since there is no light in their underground element, the physical organism instinctively changes type. It will not even go on to make eyes when they cannot be used. It therefore drops them out, presenting us the strange exceptional product of an eyeless race.—*Bushnell.*

[4069] We know somewhat of suddenness in our own way of life. We know, also, how suddenness can be associated with permanence. Here, for example, is a volcano—looking at it you say, "It burst out so suddenly! we had no idea whatever of the discharge of fire! in a moment the great torrent, blazing and devouring, streamed from the mountain!" So it did. But can you tell how long the fire had been preparing for that climacteric point? The effect to you was sudden; the process was long-continued.—*Parker.*

49

APPREHENSION.

I. ITS NATURE AND CAPACITY.

[4070] By simple apprehension we mean the power which the mind has of forming concepts.—*Morell.*

[4071] Apprehension is the Kantian word for perception in the largest sense in which we employ that term. It is the genus which includes under it, as species, perception proper and sensation proper.—*Meiklejohn.*

[4072] Apprehension in logic is that act or condition of the mind in which it receives a notion of any subject, and which is analogous to the perception of the senses.—*Whately.*

[4073] To apprehend, literally to lay hold of in the mind, is employed to express what does not profess to be the result of accurate knowledge, or a judgment maturely formed, but such a belief as we are inclined to entertain upon

our present state and stock of information. It is the expression of a strong apparent probability, and relates to facts, not principles or generalizations.—*C. J. Smith, M.A.*

[4074] Apprehension is the understanding what an ordinary optic glass is to the eye, by which it is enabled with facility and celerity, and as it were at a glance, to take a clear and correct view of any subject presented to it.

[4075] The capacity of deprehension may be compared to a microscope, by which the eye is enabled to discern the most minute and intricate points in any object, which without this aid it could not discover; and thereby to obtain an accurate and exact knowledge and perception of such matters.

[4076] The term apprehension is pressed, from its more general and obvious connections, into the service of philosophy, although the most scrupulous attention ought to be invariably paid to the common acceptation of words, when applied to philosophical subjects. Apprehension, in its most literal sense, expresses simply laying hold of a thing, and that in an imperfect and unsatisfactory manner; and it is chiefly used in an unfavourable connection, conveying the idea of terror, or some unpleasant expectation. We speak of fearful, not of joyful apprehensions. We apprehend danger, not safety. To apprehend a person is to seize him as an offender, not secure him as a friend.—*Cogan.*

II. REQUISITES FOR ITS RIGHTFUL ACTION.

1 Intuitive sight and feeling.

[4077] For the soul to apprehend all that nature contains of meaning, there must be present not only the eye keenly observing and tenderly sensitive to natural beauty, but behind this there must be a heart feelingly alive to all that is most affecting in human life, sentiment, and destiny.—*J. C. Sharp, LL.D.*

[4078] They best apprehend moral and religious truths and principles, whose soul and desire is in harmony therewith. It is the Æolian harp, its string delicately stretched across the passage of the wind that gives out the music.—*B. G.*

III. DISTINCTION BETWEEN APPREHENSION AND COMPREHENSION.

[4079] We apprehend many truths which we do not comprehend. The great mysteries of our faith—the doctrine, for instance, of the Holy Trinity—we lay hold upon it, we hang upon it, our souls live by it; but we do not take it all in, we do not comprehend it, for it is a necessary attribute of God that He is incomprehensible; if He were not so He would not be God, or the being that comprehended Him would be God

also. But it also belongs to the idea of God that He may be “apprehended,” though not “comprehended” by His reasonable creatures; He has made them to know Him, though not to know Him all, to “apprehend,” though not to “comprehend” Him.—*Abp. Trench.*

50

ADJUSTMENT.

[4080] To know any single fact or truth, is so far useful, but to see its relation to other truths, and to our own hopes and duties, is a higher kind of knowledge, and the true adjustment and adaptation of ourselves to our knowledge and belief.—*B. G.*

[4081] We get at the outlines of things from what we read and hear, but the filling up must be through our own experience.

51

INVESTIGATION.

I. ITS NATURE AND OPERATIONS.

[4082] This term is chosen to express a minute inquiry; the deepest research possible into a subject, and everything relative to it; its nature, origin, powers, relations, &c. It attempts to trace every vestige. Investigation seeks to remove difficulties and to fathom depths. It examines patiently the respective evidences, where reports concerning a particular fact appear to be opposite and contradictory. It seeks to discover latent truths, and attaches itself, with singular earnestness, to things which appear extraordinary, intricate, and interesting. The word is peculiarly applicable to subjects of a philosophical nature.—*Cogan.*

[4083] Investigation is the proper preliminary to belief, in all those questions that are inferential and evidential as distinguished from intuitional.—*B. G.*

II. ITS POWER.

2 As seen in the abstruseness and marvellousness of human discoveries.

[4084] The natural philosopher is engaged in a search; and many of his discoveries are attended with very beneficial effects to the world at large. Things apparently inscrutable have no doubt been laid open to the eye of science. Job calls our attention specifically to the wonders which may be witnessed in the bowels of the earth, the wonders of the mine. “Surely there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of stone. Under the earth is turned up as it were

fire" (*i.e.* sulphurous matter). "The stones of it are the place of sapphires, and it hath dust of gold." Stupendous discovery certainly of a new world—a world so abstruse that the ken of the highest soaring bird cannot penetrate into it; more hidden from the eye than the tangled thicket where the wild beast makes his lair. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it." Verily in the investigation of nature, men display vast energy and perseverance.—*Dean Goulburn.*

[4085] Obstacles of the most formidable nature are surmounted—a pathway is cleared towards the accomplishment of the most difficult objects by skill and industry. The bowels of the earth are ransacked for precious metals, and durable metals, for the ornaments of rank, and the more useful implements of husbandry and war, with an indefatigable energy of search which carries all before it. Darkness at first baffles the miner; but with the artificial light of the flambeau he illuminates the obscure sphere of his labours: a flood bursts out in the progress of his work, and threatens to lay it waste and defeat his toils; but by artificial channels the flood is drained off, or confined in a reservoir and dammed up. Draining, channelling, tunnelling, piercing through the solid rock, effecting a passage under the river's bed; what wonders are here!—*Ibid.*

III. ITS OFFICE, USES, AND EFFECTS.

1 It produces universal illumination, as the mother of science.

[4086] Living as we do in an age when the investigation of nature has made very peculiar advances; an age in which it is emphatically true that "many run to and fro" in it, and "knowledge is increased;" we have far more reason than Job had to stand aghast at the abstruse and marvellous character of human discoveries. Job speaks, you observe, of the discovery of natural objects—gems for the monarch's brow, metals for the husbandman, minerals for the physician; but we can speak of the far more curious discovery of the natural powers. The great cabinet of nature's forces has been ransacked since Job's day. We have the knowledge of a force which would have saved the miners of that time some of the labour which he describes in verse 9, and effected their purpose by the much easier method of explosion; we have the knowledge of a power which can guide the vessel to her port across the wildest and most inhospitable oceans; and of another greater power which can speed her on her way when wind and tide combine to beat her back. Oh, we seem to have rifled all nature's stores, to have examined every drawer of her great cabinet, and to have put out to the highest interest our knowledge of her secrets!—*Ibid.*

[4087] Beneath the petals of a graceful and

familiar flower is secreted a sedative poison of such quality that it will frequently steep a man in such a slumber as only the last trumpet can awake him from. This you at once recognize as opium. You cannot cause water to boil for the most ordinary culinary purpose, but you disengage an element most formidable, the most irresistible power of expansion. This is steam. No summer passes over you, but you see the lightning tear the sky across as if it were a scroll of paper. This is electricity. These three agents, electricity, steam, and poison, to the mind of an untutored savage, are nothing but instruments of death. He can extract from them nothing but terror and destruction. But subject them to the investigation and manipulation of a man of science, and see what takes place. In that deadly narcotic he detects the principle of morphine; he compounds it with suitable ingredients, and converts it into one of the most inestimable and indispensable preparations in the pharmacopœia. From death he extracts life. In steam he snatches, as it were, from the hand of nature one of her most gigantic powers, and compels it to become the most obedient and the most versatile of his servants. It descends with him to caverns that have been scooped out far beneath the bed of ocean. It scales with him the loftiest summits. To the Alpine mountain it says, "Be thou removed," and to the obstruction at Suez, "Be thou cast into the sea." It whirls round and round in his complicated machines, and makes for him fabrics the most intricate and varied that the most fantastic imagination can devise. Nay, the very lightning he enlists and disciplines into an obedient recruit; and along an almost imperceptible thread, traversing the profoundest abysses of the sea, he commands the electric fluid to carry his thought—a thought conceived only a moment ago—in another moment to the extremities of the earth, and in an instant compels a man ten thousand miles off to think of what he himself is thinking. And in such wise is all this true of all these forces and many more, that while to the uncultured savage they are agents of death and objects of terror, they are working together for the comfort and benefit of him who has learned how to use them.

2 It renders, in its less prominent aspect, marked service to the cause of truth.

[4088] A man who works beyond the surface of things, though he may be wrong himself, yet he clears the way for others, and may chance to make even his errors subservient to the cause of truth.—*Burke.*

52

COMPREHENSION.

I. ITS CAPACITY.

[4089] The capacity of comprehension may be compared to a telescope, by means of which the eye is enabled to take a wide and extended

view of distant objects, and to survey them all at once; an effort which without such assistance it would have been unable satisfactorily to effect.—*Geo. Harris.*

II. ITS RELATION TO APPREHENSION.

[4090] Apprehension partly perceives, dimly accepts certain truths, comprehension seizes, grasps, and takes firm hold of the subject in question.—*B. G.*

53

REASON.

I. DEFINITION.

[4091] Reason is the faculty of perceiving self-evident truth.—*Kant.*

[4092] Self-evident truth is intuitively perceived, but reason traces the intermediate links between distant ideas; it is the comparison of two ideas with a "middle term," or common measure. It has to do not with what is immediately perceived, but what is reached by inference, *i.e.*, through an intermediate process. Thus unstamped measures or weights are illegal; this measure or weight is unstamped, therefore is illegal.—*B. G.*

[4093] Reasoning is of two sorts, inductive and deductive, collective and syllogistic, discovering general rules or principles and deducing inferences from them. These two methods are sometimes described respectively as the Baconian and Aristotelian systems of logic.—*Ibid.*

II. THE DIVINE PURPOSE IN ITS BESTOWAL.

I To augment perception of the Divine glory as displayed in spirit and matter.

[4094] The great Author of our being, who, while He has been pleased to confer on us the gift of reason, has prescribed certain limits to its powers, permits us to acquire, by its exercise, a knowledge of some of the wondrous works of His creation, to interpret the characters of wisdom and goodness with which they are impressed, and to join our voice in the general chorus, which proclaims "His might, majesty, and dominion." From the same gracious Hand we also derive that unquenchable thirst for knowledge which fleeting life must ever leave unsatisfied; those endowments of the moral sense with which the present constitution of the world so ill accords, and that innate desire of perfection which our present frail condition is so inadequate to fulfil. But it is not given to man to penetrate into the counsels or fathom the designs of Omnipotence; for in directing his views into futurity the feeble light of his reason is scattered and lost in the vast abyss. Although we plainly discern intention in every part of the creation, the grand object of the whole is placed far above the scope of our com-

prehension. It is impossible, however, to conceive that this enormous expenditure of power, this vast accumulation of contrivances and of machinery, and this profusion of existence resulting from them, can thus, from age to age, be prodigally lavished without some ulterior end. Is man, the favoured creature of Nature's bounty, "the paragon of animals," whose spirit holds communion with celestial powers, formed but to perish with the wreck of his bodily frame? Are generations after generations of his race doomed to follow in endless succession, rolling darkly down the stream of time, and leaving no track in its pathless ocean? Are the operations of the Almighty power to end with the present scene? May we not discern in the spiritual constitution of man the traces of higher powers, to which those he now possesses are but preparatory; some embryo faculties which raise us above this earthly habitation? Have we not in the imagination a power but little in harmony with the fetters of our bodily organs, and bringing within our view purer conditions of being, exempt from the illusions of our senses and the infirmities of our natures, our elevation to which will eventually prove that all these unsated desires of knowledge, and all these ardent aspirations after moral good, were not implanted in us in vain?

III. ITS FOUNDATIONS, ORNAMENTS, AND PROPERTIES.

[4095] The three foundations of thought: perspicuity, amplitude, and justness.—*Catherall.*

[4096] The three ornaments of thought: clearness, correctness, and novelty.—*Ibid.*

[4097] The three properties of just thinking: What is possible, what is commendable, and what ought to be.—*Ibid.*

[4098] Reverie is thought in its nebulous state.—*Victor Hugo.*

[4099] Reasoning requires clear ideas, justice of comparison between them, and cogency of inference from them. The first point is to be sure of the major premiss, to arrange the minor truly under it without equivocation, and to infer the conclusion truly out of the premisses.—*B. G.*

IV. ITS DISTINCTIVE FEATURES AND ASPECTS.

I It is recognized in nature.

[4100] There is this remarkable difference between useful contrivance and beauty as evidence of an intelligent Cause, that contrivance has a complete end and account of itself without any reference to the understanding of man. . . . But it is essential to the very sense and meaning of beauty that it should be seen; and, inasmuch as it is visible to reason alone, we have thus in the very structure of nature a recognition of reason, and a distinct address to reason, wholly unaccountable, unless there is a higher reason or mind to which to make it.—*Mozley.*

2 It is a rule or principle of action and a guide to duty.

[4101] We are not only to practise what reason dictates, but to practise it because it is enjoined by reason, and upon the views and principles which reason proposes; that is, in short, because the several duties commanded by reason are founded on the nature of things, being agreeable to the faculties of our minds, the state and circumstances of our beings, the situation we are in with respect to our fellow-creatures, and above all, to the obligations we are under to study and obey the will of our Maker; otherwise we are not to be deemed reasonable agents; nor do we so much follow reason, though we happen to travel in the same road with her, as inclination.—*H. Grove*, 1740.

3 It is immutable and universal in kind.

[4102] Right reason is the same in all; being measured by one and the same rule, the natures and relations of things. Let the difference of species be what it will, or the diversity of genius and complexions in the individuals, reason is for kind the same in all reflecting beings, in angelical and human minds; is of no age, or nation, or language, but alike understood in and by all that consult her and listen to her voice. 'Tis impossible that right reason should to an European dictate one thing, and to an American another; or that it should contradict itself, by telling one man such a thing is right, and another that it is wrong.—*Ibid.*

4 It is related to the infinite mind, or pure reason of God.

[4103] And the soul, tempted, tried, humbled, wearied, badgered, cast to and fro, longs to feel the very touch of God, and to know that it is played upon by nothing less than the soul-power of God Himself. And why should we resist this idea, or step aside from it? Why, if there be no potential argument against it, should we not take it without question? I do. I believe it, and rejoice in it. I believe it is in accordance with the nature of God that He should quicken thought-power, and imagination-power—the highest of human faculties—not merely through the instrumentality of institutions, and stated teachings, and influences of nature, and phenomena of every kind, but also by direct down-shining.—*Beecher*.

[4104] By reason he means not merely the reasoning faculty, but the "light flowing from the Fountain and Father of Lights," a partial likeness of the Eternal Reason.—*Smith*.

5 It is variable in action, but steady in aim.

[4105] Even the reason itself, so regular in its ordinary operations, while aiding in the pursuit of a moral desire, seems occasionally to conduct itself irregularly and wildly. But although it is eccentric and uncertain as regards all the collateral efforts of a man under the dominion of a moral desire, as also with respect

to its immediate objects, it is nevertheless ever steady and direct in its progress towards the attainment of the ultimate object in view. In this respect it might be compared to the course of rivers in a mountainous country, the general natural flow of which is towards the sea; but while the main currents ever roll steadily and powerfully in this direction, the lesser streams run irregularly and wildly, although all at last pour themselves into the principal river, and all alike contribute to swell the strength of its waters.—*Geo. Harris*.

6 It is often sudden and instantaneous in its action.

[4106] Who has not experienced that peculiar, that indescribable sensation which accompanies the process of intense thought, whilst engaged in the study of some abstruse subject? Do we not feel that, during the first efforts, the brain seems as it were to be scarcely at all acted upon? By degrees we become sensible of the influence of some new power, or at least we are conscious of the increase of the perceptive faculty, until at length we are enabled to overcome the difficulty by which we were so long baffled. And, what is remarkable, this result occurs frequently, if not invariably, with almost a startling suddenness, the truth flashing upon the mind with the velocity of light; and we then begin to wonder at the tedious perceptive process which has thus enabled the "mind's eye" to see more distinctly. The electro-physiological theory furnishes us with a ready explanation of this phenomenon. During the first efforts of thinking, but a small portion of the electric fluid is transmitted to the brain; gradually the ganglions become charged with it, until the accumulation is such that the brain is immediately and intensely acted upon; hence the result, as above described, in the increased perceptive power.—*Leitch*.

[4107] "The brain" being "acted upon," and "the electric fluid" theory, are all imaginary; but "the increase of the perceptive faculty," and its occasional sudden illumination, are facts of consciousness.—*B. G.*

V. ITS DEMANDS.

1 Reason requires that we should have evidence, immediate or mediate, in order to believe.

[4108] We who dwell in a world "where day and night alternate," we who go everywhere in the light accompanied with our shadow, cannot expect to be completely delivered from the darkness. Man is so constituted that he can trust in, admire, and love the mysterious. The mind experiences a pleasure in contemplating the dim, the ancient, the mingling of light and shadow. It avoids instinctively the open, uninteresting plain, where all is discovered by one glance of the eye, and delights to lose itself amid a variety of hill and dale and forest, where

we catch occasional glimpses of distant objects, or see them in dim perspective. Feeling that a religion without a mystery "would be a temple without its God," the soul has ever turned away from a cold and rationalistic creed; and it turns toward the doctrines of the Bible, where no doubt there is the brightest light, otherwise we, with our dim eyes, could not see, but where there is also a shade in which truth is perceived faintly and obscurely in the infinity which is spread out before us.—*McCosh*.

2 Reason requires the aid of revelation to stimulate right action.

[4109] Religion is founded in the principles of reason and nature; and, without supposing this foundation, it would be as rational an act to preach to horses as to men. A man who has the use of reason cannot consider his condition and circumstances in the world, or reflect on his notions of good and evil, and the sense he feels in himself that he is an accountable creature for the good or evil he does, without asking himself how he came into this world, and for what purpose, and to whom it is that he is, or possibly may be, accountable. When, by tracing his own being to the original, he finds that there is one Supreme all-wise Cause of all things; when by experience he sees that this world neither is nor can be the place for taking a just and adequate account of the actions of men; the presumption that there is another state after this, in which men shall live, grows strong and almost irresistible; when he considers further the fears and hopes of nature with respect to futurity, the fear of death common to all, the desire of continuing in being, which never forsakes us; and reflects for what use and purpose these strong impressions were given us by the Author of nature; he cannot help concluding that man was made not merely to act a short part upon the stage of this world, but that there is another and more lasting state, to which he bears relation.—*Lip. Sherlock*, 1673.

[4110] Though reason, when subjected to the revealed will of God, is a distinguishing point of pre-eminence in man above the brutes, yet when abused, as if it could make man independent of revelation, it actually degrades him beneath them; for they by instinct obey God's will concerning them, whereas man, following his own fancied wisdom in the pride of reason, and in disregard of revelation, "knows not the judgment of the Lord," and so utterly fails to fulfil the end of his creation.—*A. R. Faussot*.

VI. ITS PLEASURES, POWERS, USES, AND EFFECTS.

1 It awakens desire and kindles hope.

[4111] Let the understanding be once put in active play, and every new idea acquired opens a discovery that something more is wanted, and the desire of knowledge almost constantly grows with every fresh acquisition. Suppose two men,

one possessed of this intellectual preparation and the other entirely destitute of it, to be conducted for the first time through the rooms of a museum stored with all the rare productions of nature and art. How vast would be the disparity in the degree of delight respectively received by them! It is also too evident to require illustration that the same mental process which rouses curiosity and creates desire cannot fail to enkindle hope. Every step of ascent widens the horizon; every instance of success fires the soul to new efforts.—*Kusticus*.

2 It rouses the passions.

[4112] Curiosity, desire, and hope catch the motions and receive the mandates of the ruling faculty. And if these handmaids are not always waiting at the throne of intellect, they cannot be trusted but while they are so; absent and without direction, they become the ministers of pain and disappointment rather than of pleasure and consolation. Till men begin to think, they generally remain dormant and supine. The grandeur and variety of creation do not strike them; the ways of Providence and the manifestations of Divine mercy do not interest and affect them. The eye may look abroad with a vacant gaze, and the ear may listen to the voice of eloquence, but the inner man continues torpid and unmoved.—*Ibid*.

3 It guards the body.

[4113] Reason supplies the place of those weapons which nature hath furnished other creatures withal for their defence. These it hath diversely armed, giving horns to one, hoofs to another, swiftness to another, fierceness and strength to another, together with a consciousness wherein the excellency of each kind lies, and how to apply and manage it; to man she hath given wisdom, which is more than equivalent to all the advantages of his fellow-creatures, whether for conquest, resistance, or flight.—*H. Grove*, 1740.

4 It stimulates and exercises the mind.

[4114] Legitimate reasoning is impossible without severe thinking, and thinking is neither an easy nor an amusing employment. The reader who would follow a close reasoner to the summit and absolute principle of any one important subject, has chosen a chamois hunter for his guide. Our guide will, indeed, take us the shortest way, will save us many a wearisome and perilous wandering, and warn us of many a mock road that had formerly led himself to the brink of chasms and precipices, or at least in an idle circle to the spot from whence he started. But he cannot carry us on his shoulders; we must strain our own sinews as he has strained his, and make firm footing on the naked rock for ourselves, by the blood of toil from our own feet.—*S. T. Coleridge*.

[4115] Man may see and hear, and read and learn, and as much as he please; he will never

know any of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much if I say, that man by thinking only becomes truly man? Take away thought from man's life, and what remains?—*Pestalozzi*.

[4116] We cannot learn men from "books," nor can we form, from written descriptions, a more accurate idea of the movements of the human heart than we can of the movements of nature. It is when we have acted and have seen others acting; it is when we have laboured ourselves under the influence of our passions and have seen others labouring; it is when, after having had the human heart revealed to us, we have the first opportunity to think; it is then that the whole truth lights upon us; it is then that we gain experience.—*Disraeli*.

5 It originates philosophy, pure and practical science, and guides in ordinary life.

[4117] By the faculty of reason we are enabled to pursue the examination of, and to argue respecting, the greatest and most complicated variety of subjects. Metaphysics, philosophy in all its different departments, mathematics, experimental and practical science, as also guidance in the several avocations of life, are all alike effected by means of this faculty.—*Geo. Harris*.

6 It is circumscribed in its operation

[4118] The highest exercise of reason consists in discovering that there are things innumerable beyond its compass. It is very weak if it make not this discovery. It is fit we should know when to doubt, when to rest assured, when to submit. He who knows not this is unacquainted with the powers of reason. Yet are there many who offend against these three rules; either by viewing all things as demonstrable, from an ignorance of the nature of demonstrative evidence; or by doubting of everything, because they know not where they ought to submit; or by submitting to every thing, for want of discrimination.

7 It gives man the power of self knowledge and self-management.

[4119] What power is there in man more excellent, more appropriate to reasonable nature, than that of reflecting, of turning his thoughts upon himself? Sense must here confess itself outdone. The eye that sees other objects cannot see itself; but the mind, a rational sun, can not only project its beams, but revert them; make its thoughts turn inward. It can see its own face, contemplate itself. And how useful an endowment is this to the nature of man?—*J. Howe*, 1630-1705.

8 It recognizes truth and duty.

[4120] Some things are so plain as that you can be in no doubt about them; as that *this* is bread, not a stone; that a horse, not a sheep; otherwise all the world must stand still, and all

commerce and action cease. And if there were not some things sure to your *minds*, that you may certainly say, in some plain cases at least, "This is true and that false, this right and that wrong," you would be at as great a loss. Otherwise you might be apt to think a part of a thing greater than the whole, or that the same man might be at London and at Rome the same time; and you might be as ready to kill your own father as do him reverence, or commit robbery upon your rich neighbour as relieve the poor; and judge the one as good an action as the other.

9 It is the natural guide of mankind, and the source of innumerable productions and possessions.

[4121] Thought is the wind, knowledge the sail, and mankind the vessel.—*Guesses at Truth*.

[4122] This London city, with all its houses, palaces, steam-engines, cathedrals, and huge immeasurable traffic and tumult, what is it but a thought, but millions of thoughts made into one; a huge immeasurable spirit of a thought, embodied in brick, in iron, smoke, dust, palaces, parliaments, hackney coaches, Katherine docks, and the rest of it! Not a brick was made but some man had to *think* of the making of that brick. The thing we called "bits of paper with traces of black ink," is the *purest* embodiment a thought of man can have. No wonder it is, in all ways, the activist and noblest.—*Carlyle*.

10 It sways the understanding.

[4123] The understanding suggests the materials of reasoning; the reason decides upon them. The first can only say, *This is, or ought to be so*. The last says, *It must be so*.—*S. T. Coleridge*.

[4124] This is Coleridge's adoption from the Germans, as Kant's pure reason, dealing with necessary truth, and understanding, dealing with facts and probable knowledge, namely, things which may be, or may not be, without involving any contradiction. A mathematical truth is necessarily true, from the nature of ideas; a historical fact might have been otherwise.—*B. G.*

11 Its power of self-regulation, or the mind bending and binding itself to a given subject.

[4125] For every word we have there was a man and a poet. The coldest word was once a new glowing metaphor, and bold questionable originality. "Thy very *attention*, does it not mean an *attentio*, a *stretching-to*?" Fancy this act of the mind, which all were conscious of, which none had named, when this new "poet" felt bound and driven to name it. His questionable originality and glowing metaphor was found adoptable, intelligible, and remains our name for it to this day.—*Carlyle*.

12 It influences moral decisions.

[4126] (1), The office of reason appears to be, to judge of the expediency, propriety, and consequences of actions, which do not involve any feeling of moral duty.

(2) In regard to the affections a process of reasoning is often necessary, not only respecting the best mode of exercising them, but also, in many cases, in deciding whether we shall exercise them at all.

(3) In cases in which an impression of moral duty is concerned, an exercise of reason is still, in many instances, necessary for enabling us to adapt our means to the end which we desire to accomplish.

(4) Reason is employed in some cases in which one duty appears to interfere with another; likewise in judging whether, in particular instances, any rule of duty is concerned, or whether we are at liberty to take up the case simply as one of expediency or utility.

(5) Reason is also concerned in judging of a description of cases in which a difference of moral feeling arises according to the circumstances in which an individual is placed. Thus we attach a difference of moral sentiment to the act of taking away the life of another—when this is done by an individual under the impulse of revenge, by the same individual in self-defence—or by a judge in the discharge of his public duty.

(6) We often speak of a man as acting upon reason, as opposed to passion. This only means that he acts upon a calm consideration of the motives by which he ought to be influenced, instead of being hurried away by a desire or an affection which has been allowed to usurp undue influence.—*Abercrombie*.

13 It is as wide as thought, and embraces all the subjects of thought.

[4127] Thought—what is it? A task which none can escape; beginning with earliest consciousness, ending perhaps *never*, yet fortunately for the most part unconscious and even pleasurable. Religion, genius, intellect, reach and inspire us through this channel; and by it imagination, fancy, memory, yield constant and innumerable pleasures to those whose minds are open to receive them. And where this is not the case, where from any cause the mental powers are clogged and weighted, still thought, as a ministering angel, comes to us when too sunk and weary to seek her, and brings us glimpses of that we most desire, heals with bright, soothing touches, brings even to the poor priceless treasures, till for the time it might almost seem itself the grand secret of compensation.

[4128] Intellectual and spiritual contemplation alike lead up to clear, calm summits, and upon them are strange meetings undreamt of by the dwellers in the valleys and the plains below.—*Dora Greenwell*.

14 It is the source of our purest and highest happiness.

[4129] Deep and intense thought is known to rouse, thrill, expand, and invigorate the whole soul of man. The thinking mind, in full play, is delivered from teasing anxieties and petty associations. Words can give no adequate description of the exquisite and absorbing pleasures of intellect. What made the Athenian sage refuse and scorn the luxuries and honours offered him by the king of Sicily? Hear the noble reply of that sublime sage:—"Philosophy will not permit Plato to accept the invitation of Dionysius, and come to reside at his court." What was it but the vigorous and successful process of thought which kindled the memorable rapture of Archimedes; which blessed the evening of Lord Bacon's day, after having escaped the fury of the political storms; which so intensely occupied and interested Sir Isaac Newton that he often quite forgot to take his ordinary meals.

But a captious reader might ask, What mean you by thinking, to which such enjoyment and advantage are attributed? I should reply, certainly not those random and irregular movements of mind, those wild working dreams of fancy, which have no specific object, no links of connection, no rational grounds of support or utility. A man thinks, in the true sense of the term, when he put forth his intellectual powers with sober and sedate aim, and with steady perseverance.

"But reveries (for human minds will act),
Specious in show, impossible in fact,—
Those flimsy webs, that break as soon as
wrought,
Attain not to the dignity of thought."

Subjects for meditation, replete with rich and refined pleasure, are found in every department of physical, moral, and Divine knowledge. We all know that a man may go forth, and look around upon the grand assemblage of wonders which the world presents, and remain as indifferent as the cattle grazing the turf under his feet. But is it possible to think on what he views without feeling a real interest and a rational delight? Is it possible to analyze the air, the water, and the solid earth; to trace the varied forms and exquisite structures of organized matter; to mark the mutual dependence of the vegetable and animal tribes, the vicissitude of day and night, and the revolution of the seasons, without a glow of satisfaction? How pleasing is the task, to contemplate the sun fulfilling his course, the moon walking in her brightness, and the planets all circling their orbits with punctilious exactness! How delightful to perceive the proofs of intelligence and design everywhere stamped on the face of nature! to find congruities and adaptations where least expected; and wonders multiplying and opening upon us on every side as we prosecute our inquiry and research!—*Kusticus*.

VII. ITS PLEASURES VIEWED IN RELATION TO THOSE OF MEMORY, IMAGINATION, AND HOPE.

[4130] The pleasures of sense are on all hands allowed to have only a very narrow and limited range; yet so great is their power of attraction, that the majority of our species are carried away by them into a state of absolute and degrading slavery. The pleasures of mind are so vast and infinitely varied that every separate faculty has its appropriate transports and attendant trophies. Philosophers have partitioned out the soul, and have severally bestowed their culture and their care on what region has happened to please them best. Another race has also issued forth from the fastnesses of Parnassus and the fountain of Helicon, with their musical maids, to feast and revel, dance and sing, each on his own chosen ground. The pleasures of Memory, the pleasures of Imagination, and the pleasures of Hope, have all been tricked out in the most splendid ornaments of poetry, and have gained the votive offerings of this obsequious age. But who personifies, who praises, who ever remembers, as impartial justice demands, the thinking faculty? This worthy, patient, persevering labourer, that works for everybody, is, to say the least, strangely overlooked and neglected. It must be granted that he could not do much without his associates; but then they could do absolutely nothing without him. Though the assertion startle, it is susceptible of demonstration. Let him cease to dig materials, or cease to forge and fabricate them, and it is evident every operation in the world of mind is instantly at a stand. It is idle to talk of the pleasures of Memory, when his rusty storehouse is locked up, and as useless as a cellar of old lumber; or the pleasures of Imagination, when this extravagant painter, paralyzed in every limb, can neither spread her canvas nor mix her colours; or the pleasures of Hope, when this sanguine and freakish lady, swooning and faint, is so far from being able to lift her spy-glass, that she cannot so much as lift her head. The beggary and wretchedness of these proud boasters, the moment a strict scrutiny is instituted, may be fully proved; for if they had any proper power of their own, why are they ever piteously wailing and importunately calling in the aid of the Muses?—*Rusticus*.

[4131] In the final analysis of things one must still return to reason. To the witness of reason every other testimony must submit, and on its authority rest all other authorities.

VIII. IMPORT OF ITS CULTURE.

In its dormant capacity, both the intellectual powers and moral sensibilities are dissipated or deadened.

[4132] If the pleasures of thought are so great, and if thought should chiefly occupy and distinguish man, we need not wonder that so

many of our fellow-mortals are exceedingly wretched. Their main business is to eat and drink, and dress and play, to dance and sing, and talk and hear nonsense. Whatever little arts they learn, they never learn to think; whatever acquisitions of property they make, they acquire no new ideas, no stock of useful knowledge. It is to this internal stagnation and vacancy that we must, in a great measure, attribute their languor, listlessness, and misery. Even when such persons, at times, assume the appearance of bustle and hurry, it is easy to see through the disguise.—*Rusticus*.

[4133] If the inquirer after the pleasures of thought has passed a certain age, truth and plain dealing compel me to say, it is next to a hopeless case; if he have youth on his side, something may be done, though it would be rash to promise a high proficiency. Watts and Locke have prepared helps and rules for the conduct of the understanding and the right use of reason; Taylor and Stewart have furnished elements of thought and of mental philosophy. A man may employ these helps to acquire the art of thinking, as he would strings of cork and bladders to learn the art of swimming, especially when he ventures out of his depth; yet it is obvious that care must be taken, in each case, not to depend too much upon these artificial aids. No method ever was, or ever can be, devised which will answer the desired purpose, unless the mind be put forth in strenuous and well-sustained efforts. The pleasures of thought cannot be purchased; they are articles of home, not foreign growth. It is one point of considerable importance to be fully convinced of this. As Pope says:

“How slow the unprofitable moments roll,
That lock up all the functions of my soul;
That keep me from myself, and still delay
Life's instant business to a future day;—
That task, which as we follow or despise,
The oldest is a fool, the youngest wise;
Which done, the poorest can no wants endure—
And which not done, the richest must be poor!”
—*Ibid.*

IX. CONTENDING VIEWS RESPECTING REASON AND INSTINCT, AS APPLIED TO MAN AND THE BRUTE CREATION.

[4134] The instinctive actions of the inferior animals are to be referred to experience and reasoning, as well as those of our own species; though their reasoning is from fewer ideas, is busied about fewer objects, and is exerted with less energy.—*Darwin, Zoonomia*.

1 The phenomena of instinct the result of mental powers or faculties.

[4135] The inferior animals have a faculty which judges according to sense, and enables them to adopt means to proximate end; but they are altogether destitute of reason, or the power by which we have necessary and universal

ideas. This remains the characteristic distinction and dignity of man.

[4136] When instinct adapts itself, as it sometimes does, to *varying* circumstances, there is manifested, by the inferior animals, an instinctive intelligence, which is not different in kind from understanding, or the faculty which judges according to sense in man.—*S. T. Coleridge*.

[4137] When I see an insect working at the construction of a nest or cocoon, I am impressed with respect; because it seems to me that I am at a spectacle where the Supreme Artist is hid behind the curtain.—*Bonnet*.

[4138] The bee builds its cell on mathematical principles, but not from a knowledge of mathematics. The beaver builds its dike on principles of mechanics, but not from a study of that science.—*B. G.*

X. DISTINCTION BETWEEN REASON AND REASONING.

[4139] There may, perhaps, be some ground for distinguishing between reason and reasoning. The knowledge of the truth of propositions, whether self-evident or evident only by the mediation of others, whether at one view or at several, may, in a larger sense, be styled reason. Reasoning is the mind's gradual progress from one knowledge to another; or, in a chain of propositions, it is inferring the truth of the consequent from its connection with the antecedent, till it arrives to the first link in the chain, which needs no proof.—*H. Grove*, 1740.

[4140] Reason is the general capacity of the mind to distinguish truth and error, to exercise thought, acquire, retain, and apply knowledge. Reasoning is a process of inquiry or investigation or proof, and is regulated, or should be, by the principles of logic.—*B. G.*

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INSTINCT.

I. DEFINITION AND NATURE.

1 It is an impulse independent of instruction, and incapable of acquirement or design.

[4141] Instinct is a natural, blind impulse to certain actions without having any end in view, without deliberation, and very often without any conception of what we do.—*Keid*.

[4142] An instinct is a blind tendency to a mode of action independent of any consideration on the part of the agent of the end to which the action leads.—*Whately*.

[4143] Instinct is insusceptible of development and progression. In its own sphere it is perfect

and powerful. It neither vacillates nor deviates. Experience adds nothing to its skill, or efficiency, or steadfastness.—*James McCrie*.

[4144] Instinct in creatures not endowed with a higher principle is as undesigning as chance, though more certain; such creatures reach their end without knowing or intending it; He that fixed their respective ends having so framed their natures as constantly to determine them to the infallible means by which these ends are attained.—*H. Grove*, 1740.

[4145] It belongs not to instinct, which, in the sphere in which it is designed to operate, always acts with promptitude and exactness, and is adequate to meet all the exigencies of the physical condition for the benefit and government of which it has been given and established; but there is no new development of energy and available resources, and it makes no acquisitions in power, skill, and practical effort. When the bee prepares accommodation for the preservation of the honey she produces, she does not construct one large basin for this purpose; for, if the honey were thus closed up, it would sour and spoil; but she forms a comb into little regular cells—neither cylindrical, square, nor triangular, but hexagonal, or six-sided. This arrangement is best adapted to meet the shape of the architect—affords the largest capacity that could be obtained out of the quantity of matter employed, and occupies the least possible space with the greatest strength. At the very outset, however, she is a complete piece of mechanism, and rears her structure with faultless exactness on mechanical principles—the fitness of which to gain the end sought mathematicians have only somewhat recently been able satisfactorily to demonstrate. The rapacious shark is very near-sighted. As a provision for this defect in his vision, the "pilot-fish" is generally believed to swim before him, to discover his food, and conduct him to it. However much he may suffer from hunger, the promptings of his craving appetite never instigate him to seize and devour his guide. No sudden impulse, no imperious emergence drives him to do violence to the law of his constitution.—*Ibid*.

II. ITS FOUR GREAT CLASSES.

[4146] The particular phenomena of instinct are referrible to four great classes; namely, the instinct of self-preservation, the instinct of self-defence, the instinct of propagation, and the instinct of love-to-offspring. It would be easy to show how these operate in the very inmost economy of organic life, but it will suffice here to speak of them as ultimated into "instinct" popularly so termed. The first is that which leads every living creature to seek and consume food, to sleep and otherwise cherish itself, also, in many cases, to construct dwellings and traps for the capture of prey, and to migrate to milder latitudes during the winter. The skilful artizanship of the industrial classes of the insect world,

as the bee, the ant, and the wasp, illustrates this instinct in its maximum; the minimum pertains perhaps, to the serpent tribe, in which few examples of ingenuity have been noticed. To this instinct, it may be added, belong the greater part of those wonderful and entertaining anecdotes which form the bulk of most treatises on the theme before us. The second instinct, that of self-defence, is illustrated in the use by various creatures of those natural weapons with which they are armed in case of assault, as the sting, the talon, and the teeth. The ejection of poison belongs to the same series, along with the paralyzing shock of the electric eel, and the shrouding ink of the cuttle-fish. Here also are to be referred the anecdotes of pretended death by many of the lower animals when closely pursued, especially insects; and of the hiding of others in retreats of the same colour as themselves. Birds, for example, often protect themselves by keeping close to the ground, the colour of their plumage rendering it difficult to perceive them till they rise. In the instinct of self-defence are likewise comprehended all those interior operations of "vitality" which provide the different species of living things with a panoply of protecting skin. The maximum operation of this appears in the scales of fishes, in the armour of the rhinoceros, in the carapace of the turtle and the tortoise, and in the shells of the mollusca. Hair, fur, wool, feathers, &c., are so many varied modes of effectuating the same principle. The instinct of self-defence is much more lively in brutes than it is in man. So serious are their exposures to danger, and so limited their powers of perceiving it, that it is made to operate in them with a force only equalled by its instantaneousness. The most interesting example, perhaps, is presented in the well-known timid caution of the elephant, which will never cross a bridge without first trying its strength with one foot. The third of the leading forms of instinct, the instinct of propagation, comprises that long, beautiful, and most interesting episode in the history of life, which, beginning with the selection of a mate of complementary sex, underlies all the delights and energies of existence, and is the means, under Providence, whereby "the face of the earth is renewed." In connection with this instinct is best illustrated the law of special instincts, *i. e.*, the particular modifications of the general or fundamental one whereby the whole of its intent becomes gradually and surely effectuated. Such an instinct is that of pairing, one of the most admirable in nature. Every species of animal, where the rearing of the young requires the attention of both parents, is subject to it; all such birds, for example, as build their nests in trees. The young of these birds are hatched blind, and bare of feathers, so that they require the nursing care of both parents till their eyes are opened and they are able to fly; to this end the male feeds his mate as she sits brooding on her eggs, and cheers her with a song. Another of the special instincts belonging to the general one of propagation, specially deserving notice,

is that by which the sexes draw near at such periods of the year as will cause their young to be ushered into the world precisely when their food is most abundant. Though the time of gestation varies so widely in the different species of herbivorous quadrupeds, previous things are so ordained that the young appear early in summer, when grass is plentiful; the lambs and young goats, which are born after a five months' gestation, come with the first steps of spring, because they love short grass, such as a foal or a young cow could scarcely live upon. The young of pairing birds are similarly produced in early summer, when the weather is warm and genial, and they have a long season before them wherein to grow and become vigorous, and able to resist the cold of winter. With the exception of Henry Home of Kames, who gives a chapter to it in the "Sketches of the History of Man" (Book 1, Sect. vi, Appendix), authors have treated this wonderful instinct with a neglect quite unaccountable. Other special instincts belonging to this class, eminently interesting to contemplate, though, like the last-mentioned, commonly overlooked as regards brutes, are those of modesty, chastity, and conjugal fidelity. The last gives efficiency to the instinct for pairing, and is indispensable to the nurture of the young, wherever this devolves upon both parents; modesty animates the same instinct in its beginnings, and gives it delicacy and bloom. The most faithful of the animals below man are the pairing birds; the most modest is the elephant. The last of the four great instincts, love-to-offspring, is, like self-preservation, one of the principal centres of anecdote. The animal world overflows with that beautiful impulse to which we every one of us owe our being—that sweet, unworded passion, only in a weaker form, which induces the mother to hold her offspring whole nights and days in her fond arms, and press it to her bosom with silent gladness. If there be one thought more touching than another, when the roll of half a lifetime has either given or denied us a pretty little one of our own, it is that of the patient, yearning, unreckoned hours when we lay unconscious on our mother's knees. Poor, tedious, wailing, unthankful little animals, *she* at least cared for us and prized us, and, though unsightly and uninteresting to all the world beside, saw in our little face all the beauty of the angels.

"Our first and sweetest nurture, when the wife,
Blest into mother, in the innocent look
Or even the piping cry of lips that brook
No pain nor small suspense, a joy perceives
Man knows not, when from out its cradled nook
She sees her little bud put forth its leaves."

III. INSTINCT AND REASON.

1 Instinct is ennobled in man by virtue of his intellectual powers.

[4147] Man's instincts are elevated, ennobled by the moral ends and purposes of his being.

He is not destined to be the slave of blind impulses, a vessel purposeless, unmeant. He is constituted by his moral and intelligent will to be the first freed being, the master-work and the end of nature; but this freedom and high office can only co-exist with fealty and devotion to the service of truth and virtue.—*Matthew Green.*

[4148] Man possesses instincts which are adapted to his necessities, both as an animal and as a rational creature. The great instinct which distinguishes him from every other creature, is his belief in a state of existence of which he has as yet no experience. We may well inquire how has this belief entered his mind? How has man been enabled to break through the bounds of the visible, and with all the hope-killing circumstances of death and corruption before him, to indulge the anticipation of another and a brighter existence. This, as we have said, is man's crowning instinct; and the question may well present itself, Is this prophetic utterance a trustworthy utterance? All we can say in answer is, that to doubt the credibility of this instinct would be very much equivalent to disregarding the analogy of nature; for why should the instincts of the humblest creatures be so wonderfully truthful and unerring, and that of the most gifted of God's creatures be judged a principle implanted merely to mock and deceive him. This is an inconsistency from which the judgment and the moral nature of man alike recoil.—*R. S. Wyld.*

[4149] Instinct is the highest development of animal being. Intellect is the lowest manifestation of a wisdom which is Divine. These two endowments differ, therefore, not only as to the extent of the powers which they confer, but in their very nature.—*Geo. Harris.*

[4150] Man, in virtue of his flesh, is an animal among animals, inferior to them in certain faculties, but, in virtue of his intellect, superior to them in certain faculties and results. The purely animal races, being without the endowment which characterizes man, are sufficiently cared for by the endowment which we call instinct. The lower races of man, just emerging above the plane of animalism, show surviving instincts also in many of their actions. But as the race of man ripens, laying hold of its peculiar property—intellect, memory, reason—instinct fades out, and man becomes what we know him familiarly in our present advanced civilization.

It appears, then, that animal life, until it attains to intellect, reason, and experimental wisdom, is sufficiently cared for by "nature," some say. A "heavenly Father," Jesus says, "feedeth" and "careth" for them, endowing them with admirable instinct. But when the higher gifts are attained, then the lower fall into non-use and are soon gone.—*Thomas E. Beecher.*

[4151] In the case of animals generally, their large amount of instinct assists, and to a great degree atones for, their small amount of intelligence. In the case of man, his large amount of intelligence almost wholly obscures the exertions of his instinct, while that instinct, doubtless, extensively aids the efforts of his intellect.—*Geo. Harris.*

2 Much of what is generally called "reason" was, in its first exercise, purely instinct.

[4152] Long experience has thrown the early history of human usages so remotely to the rear, and we are naturally so prone to ascribe everything that is wise and good to "reason"—as though we were too proud or too selfish to allow that the inferior animals have anything in common with us—that instinct not only goes without its fair share of credit, in our estimate of human nature, but is well-nigh ignored. In the infancy of our race, thousands of the acts which we now ascribe to reason must unquestionably have been impulses of instinct: destitute of the experience which now guides us, the first members of mankind must have proceeded, in innumerable cases, as the brutes do still; as experience accumulated, the instinctive procedures would gradually be superseded by thoughtful ones, and eventually they would come to be regarded as purely rational. The selection of food, for instance, must originally have been determined by an instinct in no respect different from that which leads the living brute to eat what is good for it, and to reject the unwholesome and the poisonous. Now, men may exercise their reason on the choice of new edibles; they have plenty of experience to proceed upon; but if instinct had not directed them at the first, while deliberating what to eat, they would have starved. All arts and sciences may be referred back to simple instincts of the same character; instincts having physical welfare for their end, and excited by sensational stimuli; their expansion and enrichment, as time has rolled along, they owe to the descending of the spiritual life on to the plane where they begin. Brutes have neither art nor science, because, although they have instincts, they have no spiritual life to fertilize them. This latter is the reason also why the instincts of brutes are made to work with such admirable precision from the very moment of birth. As they have nothing further to receive, they are made perfect at the outset.—*Leo H. Grindon.*

IV. INSTINCT AND HABIT.

1 Instinct is indestructible; habit may be abandoned.

[4153] Instinct is the law of mere conservation or continuance; habit is the law of progress and improvement, and is suited to beings who are intelligent and free, and whose nature is capable of alteration and advancement. Instinct is stereotyped; habit is movable,

and admits of correction and improvement. Sir H. Holland has said, "Though habits contracted in life often assume the character of instincts in their persistence, regularity, and reparation from voluntary control, yet must we regard them in their origin and nature as essentially distinct principles of action."

V. INSTINCT AS DISPLAYED IN THE LOWER ANIMALS.

- 1 Instinct is as proportionately and as marvellously displayed in the inferior creation as is the power of reason in man.

[4154] In nature we observe many things which are exceedingly interesting, and which are at the same time entirely inexplicable. Take the instincts of animals as a case in point. The characteristics of animal instincts will be found to be, first, that they are essential, or at least of the highest importance, to the life of the animal or to the continuance of the species. Secondly, it will be found that they are equally trustworthy as useful. Then, again, as we have said, they are inexplicable, *i.e.*, not acquired by experience; so entirely indeed is this the case, that it has become a phrase even with the learned, *Deus est animus brutarum*.

Perhaps the instincts of such animals as do not survive either to tend their offspring, or even to see them in life, are the most curious and instructive of all. The butterfly, as if inspired by a mysterious wisdom, just before its death deposits its eggs, not where we would expect, amidst the flowers from which it had extracted its own nourishment, but on the under side of the leaf of the currant-bush, or cabbage, the object being, in the first place, to protect them from sight, and in the second place, that the progeny, which the parent is destined never to see, may, when it emerges into caterpillar life, have an immediate supply of suitable food. Here there are neither promptings of experience nor any hereditary knowledge to direct the creature, for, as we have said, butterflies never see their offspring nor know their wants.—*R. S. Wyld*.

[4155] A horse tossed overboard in the Bay of Biscay swims ashore, and finds his way through France, swims the Strait of Dover, and finds his way back to Yorkshire. Few men could find their way with equal precision, asking and receiving no instruction. A bee, laden with honey, rises straight up in the air, and makes a "bee-line" for home, though he has zigzagged to a thousand flowers. All animals seem possessed of a certain sense which has been called polarity.—*Thos. E. Beecher*.

[4156] A dog has power to follow a trail "by scent," we say, because, forsooth, the dog keeps his nose to the ground—as if everything sensed by the nostrils must needs be odour! The chamois on the Alps "scents" the hunter far to windward. We say "scents," because he tosses his nose in the air.

Animals, moreover, sense or discern the presence of spirits more readily than Balaam does—Balaam being a prophet, and the animal an ass.

Or, in another range, migratory birds make ready for their journey long before any inclemency of the season compels attention by discomforts experienced. Indians and woodsmen count themselves shrewd because they are able to avail themselves of the prophetic instincts of musk-rats, rain-crows, and other animals; the beasts of the field having a wisdom, they know not whence, surpassing the utmost craft of man.—*Ibid*.

[4157] A bee's cell is made by a creature untaught; a solitary wasp provides food for an offspring it never can see, and knows nothing of. We set these things down to instinct. If horses, fearing danger, appoint a sentinel, it may be instinct certainly; but there is here nothing to exclude intelligence, for they do a thing which they may well do by design, and so differ from the bee; they are aware of the object in view, and mean to attain it, and so differ from the wasp. But these remarks apply to acts done in ordinary circumstances, and which I admit may or may not be instinctive. Another class is clearly rather to be called rational. I mean where the means are varied, adapted, and adjusted to a varying object, or where the animal acts in artificial circumstances in any way. For example, the horse opening a stable door, the cat a room door, the daw filling a pitcher with stones. So there is a singular story told by Bupont de Nemours in Autun's "Animaux Célèbres," and which he says he witnessed himself. A swallow had slipped its foot into the noose of a cord attached to a spout in the Collège des Quatre Nations at Paris, and by endeavouring to escape had drawn the knot tight. Its strength being exhausted in vain attempts to fly, it uttered piteous cries, which assembled a vast flock of other swallows from the large basin between the Tuileries and Pont Neuf. They seemed to crowd and consult together for a little while, and then one of them darted at the string and struck at it with his beak as he flew past; and others following in quick succession did the same, striking at the same part, till, after continuing this combined operation for half an hour, they succeeded in severing the cord and freeing their companion. They all continued flocking and hovering till night; only, instead of the tumult and agitation in which they had been at their first assembling, they were chattering as if without any anxiety at all, but conscious of having succeeded.—*Dialogues on Instinct*.

[4158] Birds, and beasts, and fish do all live upon and delight in that food which is proportionable to their distinct beings. The ox feedeth on grass, the lion on flesh, the goat on boughs; some live on the dew, some on fruit, some on weeds; some creatures live in the air, others sport themselves in the waters; the mole

and worm are for the earth; the salamander chooseth rather the fire; nay, in the same plant, the bee feedeth on the flower, the bird on the seed, the sheep on the blade, and the swine on the root; and what is the reason of all this, but because nature must have its rest and delight from that only which is suitable to its own appetite and desire.—*G. Surmoch*, 1627-1673.

55

SPONTANEOUS OR COMMON
SENSE.

I. ITS NATURE AND OFFICE.

1 It is the faculty of applied comparison.

[4159] The capacity of sense, or what we ordinarily term common sense, is that capacity of the faculty of the reason by which it is enabled with facility, celerity, and clearness to compare one with another, so as to draw general conclusions therefrom, the ideas relating to any subject.—*Geo. Harris*.

[4160] This ready perception is the fruit, at least in part, of exercise and experience.—*B. G.*

[4161] There are truths or universals of so obvious a kind that every mind or intellect not absolutely depraved, can, without the least help of art, hardly fail to recognize them. The recognition of these, or, at least, the ability to recognize them, is called common sense, as being a sense common to all except lunatics and idiots.—*James Harris*.

2 It is analogous both in character and operation to the capacity of apprehension.

[4162] As nearly all the ideas that the mind receives pass through the capacity of apprehension, by which means the understanding obtains a clear and accurate knowledge of them before it proceeds by its other capacities, either to observe them minutely, or to survey them comprehensively; so in a corresponding manner, the capacity of sense institutes a general scrutiny into the ideas of each subject before they are closely analyzed, or are compared by the judgment. Indeed, here, as in the case of apprehension, the essential difference in the ideas consists not in themselves, but in the mode in which they are dealt with by different capacities.—*Geo. Harris*.

3 It is the most perfect and the most fully developed of all the reasoning faculties.

[4163] The capacity of sense is the most commonly, of all the capacities in this faculty, possessed in an extensive degree. It enables a person to inform himself correctly and satisfactorily concerning the probable truth or general merits of any topic on a superficial or cursory examination of it, to discern the obvious, ordinary, and principal relations between different

subjects or objects, and to ascertain with clearness and accuracy their most prominent and characteristic differences. It is brought into use in every kind of reasoning, inasmuch, as already observed, before we exercise analysis or judgment, we usually exert this capacity to a certain extent, so as to effect a general examination of the arguments involved, prior to descending to a minute and particular examination of the different points of the question.

[4164] It is a combination of the whole powers of the mind, in the ready appreciation of objects and subjects, already familiar from previous observations.—*B. G.*

II. ITS INFLUENCES AND EFFECTS.

1 It guards the mind against imposture.

[4165] Every man carries about with him a touchstone if he will make use of it, to distinguish substantial gold from superficial glitterings, truth from appearances. And, indeed, the use and benefit of this touchstone, which is natural reason, is spoiled and lost only by assumed prejudices, overweening presumption, and narrowing our minds.—*Locke*.

[4166] It is the cultivated capacity of distinguishing between pretension and reality.—*B. G.*

[4167] Reason in its own nature would always lead us into the truth in matters within its compass, if it were used aright; or it would require us to suspend our judgment where there is a want of evidence.—*Dr. Watts*.

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CULTURED AND SCIENTIFIC
SENSE.

I. LOGIC.

1 Definition.

[4168] Logic is the art of thinking well. The mind, like the body, requires to be trained before it can use its powers in the most advantageous way. A man may be strong and brave without having learnt the military exercise; but he will be able to exert his natural strength and courage to much more advantage after he has been trained as a soldier; and so a man whose understanding has been regularly taught and exercised in the art of thinking will be able to employ his natural powers more quickly, easily, and certainly than he could otherwise have done. A multiplicity of unmeaning or unimportant distinctions were formerly made, and much idle labour was spent in logical studies. The good sense of modern times has brought these useless pursuits into disesteem; but the artificial training and exercise of the intellectual powers is at present too little regarded. A modern education stores the memory with a great and various

mass of well-ascertained and important facts, but it leaves the powers of abstraction and reasoning uncultivated, and only accidentally exercised. In consequence of this system, while extensive information on all those branches of knowledge which consist in mere collections of facts is widely diffused, very few individuals are found who are competent to a continued effort of thought; and very few books are published which require in the reader more than the lightest exercise of the intellectual faculties.—*Elements of Thought.*

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COMPARISON.

I. ITS DISTINCTIVE FEATURES.

1. Resemblance.

[4169] The child's sense of resemblance is not the result of education any more than his perception is; we find the one operating equally with the other before any educational processes can be applied to form his mind at all. It first shows itself in his extension of the terms by which he is taught to designate familiar things about him to any other things he meets with, having even a faint resemblance to those to which the terms belong. Not to go back to earliest infancy, in which it overleaps even the void between animate and inanimate nature, when he learns that horse is the name of an animal, he will apply it to the cow, or the ass, or any animal of similar size; the name of one flower, as rose, to all other flowers; and the name of one coin to all others, in virtue of what is in each case only a very general resemblance to the eye. It is generic resemblance that first strikes him, and with which, therefore, we have first to deal. Our object in appealing to this sense, must be to render explicit and well-defined the points of resemblance between genera, which he apprehends vaguely by intuition. In selecting the classes of objects on which to exercise him, as well as deciding on the points of resemblance to which his attention should be called, we naturally follow the course of his observation. The familiar objects of nature first claim our regard, and their physical or separable parts before their abstract or inseparable. The child's earliest perceptions being those of colour, size, form, and motion, given him by sight, he should be led to notice the resemblance of one object to another, whole to whole, in respect of these perceptions. Thus the sheep is set beside the dog, or the dog beside the cat, in respect of size, general contour, and manner of motion; the white of the lily is likened to the white of snow or of paper; the pink of the rose to the tint of the ribbon he wears. And such resemblance is extended to objects of which one is absent and inaccessible, to be conceived of only by the imagination; as when the wolf is compared in size and outline to the dog, the tiger in appearance to the cat, the stem of the palm to that of

the lily or cane, and the appearance of mercury to the brightness of silver. In considering the details of structure in objects, this same process should be applied between part and part, as when the claw or covering of the tiger is illustrated by that of the cat, and the fruit of the cocoa-nut palm by the common hazel.—*James McCrie.*

[4170] The idea of likeness involves that of its opposite, unlikeness; the sense of resemblance is equally cultivated by being directed to both. Wherever we can institute comparison between objects of any kind, we can institute contrast The discrimination of difference is the consequence and the proof of success in educating the sense of resemblance.—*Ibid.*

2. Analogy.

(1) *As regards functions and relations.*

[4171] Analogy is a species of resemblance. When we speak of any one as the "head" of the state, or the "pillar" of the state, we imply that he is to the state what the head is to the body, or what a pillar is to an edifice, its governing or sustaining part. From its involving four terms, it is necessarily of later development in the mind's growth than resemblance, which involves only two; and yet, notwithstanding its greater complexity, it is not of late development. The first exhibition of it is, perhaps, that habit of personification by which the child represents his toys or dolls as persons or animals acting with the consciousness of living agents, in co-operation with or obedience to his will. In specifying the different fields for analogy in which the teacher may call forth the judgment, we shall find ourselves, as before, following the course of the child's own observation. In animal structure, we may instance as a point round which many analogies may cluster, the weapons of defence with which various tribes are provided—from the tusks of the elephant, and the teeth of the lion, to the hoof of the horse, the sting of the bee, and the prickles of the hedgehog; in their habits, the analogies between the nest of a bird and a house, between the retreats of the smaller quadrupeds and the nests of birds, between the organization of the beehive and that of a community, suggest themselves. The features of the vegetable world are rich in their suggestions of analogy; and, indeed, can be comprehended only as analogy is employed to illustrate them. Thus, the stem of the tree is analogous to the trunk of the animal, the circulation of the sap to the circulation of blood, the leaves to the respiratory organs, and so on. Further analogies are found in the comparison of the smaller flowers and plants with the larger and more distinctly developed; and in the exceedingly diversified manner in which plants effect the dispersion of their seeds. It holds as before, in simple resemblance, that the more dissimilar the objects between which the analogy exists, it is the more instructive and stimulating.

Descending to inanimate objects, there is

hardly a natural feature of climate that is not illustrated by analogy; thus there is the "smiling" or the "raging" sea, the "laughing" streamlet, the "mantle" of the clouds, the "chariot" of the sun, the "faithful bosom" of the earth, the "mouth" of the river.—*Ibid.*

(2) *As regards language.*

[4172] From its very nature, language is a fertile means of cultivating the sense of analogy. The language of the child is highly analogical; his command of words is very limited, his perceptions are fresh and vigorous, and he naturally applies his small stock of words to cover as much ground as possible. Hence his language is almost as figurative and analogical as that of the poet himself. Whether we regard the words of a language or the forms of connected discourse, the field for analogy is equally wide. Epithets have already been incidentally alluded to in their application to objects. Another class may be mentioned, that in which the qualities of man are ascribed to animals, as when we speak of the "busy" bee, the "generous" dog, and the "patient" ass. But beyond epithets in which the poetical element is instilled, we have the analogical sense exhibited by a very large proportion of the notional words of language, lying partly in their primary and literal senses, and partly in their secondary and transferred senses.—*Ibid.*

3 Dependence.

[4173] The relation of mutual dependence is that, according to which, things, having no resemblance or analogy to each other, are found co-existing. This dependence may exhibit itself either in simultaneous incidence or in successive; and it equally characterizes the world of nature, of abstract thought, and of man's industry. The study of natural objects is that in which it will first strike the child's mind, and in which it may be most diversely traced. His sense of dependence, may, *e.g.*, be readily stimulated by reference to the scenery, of which a description forms so large a part of his early instruction in geography; thus he sees the hill and the river intimately connected, the character and size of the latter determined by those of the former; the fertility of the plain greater than that of the hill-side, so that each has its definite capabilities of growth; the products of the plain regulated by its height; the engagements of the people among whom he dwells determined by the aspect of the district, so that in one case they are tillers of the soil, and in another they are occupied in commerce. Similar dependence may be presented to him from among the phenomena of climate, *e.g.*, the operations of nature in the formation and distribution of rain; the sun, which seems the great antagonist of rain, yet drawing up the water from sea, river, and earth, by evaporation into clouds, and these passing from a lighter to a heavier state, till they discharge their accumulated stores upon the earth; the motion of

the clouds, under the impulse of wind, hither and thither over the earth's surface, the varying character of the showers, their sinking into the soil and oozing through into drains, rivulets, and rivers, till, again, the ocean relieves the earth from the overplus.—*Ibid.*

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ANALYSIS.

I. ITS DEFINITION.

[4174] The capacity of analysis is that capacity of the faculty of reason by which it is enabled, with the utmost precision, clearness, acuteness, and distinctness, to compare one with another, so as to draw the most accurate and exact conclusions therefrom, the particular and minute ideas of any subject, especially one of a subtle and precise nature.—*Geo. Harris.*

II. ITS SPECIAL PROVINCE.

[4175] This capacity is principally of use in controversy, to detect inaccuracy or inconclusiveness in the reasoning of an opponent, by discovering the minute points of difference between the facts as they really are, and as he contends them to be. It is the mode of many disputants to mix a certain portion of truth with what is unsound, whereby the whole is gulped down together as true. Analysis is exercised in unravelling and exposing in controversy fallacies of this nature, by proving these minute and unobserved distinctions.—*Ibid.*

III. ITS VALUE.

I It enables a person to conduct a close and acute process of argumentation.

[4176] The extensive possession of this capacity, constitutes the able controversialist and the convincing debater. It leads a person to select those arguments which are the soundest, the most important, and the weightiest. It makes the persuasive rather than the strictly logical reasoner. The man endowed very largely with analysis, overcomes us in argument by the subtlety of his reasonings, but without convincing us. The man very largely gifted with judgment, on the other hand, conquers us by convincing us. He brings us over completely to his own way of thinking. He adduces such proofs and such arguments, and so disposes and arrays them, as to persuade us that he is in the right.—*Ibid.*

IV. ITS NEGLECTED USE.

[4177] It is very singular that, although analysis is the only capacity of the mind for which a complete and systematic plan of artificial education has been formed, or even

attempted, yet there is no capacity so little availed of, as it ought to be, as is this; no process being so neglected, although so essential in the majority of studies, as that of reasoning from first principles, the power of which is conferred by this capacity.—*Ibid.*

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JUDGMENT.

I. DEFINITION AND NATURE.

[4178] Judgment is an act of the mind, by which it affirms the agreement or disagreement of two concepts or ideas. When they are affirmed to agree, the judgment is *affirmative*; when they are affirmed to disagree, the judgment is *negative*; e.g., "The soul is a spirit; God is not a creature."

These two judgments, by which the mind affirms the identity or diversity of two ideas, by conjoining or separating them, are termed respectively, *composition* and *division*, in respect to the ideas, which are the matter or elements; and they are also *affirmation* or *negation*, in respect to the identity or diversity of the things compared.

When the identity or diversity of the ideas is self-evident, or one is seen to be necessarily included in the other, it is a *judgment à priori*; e.g., "The sum of the parts is equal to the whole; a part is not equal to the whole." Such judgments are also often termed *necessary*, *metaphysical*, *pure*, or *analytical* judgments. But when the identity or diversity in the objects of those ideas is learned solely by experience, then it is a *judgment à posteriori*; e.g., "Fire gives pain when it burns." These judgments are also termed *contingent*, *physical*, *empirical*, or *synthetical*.

Judgments, both *à priori* and *à posteriori*, are sometimes *mediate*, sometimes *immediate*, according as they are formed with or without the medium of reasoning. *À priori* judgments suppose a necessary identity or diversity in the objects compared; *à posteriori* judgments suppose a mere contingent relation or connection, learned only by experience.—*W. H. Hill.*

II. ITS VALUE.

1 It gives to the mind both comprehensiveness and increased discernment.

[4179] A mind gifted largely with this capacity, is endowed with the power of embracing a wide range of ideas, and of extensively examining a subject concerning which it has to reason; and is thus enabled to discern and to exhibit the most important differences between various subjects which are compared together, and to adduce in controversy the most convincing and powerful arguments and conclusions.—*Geo. Harris.*

2 It aids mental perception.

[4180] It is with the treasures of the soul as it is with those of the soil, that things of the utmost value, and those which are mere dross, are frequently discovered united and blended together so as to form but one substance. Thus virtue and vice, truth and falsehood, philosophy and sophistry, are often so conmingled in the arguments of a particular writer, or the principles of a particular party, that we unhesitatingly and unwittingly either accept or reject their system and tenets as a whole, without attempting to separate the good from the bad, so as to choose the one and reject the other.—*Ibid.*

3 Its chief value is seen in the results of its deficiency.

[4181] The individual that will not consent to endure the labour, or rather enjoy the luxury, of hard thinking, will never pass the boundary of mental childhood, and will soon find himself passing through a process of continued intellectual and moral imbecility and deterioration.—*Asa Mahan.*

[4182] Deficiency in this capacity causes a person to draw illogical and unsound conclusions in controversy, and unable to penetrate deeply in scientific researches.—*Geo. Harris.*

III. ITS DOMINANT RELATIONSHIP TO THE OTHER REASONING FACULTIES.

1 It decides, as judge, the arguments of sense and analysis.

[4183] This capacity corresponds with that of comprehension in the faculty of understanding, and is principally exercised in the comparison of the ideas which that capacity presents to the mind. Those obtained by the other capacities of that faculty may, however, be made use of by it. As by the capacity of sense we compare general ideas one with another, and as by analysis we compare them minutely, so by this capacity we compare comprehensively not only ideas, but it is by judgment mainly, although not in every case or exclusively, that we compare the arguments or comparisons themselves effected by the other capacities of this faculty, as well as by this capacity, and from these comparisons draw conclusions. It is seldom that a very acute reasoner is equally successful in the latter effort. The subtle advocate frequently makes but an indifferent judge. The circumstances here alluded to, of the proneness of persons of acute reasoning power to take only a one-sided view of an argument, while those of a large and comprehensive mind embrace the whole summary of it, proves the correctness of my theory—that analysis is mainly an advocatorial, and judgment mainly a judicial capacity.—*Ibid.*

IV. ITS CULTURE.

- 1 There should be an unabated effort made for its formation and instruction.

[4184] Man ought to seek to strengthen his judgment, because this fits him for acquiring and using knowledge. The mind is the instrument by which both are accomplished. Now the condition of an instrument will always greatly affect the results which it is employed to produce. If the vessel want capacity, it is impossible to freight her with a valuable cargo. If the engine of the ship want power, she will make but little way against the billows. Knowledge is precious, and much toil is to be encountered in its search and accumulation. In order to endure that labour, the mind must be strengthened. That the dross may not be mistaken for the pure gold, the discernment must be sharpened. Man must strive to enlarge his mind to its utmost capacity, that it may carry away a large amount of treasures to the shores of the land which is to be its everlasting home, and to train it to strength that it may break the rock that contains the priceless gem, and burst the fetters which ignorance, prejudice, and indolence have fastened on its latent and deathless powers.—*James McCrie*.

[4185] The judgment is the general capacity and self-ruling principle of the mind; the sum of the intellectual powers; and needs the utmost care and highest possible intelligence or information.—*B. G.*

- 2 There must be self-reliance and perseverance.

[4186] The power of self-reliance, then, is, in the education of the judgment, of very great moment. It enables a man to be always ready to produce a given and equal quantity of result in a given and equal time. In reference to this matter, Locke, in one of his letters to the Earl of Peterborough, says, "When a man has gotten an entrance into any of the sciences, it will be time to depend upon himself, and rely on his own understanding, and exercise his own faculties, which is the only way to improvement and mastery."

This constituted the pre-eminence of Newton's mind. The perfection of the education of the mind does not consist in being able on some great emergency to rouse up its energy and to draw out colossal strength. He who trains his mind to go by impulse, will accomplish but little work during his allotted time on earth, though extended to the utmost limit.

Whatever is undertaken should be mastered. Whatever the subject is on which a man fixes his mind, he should apply all his power to it, and should not rest satisfied with crude and indefinite notions in regard to it. He should penetrate into the very heart of it, and go round its entire circumference. If he meets with a difficulty that threatens to stop his progress, he should not on that account turn aside. He should face it resolutely, survey it on all sides,

and grapple with it, until, by his own prowess, he has ground it to powder. It may cost him some hard and irksome struggles, but the repetition of the process will make it agreeable. And then the effort—the struggle—is the very thing that tends to invigorate the mind.

There should be industry. No labour should be spared. Whatever is done should be well done—always as well as it possibly can. Euripides only wrote three lines for every hundred of his contemporary; but the one wrought for immortality, the other only to meet the exigencies of the passing day. It is alleged that Demosthenes copied the history of Thucydides eight times with his own hand, merely to make himself familiar with his style. Seneca wrote something every day, or read and epitomized some good book. La Rochefoucauld was unwearyed in his industry.—*James McCrie*.

- 3 In its suggestive and critical action, discipline is needed.

[4187] The active intellect has two parts, one of which originates our thoughts, and may be called the suggestive, whilst the other checks and judges thoughts as they arise, and may be called the critical power. Thoughts are continually suggested without the consent of the will. In the poetical temperament, where the power of suggestion strongly predominates, the thoughts which arise are less like anything one remembers than in ordinary minds, and hence poets have maintained, perhaps in full sincerity, that an unseen spiritual power higher than themselves used them as the channel of its teaching—that they were inspired.

The discovery which we call a flash of genius, a happy thought, really depends as much upon previous acquirements as the power of stating a case, or applying a rule, does. These bright suggestions never occur to the ignorant; they have the facts before them, but their imaginations are not trained to leap to the proper inference from them. All discipline of the suggestive, must proceed from the critical power; it is by a long, careful, patient analysis of the reasonings by which others have attained their results, that we learn to think more correctly ourselves.—*Abp. Thomson*.

[4188] When a man says, "I know what I want to say, if I could only say it; or, I have a thought, if I could only put it into words," the real truth is, that he has a sentiment, or a feeling, or an impression, or a sympathy, or an end in view; but not a thought. Thought is the intellect's outline and measure of feelings, impressions, tendencies. A child has feelings, notions, impressions; but no thought. What seeing is to a mere sensation of light, thought is to the vague, general, undefined feelings and sentiments that enter the brain. The child learns to see; and it is a slow process of comparison, in which touch, and the muscles, and nerves of the eye all have their place. Thinking must be learned. It is not a wholly natural process. It involves mental discipline.

4189-4193]

60

MEMORY.

I. DEFINITIONS OF THE FACULTY.

[4189] To the question, What is memory? the replies, though various, and differing somewhat from one another, are nevertheless, upon the whole, substantially the same. Aristotle makes it, the preservation of the image of the motions caused within by external objects. Plato, the form or type of things imprinted on the mind by the organs of the senses, and so imprinted as not to be deleted by time, but preserved firm and lasting. Locke, the power in the mind to retain ideas of those objects that it formerly perceived; and, in many instances, to recall them as occasion may require. Hume, the present impression of the former perception of a past object, and which is weaker than the original perception. Reid, a distinct conception and a firm belief of a series of past events; and Sir William Hamilton, the retentive faculty, or the simple power which preserves the knowledge that has been acquired, and which is exercised without an act of consciousness. Such are some of the oracular announcements on this subject which philosophers and metaphysicians have made. These definitions or descriptions may not indeed give us much light as to how memory arises, nor aid us much in attempting to account for, or explain, some of the very singular phenomena connected with it. Still, they are the results of the investigations of some of the great thinkers in past ages; and are not, at least, unimportant as indications of what has been done in the science of mind.—*James McCrie.*

[4190] Memory is, to the individual mind, what books or writings are to the race, the preservation of past events and acquirements.—*B. G.*

[4191] Every one is aware of the fact, that the knowledge which we have once acquired, the things we have seen and done, the experiences that we have had, though not always present to the mind, are nevertheless so retained that these same things may be, and often are, recalled to our mental notice. Every one is fully conscious of such a fact in his own history. We designate this fact by the term memory. Memory is therefore the mind's power of preserving and knowing its own past history—resuscitative or reproductive in the sense of bringing the items of that history to present view—recognitive in the sense of connecting those items with ourselves. So far as its action can extend, it makes the acquired possessions of the soul imperishable. This is memory here: it is the kind of mental activity to which we apply the term; and if the faculty be immortal,

it will be memory hereafter. A change of worlds will not alter the nature of the power. It is the same in both worlds. We are, moreover, so constructed that we cannot discredit the knowledge given by memory. I am as certain of what I distinctly remember as I can be of anything. In its sphere the faculty is an absolute authority. Its testimony must be admitted. Such is its present character; and, judging from the present, such will be its future character.—*Rev. T. L. Spear.*

[Memory is all we possess of the past.—*B. G.*]

[4192] The memory is that particular endowment, or power, which the mind possesses, of retaining for a considerable and indefinite period, and of recalling to our remembrance in certain cases, with correctness, distinctness, and force, different ideas, both simple and compounded, of various subjects which have been at various times, and in various modes, impressed upon it.—*Geo. Harris.*

II. ITS IMMENSE IMPORTANCE IN THE CONSTITUTION OF MAN.

I Without it man would be nothing as a spiritual being, either here or hereafter.

[4193] The absolute loss of memory would destroy the whole framework of man's mental existence, by limiting his intellectual life to the impressions of the passing moment. He would know nothing of the past, and could rise to no view of the future. He could neither love nor hate, hope nor fear. Comparison would be out of the question; reason would be dead, and progress impossible; and, indeed, the whole man would be reduced to a condition worse than the lowest form of idiocy. There is a vast importance attached to the capacity; its services are of the highest grade; and if this be so here, then, by analogy, we infer that the same will be true hereafter. It will not be less as a power, or less needful, than it was in time. It is now vitally interwoven with our whole temporal destiny; and the presumption of a like importance, a like service, and perhaps much greater, through the ages of our endless being, falls into the ear of reason, not only as a pleasant sound, but as a truth too probable to be questioned, and too significant to be forgotten. Observing what the faculty now does, how it traverses the silent chambers of the past, preserving our knowledge, and diffusing light and life, health and force, through the complicated energies of our mental nature, we are lost in the contemplation of what it will do when the hindrances of flesh and blood are gone, and the ever-increasing ages of the past shall be the field of its endless action. Immortality expands our ideas of memory to an estimate that is almost infinite.—*Rev. T. L. Spear*

III. ITS OFFICE AND OPERATIONS.

1 It receives and preserves ideas as they arise.

[4194] It treasures up ideas with care and renders them subservient to future advancements in intellectual attainments. Thus it gives a vivid consciousness not merely of life as made up of single and disconnected points of sensation, action, and experience, but of the whole period of life from its spring and during its unbroken flow. It gives oneness of direction and character to man's career, as human, continued, and interminable. Thus man is not merely sentient as to the present, but also preserves the impressions of the present as they occur; and, by the strong and enduring tenure of association, holds fast the various and ever-varying changes in the forms of thought and imagination, and in the measure of joy or sorrow, of comfort or distress, of calm or tempest, of sunshine or cloud, as these are evolved.—*James McCrie*.

[In the absence of memory no one could retain a consciousness of his permanent identity.—*B. G.*]

[4195] It is by memory, that the knowledge possessed through the medium of the senses, does not escape and sink into oblivion, when the efficient cause ceases to act; and that the knowledge of facts is possessed, with an accuracy and precision, which enable us to distinguish them from the capricious phantoms of the brain.—*Cogan*.

[4196] What is the great box or safe into which you are always putting? It is your memory. No matter how full that receptacle is already, every day you are obliged to put something more into it. At last, as you know, old people find that the box (as it were) bursts open, and lets out the last things put in; while the things put into it many a year ago remain safe in its depths.

[4197] Memory does not always require an effort to remember. It is more than probable that every sensation brought to the brain (even such as are conveyed without consciousness) is impressed there, and capable of reproduction; and that to this may be attributed much of what appears to come into the mind uncalled for, and seemingly disconnected with any passing occurrence.—*Serjeant Cox*.

[The brain is mere pulp, and can preserve nothing, it is the mind that remembers.—*B. G.*]

[4198] Memory of en grips and appropriates quite mechanically. The magpie appropriates the silver spoon, carries off the gold pencil and numbers of other articles, without knowing what they are or what to do with them, and stores them carefully away. Like the magpie, the memory is a kleptomaniac. It cannot restrain

itself from snatching and storing away all sorts of things.

[Memory is no theft, but is the honest record of the past.—*B. G.*]

[4199] It is by memory that we have an immediate knowledge of things past. The senses give us information of things only as they exist in the present moment; and this information, if it were not preserved by memory, would vanish instantly, and leave us as ignorant as if it had never been.—*Reid*.

[4200] I suppose that you can remember times in which the face you loved best looked its sweetest; and tones, pleasanter than all the rest, of the voice that was always pleasantest to hear; thoughtful looks of the little child you seek in vain in the man in whom you lost it; and smiles of the little child that died. Touched as with the light of eternity, these things stand forth amid the years of past time; they are as the mountain tops rising over the mists of oblivion: they are possessions which will never pass your remembrance till you cease to remember at all. And you know that Nature too has her moments of special transfiguration: times when she looks so fair and sweet that you are compelled to think that she would do well enough (for all the thorns and thistles of the Fall), if you could but get quit of the ever-intruding blight of Sin and Sorrow.—*A. K. H. Boyd*.

[4201] In memory we do not find such a train of operations connected by our constitution as in perception. When we perceive an object by our senses, there is first some impression made by the object upon the organ of sense, either immediately or by means of some medium. By this, an impression is made upon the nerves and brain, in consequence of which we feel some sensation; and that sensation is attended by that conception and belief of the external object, which we call perception. These operations are so connected in our constitution, that it is difficult to disjoin them in our conceptions, and to attend to each without confounding it with the others. But in the operations of memory we are free from this embarrassment; they are easily distinguished from all other acts of the mind, and the names which denote them are free from all ambiguity.—*Reid*.

[4202] Retention might be compared to a sheet of white paper, on which the different ideas are written in inks of various colours and hues, according to the different nature of those ideas; and on which those that were the earliest communicated are usually the clearest and the most distinct. Those described in dark colours are of subjects the most deeply impressed, and those of light hues are most likely to be effaced.—*Geo. Harris*.

[The mind retains most clearly all that it is interested in most deeply.—*B. G.*]

[4203—4208]

[4203] This power appears to be wholly passive and involuntary in its nature, and to exert no influence whatever of its own, either as to the ideas which it will retain, or as to the mode in which they shall be retained; which depends mainly on the manner in which they are imparted, and impressed upon, the memory. Probably the ideas received by the mind and implanted in the memory, through the instrumentality of whichever of the capacities or senses, are retained with equal proportionate facility, according to the strength or force with which they were impressed. Nevertheless, a quickness or readiness in receiving ideas, and retaining them in the memory, appears to me rather to belong to, and to depend upon, the understanding than the memory. The reason probably why children retain ideas of simple subjects with so much readiness, is that they are conveyed, at once and directly, by the understanding to the memory: the operation of the other faculties and capacities does not, as in the case of persons of maturer years and more extensive cultivation, intervene to prevent these ideas from striking upon the memory with due vigour, and so being firmly held by the retention.

—*Geo. Harris.*

[4204] As no particle of matter, however minute, which has once been existent, is ever annihilated, but is merely dispersed and changed as regards the relations of its several constituents one to the other; so it has been thought by some that no idea once received into the memory is ever entirely obliterated or exterminated, and that it is still actually existent, exerting its influence there permanently and for ever. And as the several minute fractions which each severally contributes to make up one large and complicated account, cannot any one of them be subtracted without affecting the quantum of the whole; so it is contended that no one particle of knowledge which has been communicated to the mind, can ever be lost without more or less biasing and changing its whole intellectual acquirement and character.

—*Ibid.*

2 It recalls ideas.

[4205] In this exercise, it has a reference to past events. The acts of the mind in relation to them may, in many respects, be different; they may be strong or weak, pleasant or painful, but in one point they are at least alike; they relate to the past. This common relation is the basis of recollection—the source of its supply, and the spring of its excitation, growth, and enrichment.—*James McCrie.*

[Recollection is an effort of the mind to recall, and summon up, past observations.—*B. G.*]

[4206] We are enabled by the use of this faculty to recollect those conceptions which had been formed, or ideas entertained upon various subjects, even of the most abstract

nature; as the results of observation, reflection, meditation, &c., or the deductions of reason; to compare these with the present train of ideas, appreciate their importance, correct their defects, and apply to subjects immediately under consideration. It is by virtue of this power that the faculty of discrimination may have a reference to the past, as well as be employed about the objects before us; and that the various facts, with their numerous consequences, which our former experience, observation, and reading had treasured up, become the directors of our present or future conduct; and exert all the power which is exerted by present objects.

—*Cogan.*

[4207] The ideas may arise from the operations of the powers of the mind apart from external objects, or from sensations through the senses from external objects. When an object, as a tree, is presented, a sensation is produced through the organs of vision upon the brain. There is a form of the tree made. The mind perceives the tree as represented in the sensation produced. In the absence of the tree from ocular observation, the mind perceives the idea of it. The perception may also be remembered. The perception thus recalled is not the same as the real sensation. Recollection is only the present exercise of memory through a series of ideas received and preserved. This is what Sir William Hamilton calls reminiscence, or the reproductive power exercised on the materials laid up in the memory, giving them a living consciousness. The power to receive and preserve ideas is original. It is not the product of habit or human contrivance. It begins with the first development of reason. If there were no such power, knowledge would melt away as soon as it became the object of perception. The power that preserves sensations, when no longer acted upon by the objects that produced them, also preserves the resemblances of those sensations, even after the sensations have been entirely effaced. It can reproduce the perception of objects once present. In this act the representation of the object is the same as when it was first perceived, only less distinct. There is a conviction that the real object once existed, though it is not immediately before the mind.

—*James McCrie.*

[Recollection, or reminiscence, is the mind recalling absent and formerly present impressions.—*B. G.*]

[4208] We know, moreover, as a matter of positive experience, that the prominent and leading facts of life past are safely retained in the bosom of memory. They are often brought to our notice. What one spontaneously remembers is quite sufficient to excite his wonder. If we could take distinct notice of every idea thus brought up in the course of a single day, so as to count the whole, the aggregate would doubtless amount to a great

many millions. Every one at sight, without a moment's hesitation, can answer an indefinite number of questions in respect to the events of his own antecedent history. Indeed, all that we know, all that we have acquired by our other faculties, all that we can bring up from the regions of the past, our knowledge of the meaning of words, what we have seen, thought, and done, how we have felt, what has happened to us in the journey of life, in short, the total treasures of our intellectual being, portions of which we are so frequently using, are stored away in the capacious chambers of memory. The available contents of this faculty, those to which we have constant access, and which because they are so common excite but little attention, evince the marvellous scope of its power. They show the breadth, extent, and force of its grasp upon the past. Even the most common man may well be astonished at the vast resources of his own memory.—*Rev. T. S. Spear.*

[Our present knowledge is made up of our memory, of our experience and acquirements.—*B. G.*]

[4209] Whatever system theoretic philosophers may adopt to explain the cause of reminiscence, they must unite in admitting that, in every instance of mental impression, some particular modification of the vivified brain has taken place, relative to the particular object which has been presented to our notice; in consequence of this we know that it had occupied the mind at a former period; for upon its subsequent appearance, it is recognized as an acquaintance, and not viewed in the light of a stranger. Although many years may have elapsed, without our becoming conscious that the idea had been received into the mind, or the impression had been made, some particular incident may recall it to our remembrance, and demonstrate that it has not been completely obliterated.—*Cogan.*

[The "vivified brain" is a mere fantasy, our memory is a mental impression and act.—*B. G.*]

[4210] The heart is the palimpsest on which the older letters, however pale and effaced, will come to light again when it has been properly handled.—*Van Osterzee.*

[4211] The same feeling or deep interest which prints events on the mind originally, aids in recalling them subsequently.—*B. G.*

[4212] Strange it was, after twenty years, to see spots once so familiar, to feel as it were the same ripple of the stream, the same murmur of the wind, the same golden corn, the same gay sunshine and winds. The seeds of many a wild flower and creeping plant had there found shelter and sustenance, and now bloomed luxuriantly. It soothed me to reflect that time had concealed some of the gaps in my life after

the same kindly fashion, and I was consoled by the fancy.—*The Gentle Life.*

[4213] Association is the handmaid of memory, ministering to her occasions in a thousand ways. The recurrence of the object itself, the mention of its name, the contemplation of any thing similar, contrary, or related to it, or connected with it, are the obvious modes of association which are wont to recall past scenes to the mind. Some tie of contingency, reason, or causality, introduces the thing remembered. Hence the power of seizing at a glance the points of relation between things, is a very important help to memory. Still it is manifest that the association itself requires an act of memory, and therefore contributes rather to direct the current of thought than impart vigour to the retentive faculty. It is, however, the thread by which we are often guided to the lurking-place of a fugitive thought.—*J. G. Murphy.*

[4214] The most solemn resurrection of all, is the resurrection of buried thought.

[4215] All past thoughts and acts are liable to the resurrection of memory.—*B. G.*

[4216] It is through the agency of the capacity of recollection, that the memory is able to recall ideas impressed upon it and stored up there by means of its passive power, termed retention. Recollection is, as it were, the messenger of the memory, which employs it to search out, and bring back to it, those ideas that have wandered away. By its other power of recognition, the memory is able to inquire, and to determine, whether the ideas so recalled have been previously communicated to the mind, and transmitted to, and treasured up in, the memory; or whether they are but recently received through sensation and apprehension.

Whether the recollection is an independent power belonging and incident to the memory itself, or whether it is merely derived from, or the result of, the exercise of certain of the faculties or capacities of the mind already considered, and which, when so exerted, might be deemed to constitute a part of this power, may admit of considerable discussion. It appears to me, however, that the process of remembering is performed by the action on the memory of one or more of the capacities of the understanding, according to the particular nature of the subject to be remembered, conjointly with the special power of recollection itself, which may be stimulated to action by the effort of these capacities, and when so excited may at once commence its operations.—*Geo. Harris.*

[Memory, in the form of reflection on the past, is the best aid to judgment of ourselves and of our actions.—*B. G.*]

[4217] We cannot understand any portion of our life while we are involved in it. We see it too closely, too passionately, to judge of it

4217-4224]

aright. Hence the benefit of retrospection.—*F. F. S.*

[Memory gives interest to past scenes and events.—*B. G.*]

[4218] Eighty full years, content, I trow,
Have I lived in the home where ye see me now,
And trod those dark streets day by day,
Till my soul doth love them; I love them all,
Each battered pavement and blackened wall,
Each court and corner. Good sooth! to me
They are all comely and fair to see—
They have *old faces*—each one doth tell
A tale of its own, that doth like me well—
Sad or merry, as it may be,
From the quaint old book of my history.

—*Westwood.*

3 It is preceded by perception or knowledge.

[4219] It is reasonable to suppose, since the memory must always regard some object, and the senses are the great medium of access to the mind, that the active existence of memory is subsequent to that of perception. From the recollection of external objects and events the mind gradually advances to the more refined exercise of remembering past thoughts. This important advance in its history depends, however, principally upon education. An uncultivated mind has few intellectual reminiscences. It has no hallowed thoughts of the past, no shadowy abstractions to commune with in silence, as with the spirit of a departed friend. Still a chrysalis, it knows not that fancy may be winged, and visit other worlds. Like the Jews, under the present economy, it continues surrounded with types and shadows, when it should be looking back on them as on the pleasing instructors of its nonage.—*Aspirate.*

[4220] Memory implies a conception and belief of past duration; for it is impossible that a man should remember a thing distinctly without believing some interval of duration, more or less, to have passed between the time it happened and the present moment; and I think it is impossible to show how we could acquire the notion of duration if we had no memory. Things remembered must be things formerly perceived or known. Our first acquaintance with any object of thought cannot be by remembrance. Memory can only produce a continuance or renewal of a former acquaintance with the thing remembered.—*Reid.*

[4221] Memory must have an object. Every man who remembers must remember something, and that which he remembers is called the object of his remembrance. In this, memory agrees with perception, but differs from sensation, which has no object but the feeling itself.—*Ibid.*

[4222] The object of memory, or thing remembered, must be something that is past, as the

object of perception and of consciousness must be something which is present. What now is, cannot be an object of memory, neither can that which is past and gone be an object of perception or of consciousness.

Memory is always accompanied with the belief of that which we remember, as perception is accompanied with the belief of that we perceive, and consciousness with the belief of that whereof we are conscious. Perhaps in infancy, or in a disorder of mind, things remembered may be confounded with those which are merely imagined; but in mature years, and in a sound state of mind, every man feels that he must believe what he distinctly remembers, though he can give no other reason of his belief but that he remembers the thing distinctly; whereas, when he merely imagines a thing ever so distinctly, he has no belief of it upon that account.

This belief, which we have from distinct memory, we account real knowledge, no less certain than if it was grounded upon demonstration; no man in his wits calls it in question, or will hear any argument against it. The testimony of witnesses in causes of life and death depends upon it, and all the knowledge of mankind of past events is built on this foundation. There are cases in which a man's memory is less distinct and determinate, and where he is ready to allow that it may have failed him; but this does not in the least weaken its credit when it is perfectly distinct.—*Ibid.*

4 It acts by a gradual process.

[4223] Memory appertains to that class of psychical states which are in process of being organized. It continues so long as the organizing of them continues, and disappears when the organization of them is complete. In the advance of the correspondence, each more complex cluster of attributes and relations which a creature acquires the power of recognizing is responded to, at first irregularly and uncertainly; and there is then a weak remembrance. By multiplication of experiences this remembrance is made stronger—the internal cohesions are better adjusted to the external persistences; and the response is rendered more appropriate. By further multiplication of experiences the internal relations are at last structurally registered in harmony with the external ones; and so conscious memory passes into unconscious or organic memory.—*Herbert Spencer.*

5 It acts in obedience to established and permanent laws of association of ideas.

[4224] No one can have failed to see, at least in a general sense, that our ideas are in some way so connected together that they are mutually suggestive of each other, and hence proceed in companies or regular train. The object present to the eye of thought brings up one that is absent, in virtue of some relation between the two; and thus we advance from thought to thought with the utmost celerity, precision, and certainty of movement. Take, for example, a common conversation in which a dozen persons

may be sharers. The remark of one starts a train of ideas in the mind of another, who in his turn sets another mind in motion. Thus they go on calling up millions upon millions of memories. Thus without hesitation, uncertainty, or confusion every mind in this group has moved from object to object in the most perfect obedience to law. Not a thought has been present or a word spoken out of all connection with some other thought or word. Everything was in its place according to a fixed mental order not a moment too soon or a moment too late.

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain ;
Awake but one, and lo ! what myriads rise ;
Each stamps its image as the other flies."

—*Rev. T. L. Spear.*

[For "chambers of the brain," read "chambers of the mind."—*B. G.*]

[4225] These laws represent no outward force, no determining necessity existing in the objects of thought. They are strictly subjective, inherent in the mind itself, being the established forms of its action, the divinely appointed methods in which it retains and brings forth its knowledge, and hence living in the mind as a portion of the furniture of intelligence. By a force wholly within itself, by a necessary energy in its own nature, alike inscrutable and irresistible, the mind makes the connection, in virtue of which our thoughts reproduce and follow each other in regular trains. It is so constructed by its great Author, that it must think in this way. And if such be its present constitution, if the laws of memory be inherent in the very nature of man's soul, if our intellectual production and recognition of the past be thus an absolute necessity in the present life, think you that a transfer of the mind to other scenes will be the end of these facts? Exactly the opposite is the probability to be gathered, from what we now know of man. The fundamental principles of spiritual activity must go with the mind wherever it goes ; they enter into its very definition as part and parcel of its being ; and we hence infer that they will exist hereafter as really as they do here, doubtless very much intensified in their power of action. Reason thus carries her conception of memory into the immortal future. Exploring the man that now is, she forms an idea of the man that will be. Following him across the event of death, and lifting her pinions to the sublime elevation of eternity, she sees the same essential laws of intellectual life acting there that were so active here. In this way we obtain one clue to the future, ascending from the known elements of our present being to those that will enter into our future and endless being. Thus we think of ourselves as intelligent in both worlds, conscious in both, voluntary in both, in both exercising memory according to fixed laws, some of which at least rule our present life. Our mental

access to things eternal is gained by that which we know in time. Our primary notions of ourselves as existing hereafter must be gathered from ourselves as existing here. By no other method can we form even the faintest idea of our future state.—*Ibid.*

[4226] During the exercise of memory and imagination, the soul, independent of the material senses, really sees the object as distinctly as though the eyes were fixed upon it.—*Geo. Harris.*

IV. ITS DISTINCTIVE CHARACTERISTICS.

I It is susceptible of improvement.

[4227] Memory is capable of very great increase, and has been found to reach very great strength. It is said that Seneca could repeat two thousand verses in their order, and then begin and rehearse them backwards without stop and without a single mistake. Cyrus could call every individual of his numerous army by his proper name. Mithridates, who governed twenty-three nations, each of whom had its peculiar language, could, with promptitude and exactness, converse with those of each nation in their own tongue. It has been mentioned in regard to M. Euler, that, after he had lost his sight by too intense application to study, he composed his "Elements of Algebra," and a work "On the Inequalities of the Planetary Motions," which required very extensive, multifarious, and complicated calculations ; and which, nevertheless, were performed solely by the aid of the memory. Besides this, he was also an excellent classical scholar, and could repeat the *Æneid* of Virgil from beginning to end, and indicate the first and last line of every page of the edition he used.—*James McCrie.*

[4228] We remember as much as we carefully learn ; memory is the storehouse, but industry increases and accumulates the store.—*B. G.*

[4229] The memory that may rise to an approximation to completeness, is that which receives ideas of events or persons with readiness, admits them without limit and without exhaustion, retains them with firmness and faithfulness, and recalls them with exactitude and quickness. Such a memory is, indeed, rare. But in some of these distinctive features, it may be found in no small measure of completeness, though, in other respects, it may have obvious defects. There may be susceptibility and not largeness. There may be retentiveness, without susceptibility or promptness. But, whatever may be the state in which memory is possessed, there is no kind or degree of it that may not be much improved. This fact should stimulate and encourage to employ all the means suitable to the promotion of its invigoration. If this were carefully and perseveringly done, complaints in regard to the unfaithfulness and feebleness of the recollective power would not be so frequently heard. The hapless memory

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gets the blame of the chasms in thought and historic incidents that occur, and of the embarrassments and lack of pertinent argument and apposite illustration and figure that are felt in mental effort and conversational interchange. It has to stand sponsor for all failures in the other powers of the mind, and the unenriching results which arise from their exertion.—*James McCrie*.

2 It is closely connected with the nervous and muscular apparatus of the physical system.

[4230] It depends much upon the state of the brain, as concussion or disorder from any influence in the brain is found to impair or suspend the exercise of this mental power. But when physical vigour is restored, it usually resumes its function and becomes anew energetic and active. It is not the mind that fails or augments, but the organ through which it operates. When this organ is in any measure injured, memory suffers. When it is relieved and restored to healthiness it comes to act naturally, and all those tendencies which arose in its impaired condition, to forget the present, or to recall the past with extraordinary fulness and clearness are removed, and, with their removal, it forgets all that had occurred during the affection under which the brain suffered, and resumes its regular action. The nature of this connection, and the manner in which it operates, are indeed enwrapped in mystery. But as to the reality of this connection there can be no doubt; and it is such as ought to lead to the conclusion that what keeps the nervous and muscular systems in the firmest and healthiest tone, is best fitted to invigorate memory. All excess in luxurious and effeminate enjoyments, in the use of food or stimulants of any kind or in any form—all excess in the intensity and protraction of mental exertion, is decidedly detrimental. Neglect on this point is very often found greatly to impair it, and, at times, to suspend its action altogether.—*Ibid*.

[4231] This organic theory is purely imaginative: there is no proof of any material mental process; painful sensations may occupy and perplex the mind.—*B. G.*

[4232] The old usually remember what occurred in early life much more easily than in the present time. This seems to prove the dependence in no small measure of memory upon the brain for its exercise. If it depended wholly on the intellect, it would not experience such changes. Thus the shortness of memory in children may, as Aristotle alleges, arise from the brain being too soft to retain impressions made upon it; and the defect of memory in old men may arise from the rigidity of the brain, which renders it insusceptible of receiving any durable impressions.

[4233] The reason why the old remember what occurred in youth, is because their interest in

events was then more intense, not because the brain was softer.—*B. G.*

[4234] Memory may be classed among those faculties of the mind which, on our retiring to rest, seem to descend from their station of authority and observation to repose in silence with their material partner. And this partial loss of the memory during sleep may account for much of the inconsistency of dreams. We often find ourselves realizing again the scenes of the past day with a thousand strange additions—but suddenly the scene is changed, and we are introduced to new appearances, without any recollection whatever of the past. Thus we sometimes revisit the familiar scenes of childhood with a friend whom, perhaps, we long since lowered into the grave, without remembrance of the solemn event, or our deep emotion at witnessing it. The mind, in sleep, seems quite incapable of retrospection, and is wholly confined to the present scene. Hence, if we ever suspect ourselves to be dreaming, should the subject of our dream change, the former dream, and the suspicion, are entirely obliterated, and we are quite absorbed in the scenes of the new drama.—*Aspirate*.

[4235] Thucydides records that, after the plague of typhus fever, which followed in the Dorian war the famine at Athens, many who recovered from the effect of this epidemic entirely lost their memories; not only forgot the names of their friends and relatives, but their own. Prolonged exposure to a low, as well as to a high degree of temperature, has been known temporarily, and, at times, permanently, to paralyze the memory. In the retreat of the French from Moscow, during Buonaparte's Russian campaign, many of the soldiers and officers found that their minds were greatly enfeebled, in consequence, it is supposed, of their exposure to great mental anxiety, physical privation, and intense cold. Buonaparte's own memory became temporarily affected, particularly as to names and dates. In Count Ségur's statement, it is alleged that his intellect was temporarily affected as the result of great anxiety of mind. Many instances might be adduced in which, through paralysis, apoplexy, fever, or violence, the memory has been impaired partially, or lost altogether—sometimes rendered incapable of remembering parts of the language, as substantive nouns; sometimes names and dates—sometimes recent circumstances—sometimes the names of things, and sometimes the things themselves.—*James McCrie*.

[4236] There are some, as Cabanus, who allege that intellectual power wanes and declines when old age comes on and animal vitality begins to fail; while others, as Sordate, reckon this a popular delusion. The vital principle may and does wane in old age, as it throws the autumnal tinge over the green foliage of life, but not the intellectual power. "It is not true," he

says, "that the intellect becomes weaker, after the vital force has passed its culminating point." Whatever may be the prevailing phenomena in this respect, there are many facts which, to a certain extent, corroborate it. Cardinal de Fleury was Prime Minister of France from the age of seventy to ninety; Fontenelle long held the post of perpetual Secretary of the Academy of Sciences, and did not retire from it till he was eighty-four, and wrote his "Elements of the Geometry of Infinities" when at the age of seventy; Waller was eighty-four when he wrote his poem, entitled "A Presage of the Downfall of the Turkish Empire," and published his "Divine Poems," which evinced no abatement of the vigour and elevation of his earlier days; Titian, the founder of the Venetian school of painting, exercised his art till the close of his life, which occurred in his ninety-sixth year; Handel died when seventy-five, and made his last appearance a little before this; Sir Isaac Newton died in his eighty-fourth year, and about a month before his death he presided with unimpaired power at the Royal Society; Locke reached the age of seventy-three, and his "Discourses on Miracles" and "Paraphrases, with Notes, of the Epistles of St. Paul," were written shortly before his death. Cicero says in his "Treatise on Old Age" that "he had never heard of any old man that had forgotten where he hid his treasures. Things which they regard they remember—the securities they have not; who are indebted to them, as well as to whom they are indebted."—*Ibid.*

3 It is closely connected with the communication of knowledge.

(1) *It acts as the medium of intercourse between man and man.*

[4237] Memory aids in bringing man's individual powers into social action, and his individual attainments to bear upon the instruction, and to contribute to the excitation and enjoyment of others, and, when well regulated, to the increase of his relative influence. It is a lever to raise to usefulness and distinction.—*Ibid.*

[4238] Memory is the only knowledge that any one has; the most learned man is learned by a rich memory; and the wisest adviser is dependent on the results of memory.—*B. G.*

4 Its powers grow, but their increase reaches a limit, and then they begin to decay.

[4239] The ideas as well as the children of our youth often die before us, and our minds represent to us these tombs to which we are approaching, where, though the brass and the marble remain, yet the inscriptions are effaced by time, and the imagery is mouldered away.—*Locke.*

[4240] The above applies only to immature and precocious fancies, not to matured and cultivated experience.—*B. G.*

[4241] The fading of ideas from memory is somewhat similar to the fading from our sight of the prospect of a coast from which we are gradually retiring at sea; the smallest and least striking objects soon disappear, a general view only of the country remains, then the outline merely, and the most prominent objects in the horizon; until at last, nothing but the highest mountains and pinnacles can be seen, which remain in sight long after more proximate portions of the land have disappeared. Just so is it with memory. The most striking ideas are soon lost, a general retention only of the subject remains for any length of time; after this, striking portions alone are viewed in the mind's eye, which become faint as we retire farther from the prospect, either by lapse of time, or our not approaching again to review it.—*Geo. Harris.*

[4242] You know, I am sure, how, as we advance in life, hours come in which we feel an impulse to sit down for a little, and try to revive an old feeling before it dies away. And many of our old feelings are dying away; and will ultimately die out altogether. It is partly through use, and partly because our system, physical and psychical, is growing less sensitive as we go on.—*A. K. H. Boyd.*

[4243] This refers to temporary and properly fleeting fancies, not to permanent principles.—*B. G.*

5 It is seldom united, in its vigorous and retentive power, with a powerful imagination, a sound judgment, and a clear understanding.

[4244] When the imagination is active and fertile, it rarely rests on the objects over which it passes with the earnest heed necessary to fix impressions of them in the remembrance. Lord Kaimes has affirmed that a great and comprehensive memory is seldom connected with a good judgment. Now it may be that an accurate judgment does not depend upon, and is not aided by, a large stock of ideas; and also that a great and retentive memory is not favourable to declamation or copious eloquence. But it must be a peculiar kind of memory—a mere verbal memory—which is obstructive to the cultivation of the imagination and judgment. The memory, viewed as retaining an abundant store of conceptions, cannot surely be so. The more replete it is with images, with ideas springing out of causes and effects, and with known facts, the stronger will the imagination be, and the clearer the judgment. The suggestions which analogy yields will be more copious. These feed and elicit the invention of the poet, and stimulate the discoveries of the philosopher; they enliven the fancy, enrich the imagination, and sharpen and strengthen the understanding.—*James McCrie.*

[4245] A good memory does not necessarily imply a good judgment, but the memory is good, as far as it goes.—*B. G.*

[4246] Mr. Fearon states in his work "On Mental Vigour" that there was a man in his father's parish who could remember the day when every person had been buried in the parish for thirty-five years, and could repeat with unvarying accuracy the name and age of the deceased, and the mourners at the funeral; but he was a complete fool. Out of the line of burials he had not one idea, and could not give an intelligible reply to a single question, nor be trusted even to feed himself. Thus there may be strength of memory under a particular form, associated with feeble judgment and defective reasoning. But historical literature contains abundant evidence to show that extraordinary memories may be united with a sound and vigorous intellect. Dr. Johnson, Edmund Burke, Gibbon, Locke, Grotius, Pascal, Leibniz, Euler, Sir James Mackintosh, Dugald Stewart, and Dr. Gregory, were not only celebrated for power of intellect, but for their strength and accuracy of memory. Ben Jonson could repeat all he had written, and whole books he had read.—*James McCrie.*

V. ITS ARTIFICIAL AIDS.

[4247] The leading artificial aid to the memory, especially to retention, is the record of ideas by means of written language. In this case, however, it appears that it is not in reality the ideas themselves that are actually recorded or retained, but that a means of retaining them, by presenting others to the mind inseparably associated with them, as letters and figures are with the words and ideas they represent, is in this case resorted to. In many instances, however, the ideas are rather revived than retained, by means of the aid in question.—*Geo. Harris.*

[4248] Artificial aids to memory are often injurious, and do not assist real knowledge, but encourage conceit, by feats of recitation which are as useless as they are surprising to the ignorant.—*B. G.*

VI. MEANS BY THE USE OF WHICH THE INVIGORATION OF MEMORY MAY BE REALIZED AND SECURED.

1 Regular exercise.

[4249] Well-regulated exercise is necessary to increase the strength of any of the mental powers, and the memory is no exception to this. Right argument will contribute to augment its vigour and efficiency, while the neglect of this tends to weaken it. Sir Isaac Newton, at one period of his life, entirely forgot the contents of his celebrated "Principia," in consequence of his neglecting to exercise his memory. The repeated exercise of a muscle consolidates it, and imparts strength to it. How firm and brawny does the arm of the man who works at the anvil become! The exercise of the memory should be commenced early, and it should be continued with regularity. The memory should be constantly entrusted with ideas, and the expressions with which they must be clothed.—*James McCrie.*

[4250] Jay of Bath, a celebrated preacher, well said, "Memory is a good servant, but likes to be trusted."—*B. G.*

2 Care not to overstrain it in early life.

[4251] Overstraining the memory in early life is apt to obstruct its growth and impair its vigour. Excessive strain on the memory is not calculated to strengthen it. Memory ought to be carefully cultivated in early life, but over-acting it and over-weighting it conspire to weaken it.—*James McCrie.*

[4252] In early infancy, though the impressions received from new objects must be strong, the memory appears to be weak. Many causes may concur in producing this effect. In this period of our existence, almost every object is new, and, of course, engrosses the whole attention. Hence the idea of any particular object is obliterated by the quick succession and novelty of others, joined to the force with which they act upon the mind.—*Smellie.*

[4253] Care should be taken at all times, and in every state of life, not to overburden it or attempt to force it. This tends to impair its strength. It loves freedom and disdains to be forced. Hence it not infrequently happens that the more a person may endeavour to recall an idea or a train of thought, the more he may seem to forget it. In this state there should be no attempt to constrain it to act. It will come to act of its own accord. It delights to try its power spontaneously. In committing any thought or series of thoughts to memory, the exercise should not be continued too long at a time; but when it is engaged in it, the whole attention ought to be given to it; and, after suitable intermissions, should be resumed in this spirit, and with this determination.—*James McCrie.*

3 Eager interest cherished while the mind takes cognizance of the objects presented to the senses.

[4254] Without this there can be no just reason to confide in the faithfulness of the memory. For in proportion to the intensity with which the power of observation is exerted, will the strength and tenaciousness of memory be progressively increased. As a habit of attention may be acquired, it is obvious that an improved habit of reminiscence may be gained. When the mind is strongly bent to a particular subject—when there is real interest felt in it—when there is pleasure derived from it—it must make a deeper impression upon the mind. If, when we observe any scene, or read any book, or hear any conversation or discourse, the mind wanders and rests not; or if indifference and indolence are cherished, intellectual wealth will not be accumulated. When there is not earnest attention given, there cannot be distinct and vivid apprehensions of the stores of knowledge that he would lay up. If we do not

understand the subject—if we have confused ideas of what we would remember—we shall not retain so firmly what we intrust to the memory. Our notions will vanish like the images which the twilight presents.—*Ibid.*

4 Judicious selection of those things on which the memory is to be exercised.

[4255] It is impossible distinctly and accurately to remember everything which may come before the mind. The capacity, too, of this mental power, though extensive, and, it may be, susceptible of indefinite improvement, is, nevertheless, still limited in its present operations. The process of memory, therefore, must be greatly assisted by disencumbering it of all matter that is frivolous or unimportant. We should always strive to store up what is good and useful. The sound reflections which arise from the exercise of our own mental powers, and the valuable sentiments of others, should be kept with care. These are our proper treasure. If life should be much extended, and time and opportunities and mental energies are carefully employed in the acquisition of knowledge—secular and sacred—how varied and vast and important must be the treasures which a susceptible and retentive memory may accumulate! We should always reject what is frivolous or pernicious, and not convert memory into a toy-shop, or a lumber-room. The youth should remember that light miscellaneous reading, if much indulged in, tends to enfeeble memory.—*Ibid.*

5 The reduction to proper method of what is given to the memory.

[4256] There should be a classification of subjects according to some obvious distinctive feature. A just and discreet arrangement of this sort must greatly aid it. Thus the matters of literature, science, and theology, of grammar, geography, history—civil and ecclesiastical—mathematics, algebra, mechanics, hydrostatics, pneumatics, optics, chemistry, botany, zoology, geology, anatomy, astronomy, moral science. Revealed truth may be cast into methodical plan and order. In this way knowledge may be mapped and classified, and its various parts may be more easily recalled. The apprentice, it has been stated, in an apothecary's shop, will learn the names of the medicines more quickly if they are arranged alphabetically, or according to their nature or qualities, as herbs or minerals, leaves or roots, fluid or solid, simple or compound. When there is a mutual dependence of objects on each other, the recollection is much assisted. Hence mathematical demonstrations, however extended, are more easily remembered than a set of disconnected sentences. The Book of Psalms or the Epistle to the Romans is more easily recalled than the Book of Proverbs. The memory may be much benefited, then, by methodizing the various branches of knowledge on the principle of resemblance and mutual dependence. The letters of the alpha-

bet, for instance, may be made so many points round which we purpose to group certain lines of thought. Take the letter *B*. We wish to associate with it several eminent literary and scientific men whose names commence with this letter; and we have Bacon, Black, Blacklock, Blackstone, Butler, Burns, Bunyan, Byron. The list may be indefinitely extended. By often meditating on these persons in connection with this letter, the recalling of the letter may serve to revive the reminiscence of the persons thus associated with it, and of much connected with their history. So might we proceed with senators, or commanders, or lawyers, or the different branches of literature, science, and art, or memorable revolutions or extensive wars. Moreover, no small aid might be given to the memory by constructing an index of important events and celebrated persons, to which access might always be had, and which we could in a very short time review. Besides, careful repetition of what we would retain, may serve to give tenacity and promptness to memory. Nor will correct abridgments of what we would preserve be useless. These should be often reviewed. They help to call up the whole subject to which they relate, and frequently become suggestive of collateral and illustrative themes.—*Ibid.*

[4257] I have asked several men what passes in their minds when they are thinking; and I could never find any man who could think for two minutes together. Everybody has seemed to admit that it was a perpetual deviation from a particular path, and a perpetual return to it.—*Sydney Smith.*

[4258] All memory depends mainly upon interest in the subject remembered, and attention to it.—*B. G.*

VII. ITS MORAL FUNCTIONS.

1 It exerts no small influence in moulding and forming individual character.

[4259] It is not itself moral, but the ideas which it receives and preserves have a moral relation and quality. The character and value of the treasures of memory are very much determined by the dispositions of the heart. These give a direction to the efforts of this mental power, and sway it not a little in the kind of objects it prefers and preserves. The merely secular heart instigates it to select secular objects—the facts of science, the events of history, the topics of literature, the incidents in art, the struggles of nations and parties, the progress and triumphs of civilization. The stores are thus all secular, and they cannot fail to impart an entirely secular tinge to the character and conversation. The man of this stamp is a mere denizen of the earth, or, at the utmost, of the planetary and sidereal systems, and he rises no higher. His noblest thoughts and aspirations are only conversant with the objects that are seen, or the laws which regu-

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lat: the phenomena of mind and matter. He understands not the higher tendencies of his nature, and their susceptibility of indefinite development and improvement, and appreciates not the yearnings of his heart after a future and immortal destiny; "he minds earthly things." Divine revelation alone meets the complex being of man, and the deep and manifold wants of that being—involving the absence of moral excellence—of the right use of all the powers which belong to it, and of true spiritual enjoyment.—*James McCrie*.

[4260] The moral effect of memory depends upon what we are interested in, and which we remember through that interest.—*B. G.*

[4261] It is the bane of the wicked, the home of the past, the mind's magnetic telegraph.—*Family Friend*.

[4262] Grace makes a good heart-memory even where there is a bad head-memory.—*Boston*.

2 While it yields undeniable satisfactions, it also inflicts its pains.

[4263] If life's path is not well trodden, as time rolls on, the pains of memory are multiplied exceedingly and without intermission. It becomes the storehouse of woe—the herald of curse—the dark past awakening fearful anticipations of disaster and destruction in the vista of the great future. Sin and guilt, the sigh, the tear, the grief, the selfish deed, the treacheries, the deceit, the friend gone, the comfort lost, the time misspent, the fair opportunity neglected, the fondly cherished hope quenched, the bright prospect long and delightfully entertained deeply darkened, and "all the life of life for ever fled, turn memory into a fountain of bitter waters."

"Memory!

I greet her as the fiend to whom belong
The vulture's rav'ning beak, the raven's funeral
song." —*James McCrie*.

[4264] Memories hung upon her like the weight of broken wings that could never be lifted.—*George Eliot*.

3 It contributes to feed, vivify, and perpetuate affection.

[4265] As soon as reason begins to dawn and act—as soon as external objects begin to attract and interest—so soon memory may be supposed to record what is seen, and the thoughts and emotions which are thus originated. Even in the child this process may commence. By his senses he receives sensations from external objects which impress his mind. By experience he comes to distinguish the one sensation from the other, and the objects also which give rise to the various sensations he feels. From one object he derives a sensation of pleasure; from another a sensation of pain. He will then come, by repeated acts and impressions, to con-

nect pleasure and pain with the presence of certain objects. Light may yield pleasure; fire may, on contact, give pain; the sight of mother may impart much agreeable excitement. Thus sensations leave ideas in the memory. Every new object will affect him with a new set of sensations, and these will give a new set of ideas to be treasured up. Thus every day of the child's life adds a new page to the book of memory—the record of some attainment or failure, of some joy or sorrow, of some swelling of the heart under disappointment or rebuke; and, in after life, when he turns over leaf after leaf of the interesting volume as it was filled up in the progress of years, the pleasure or the pain connected even with its very earliest entries revive. As memory thus recalls the scenes and incidents and companionships of boyhood and youth, the former experiences and olden partialities are resuscitated. It had never occurred to young Cowper that the glebe where his father lived belonged to the parish rectory he held, and was not his own property. How deep and afflictive was his sorrow when he found it was about to be inhabited by another! In much tenderness he says, "There was neither tree, nor gate, nor stile in all that district to which I did not feel a relation; and the house itself I preferred to a palace. I was sent for from London to attend my father in his last illness, and he died just before I arrived; then, and not till then, I felt for the first time that I and my native place were dissociated for ever. I sighed a long adieu to friends and woods from which I once thought I should never be parted, and was at no time so sensible of their beauties as just when I left them behind me to return no more."—*James McCrie*.

[4266] The objects of ardent affection and endeared association, when withdrawn from us, are for ever embalmed in the memory. Reminiscence sometimes puts forth great force, and old regards rush back on us as strong and vivid as in the times when the objects of them were our daily talk—when their presence gladdened our eyes—when their accents, from the joyous prattle of the child, the genial and fascinating interchange with the familiar friend, the sage and deeply interested counsel of the parent, thrilled in our ears; and when, with burning and untearful eye and overwhelming anguish, we gazed forlorn upon their hopeless and un-irradiated corpses. Parting is death, at least as far as life is concerned. Strong passion may, indeed, come to an end. It may drop out of life in one way or other, and the earth's clods close over it, and we see it no more. But it has been part of our souls, and, as a chastened affection, it shall never die.—*Ibid.*

VIII. ITS PLEASURES.

1 The pleasures and advantages of memory will be found to compete with the most exalted we enjoy.

[4267] It is the museum of the mind, where

are deposited the rare, the costly, and the beautiful, to be exhibited as occasion may require. It is the mysterious power which calls up our former joys and sorrows, and bids them live again. It invests every man, more or less, with the character of a prophet, enabling him to foretell the nature and approach of many events with accuracy. In short, an idea of the influence which it exercises on our happiness is given us by the fact that the poets of all ages have personified and apostrophized it with religious enthusiasm; nor should it sink in our estimation from the circumstance that the instinctive tribes have given repeated indications that they possess it as well as ourselves, though in a much inferior degree. Indeed, in some of them there are traces of other powers besides the memory. But if we reflect that these phenomena are quite incidental, seldom satisfactory, and always confined to the Bacons and Newtons of their species, we feel ourselves reinstated in our accustomed elevation, and exult in the assurance that whatever may be the nature of our mental economy, "There is a spirit in man, and the inspiration of the Almighty hath given him understanding."—*Aspirate.*

IX. ITS LIMITATION.

1 It can only restore inanimate forms when the vitalizing element is wholly gone.

[4268] Though the memory can and does much in reviving impressions that had faded in the mind, and in recalling with distinctness and fulness the objects that had occasioned them, there is something that is beyond its power. It only gathers and gleans and re-exhibits, but can never renew. The joys it brings have lost much of their force and freshness; the sorrows, much of their intensity and oppressiveness; the comfort, not a little of its lusciousness; the pain, no small measure of its poignancy. It may give all the forms in which we may have seen those who have a deep and tender interest in our heart. It may indeed represent the child in its loveliness and frolic, or waning into the long sleep and deep darkness of the grave. It may call up the careful mother—ever beaming affection on her offspring, watching over their every movement, providing for their every want, and bending over them in quickened solicitude when in sickness and peril; or worn out, and, with palsied limb and wrinkled countenance, reposing in the arm-chair in the feebleness of age, and bending down to the last resting-place of human dust, with heart as sensitive and warm as in the meridian of life. It may exhibit the friend in vigour and cheerfulness and generous action, or sunk into the emaciation and ghastliness, and shaken by the paroxysms of dissolution. It may give the form and colour of the plant or flower or fruit, but in no instance can it give life.—*James McCrie.*

[4269] It appears impossible, however, to doubt that there are many ideas of different

kinds which have been for a time firmly implanted in the memory, but which from their not being for a long period recalled, or, owing to other circumstances, at length become entirely obliterated from its tablet, so that no traces of them can be discovered. Of this the experience of most persons will serve to convince them.—*Geo. Harris.*

X. ITS RELATION TO THE OTHER FACULTIES.

1 It furnishes the material of the past on which conscience acts.

[4270] It bears an intimate relation to conscience. Conscience is that power in the human mind which perceives right and wrong in actions—approves or disapproves of them—anticipates the consequences in the moral administration of God, and is thus the cause of peace or disquietude. Conscience is not indeed perfect, for it has shared in the deterioration occasioned by the fall, and it is not insusceptible of still further taint.

The light which is in it must be derived from the understanding; and as the understanding is obscured and discoloured, so must be the light which emanates from it. The rule according to which its decisions are formed is not its own dictate, or the example or opinions of men, but the will of God as made known in creation, providence, and revelation. Reason is only necessary to enable us to understand the will of God in the works of His creative hand, and in the events of His superintending providence, and also in the commands given in the Divine record, to collect the precepts which are scattered here and there, and to apply them to the various uses which occur in the progress of life. Such in part is conscience, and memory subserves it. . . . No sensation received, no judgment formed, no acquisition, no affection cherished, no passion gratified, will ever be found to have faded into nothing, as if they had never been. All is treasured up in the memory, and the omnipresent spirit can, by his inscrutable and omnipotent impulse, call them at any time—in a moment—into the presence, and make them pass under the review of a revived consciousness.—*Ibid.*

[4271] Conscience, in dealing with man's life, can have no basis for judgment except what memory supplies.—*B. G.*

2 It is the medium by which, in relation to thought, emotion, action, and outward condition, personal sameness is maintained.

[4272] It is the bond which keeps together the manifold links of human existence. Nothing essential to personal being is lost—all is unfaithfully preserved. With the events of the whole life, preliminary to transition into the state of the unseen, man passes into the presence of his supreme Lord and Judge. His being is not, in the process of death, engulfed in annihilation; for his spirit rises out of this struggle, and re-

turns to God who gave it. Man suffers not destruction as he travels through the dark and narrow pass. His memory brings all the deeds done during his sojourn on earth, and presents them clearly and fully for the service of conscience. In the presence of the eternal Judge it will be a faithful roll, disclosing every feature of his character, and every act of his life. Then shall appear much that has long been forgotten. While here, he may have felt the weakness of the memory, in so far as regards the rapidity of its transitions, and the crowd of its images, though occasionally, and when instigated by some awakening incident, the past is renewed to him. But before the judicial throne memory will disclose the whole past, and make it then, and for ever, a living present. What will then be the burst of all its light! the eruption of all its facts! the harvest of all its long-buried seeds! Every impression that had been made on earth stands forth. Every line shall be seen distinctly drawn, and shall abide in unfading and imperishable clearness. "The jot and the tittle shall be fulfilled." Then and for ever the very spots connected with the deeds of his life shall be clearly revealed. This earth and these heavens shall, indeed, be burnt up with fire, and the ashes of them cast into new forms, but the spot soaked with Abel's blood lives in Cain's mind.—*Ibid.*

[4273] Memory is the basis of conscious continued personal identity.—*B. G.*

[4274] The character of the understanding, and of each of its capacities, directly affects the character of the memory. Nor is the influence of the other faculties and capacities less powerful, although it may be less directly exercised. I should infer indeed that while the clearness and completeness of the power of retention are dependent mainly on the quality of the understanding, the activity and dexterity of the recollection are principally dependent on the power and vigour of the reason and the genius. The moral and medial endowments, the senses, emotions, appetites, passions, and affections, and the dispositions and desires are, moreover, not without their influence, alike as regards the activity, the strength, and the clearness of the memory. Bodily constitution too, and that in various ways, has much influence on this power. And, lastly, it is probable that the peculiar essential constitution of the soul itself, greatly and directly affects the condition of the memory. Habits and exercise, moreover, as we shall presently see, contribute to influence it in different modes.—*Geo. Harris.*

XI. ITS RELATION TO MAN'S FUTURE.

- 1 Memory hereafter not for ever stopped, but rather accelerated, whether for man's weal or woe.

[4275] In the redeemed, knowledge grows, and shall continue to grow without end, and memory records all the events as they arise. These, as

they ruminate on them, shall contribute to their joy. In the unsaved, knowledge grows, and shall continue to grow; for there can be no cessation in the exercise of their powers. Their mind cannot sink into inaction. Whatever may be the nature of the phenomena which shall be within their sphere, these shall call them into investigation and activity; and memory shall retain all the events that occur—and these, with fresh acquisitions every instant, as duration sweeps on without exhaustion, shall add to aggravate weariness and forlornness, and to intensify anguish. The labour which the increase of knowledge occasions here does not result in relief, quietness, and peace. Nor will it be otherwise in the region of unbelief and unrelieved passion.—*James McCrie.*

[4276] What if the memory shall, before the tribunal of the Most High, re-create Calvary, and on it erect the cross of the crucified Nazarene, and envelop the sacred mount and its accursed tree with the blackness which fills with terror—broken and rendered only more hideous and overpowering by the flames of incensed justice that pour forth without stop, and the thunders of vengeance that roll on for ever, and shake with trembling—growing hour by hour deeper and more intense—the spirit whose memory is replete with guilt. On earth at times, the hearts of thoughtless and unfeeling men "meditate terror." "A wounded spirit who can bear?" But much more is this the fact in the world unseen, when deception is at an end; when the mask is of no service; when all that deceives and misleads is for ever done away. Then will it tell its facts without wavering and shrinking; and conscience will barb all its arrows, and dip them in the indignation of the Lord. It will distort no tale, and will corrupt no testimony.—*Ibid.*

[4277] It is not impossible that hereafter memory may become a consciousness of the past, that all we ever thought, felt, or did, may be ever present to the mind; that everything written on that tablet is indelible. Persons who, by long residence in foreign countries, have entirely lost all knowledge of their native tongue, have been known to speak it fluently and understand it perfectly when they come to die. Still more wonderful is the fact that uneducated persons, hearing passages read in an unknown language (Greek or Hebrew, *e.g.*), have, years after, when in an abnormal nervous state, repeated those passages correctly, without understanding their meaning.—*Dr. C. Hodge.*

[4278] Memory contemplated in the light of this reasoning, seems to be a vast empire in its contents, in its celerity to move with the vigour and speed of a seraph, in its survey of the past to approximate almost to our idea of omniscience. It is truly a wonderful power; and if such be memory here, in this nascent state of our being, this mere infancy of our intellectual life, what may it not be and what may it not do, when,

with our other faculties freed from a body of flesh and blood, it shall soar in progressive expansion and enlargement through the ages of a coming eternity? We cannot well avoid the inference that this faculty will rise to a scope, a compass, a certainty, precision, and fulness of action, that will throw the most vivid light of thought back upon our anterior being. Retaining memory as an indestructible attribute of our spiritual nature—living, and lasting, and acting when earth-worms shall have eaten up our mortal bodies—this memory, too, careering in the broad and spacious kingdom of its own laws, and excited by the intense stimulations of immortality—we surely shall not in these premises forget the world whence we came, or fail to recognize ourselves as the identical beings who, in that world, passed through the varying scenes of an earthly life. Our memories will and must for ever keep up the connection of thought with our history in time. We shall for ever see it. Though past, it will be held in present view.—*Rev. T. L. Spear.*

[4279] No remoteness of time and no multitude of particulars will impair or perplex the exercise. We shall doubtless more perfectly recollect the life that now is, looking at it from eternity, than we can now recollect it, looking at it from time. Things that here have faded into absolute oblivion may be seen and pondered there, painted upon the canvas of thought with the clearness of a solar beam, returning to be consciously realized in that life where

“Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all that *was* at once appears.”

The Bible regards the present and the future as merely two stages in the history of one and the same being, linking them together in the relation of time, and in that of moral dependence, implying too the continuance of the same mental faculties; and analogy coinciding with this Bible view, and studying memory in the light of those impressive facts which are earthly, passes onward and upward to those greater facts which are future and eternal. Beginning thus with the data of experience, reason flies to the land of spirits, and there beholds the immortal Memorist in the full vigour and vastness of His endless career. “Remember,” says the Word of God; “Remember,” echoes the responding voice of reason. Remember we shall, and remember we must, never forgetting the scenes of our earthly lifetime, or losing sight of its moral aspect; carrying along with us, from the day of our death to the remotest age of the eternal future, a clear and legible record of our own being.—*Ibid.*

XII. ITS DEPRIVATION.

1 Without memory the past, even of our present experience, would be a blank.

[4280] The objects of perception and consciousness would flit by us never to be recalled.

We should be ever beginning to know, and never making any progress in knowledge. There could be no education, civilization, or advancement beyond the simplest acts of intuitive reason. But endowed with this inestimable faculty of recalling the past, I leap at a single bound from the narrow limit of the present to the loftiest pinnacle of my whole experience as far as recollection serves. And, taking in the whole of mankind, we at once perceive that to memory we owe not only all history, but all garnered experience, science, art, and even wisdom in the application of recorded knowledge. The possibility of all mental growth and attainment and efficiency, for the individual or the race, is dependent on memory as one of its indispensable conditions. Conscious of being gifted with memory, I open my eyes with hope. My observations, when they command attention, note themselves in the tablet of my mind. And in it I carry with me a marvellously convenient and available reference-book of my past experience. But all my fellow-men have had or have the same; and the sum of their recorded experience is the inheritance with which I begin the exhilarating pursuit of knowledge.—*J. G. Murphy.*

[Memory is all that we possess.—*B. G.*]

[4281] There is something extremely revolting in the contemplation of the state induced by the total absence of memory. We review with so much interest scenes that are past, as constituting parts of our former selves, that, with all anxiety to pry into futurity, we should not probably be disposed to exchange memory for precience. And this predilection for memory will doubtless increase as the history of our existence advances. How must it enhance the pleasure of a pure intelligence to trace back the events which have given interest to the history of ten thousand years!—*Aspirate.*

[Without memory, each man would start afresh every moment.—*B. G.*]

XIII. MEMORY AND CONCEPTION.

[4282] There seems to be a regular process carried on in the mind throughout its whole existence, by which ideas of memory are converted into ideas of conception. If a poet writes two or three hundred verses, very many of the combinations of words, perhaps whole verses, will be faithful copies of what he has once remembered, and which, divested of all the marks of their origin, have reappeared to the writer as productions of his own brain. In the same manner, in a fancy landscape, or in grounds laid out by a man of taste, many of the combinations are in all probability copies of real scenes, which the person who introduced them could once have referred to some particular spot, but have now become his own property from an inability to discover their former master—like domestic animals which run away into the woods, and belong to whoever can catch them.—*Sydney Smith*

XIV. MEMORY AND ANTICIPATION CONTRASTED.

[4283] In early childhood, when the mind can just turn its eye from the present to look a short distance "before and after," its efforts of memory and anticipation are nearly balanced. From the recollection of a yesterday it begins to think of a to-morrow. And this proportion in its intimacy with the past and future continues until the sphere of its vision has so far increased that the future can venture to assert its independence of the past. Henceforth, during the greater part of life, anticipation is found to lord it over the memory. The mind feels its impotence when it refers to past scenes—they seem to have fled beyond the limits of its influence. But the future is ever pregnant with interest. All the important events of life are yet to come. Over these the mind intends to exert its highest authority, and to surprise the world into an unpremeditated acknowledgment of its powers. Perhaps almost every past day has presented blanks only from the great lottery of life; but this, so far from damping the ardour of the mind, induces it the more to luxuriate in fancy on the prizes which yet remain. Thus the memory is commonly doomed to hold an office of secondary importance, until the history of life becomes well stored with incidents, and, from the diminished interest of the present, the mind begins to feel itself occasionally thrown back on the past. The balance of power is now gradually restored; and at length, perhaps, the preponderance appears on the side of memory. Besides, having proved the uncertainty of the future, and enjoying a pleasure in revolving and detailing the past, nothing can now be seen or heard but the mind instantly recurs to something parallel in the record of days gone by.—*Aspirate*.

XV. ITS POWER AS DISPLAYED IN THE LOWER ANIMALS.

[4284] As a matter of speculation it has been inquired, Have all inferior animals memory? The more perfect animals appear to have, as the dog, the horse, the elephant, and some kinds of birds. A dog knows his master after he may have been not merely days, but months absent. A horse will trace back a road which he has but once travelled, though it should be years since he first went along it, and do it with more accuracy than his rider. Many species of singing birds have a capacity to learn tunes from the human voice, and repeat the notes again and again, approaching nearer and nearer to perfection, till at last they sing the tune correctly. These, and such incidents as these, involve a power to receive and preserve impressions made upon the brain, and also a power to recall these impressions. They are not, as Harris alleges, seen for the present only as painted on the imagination of the animal. For how should the animal know it again without referring it to a former perception. The recognition of anything

implies that it has been perceived before. Recognition is essential to memory. Harris affirms that memory necessarily embraces a sense of past time; and that animals have not any notion of time. It may be that they have not a correct notion of time, for this arises from comparing the fleeting succession of our own ideas with the permanence of our persons and other objects. But memory does not necessarily involve an apprehension of past time; for it may preserve and recall many things that may have been formerly perceived without being able to ascertain the precise period when such perceptions occurred. Moreover, the child may well be supposed to remember and reason long before he has acquired a correct notion of time. It seems, then, to be an unwarranted conclusion that because the inferior animals have no notion of time, therefore they can have no memory. If they had not the power to preserve the impressions of sensible objects made upon the brain, and of referring these impressions to the objects which occasioned them, how could they recognize objects at all? They could only have the perception of objects as presented to them. But this, it is evident, does not explain the phenomena which occur. Aristotle, Lock, Reid, and other philosophical inquirers concede this point, though they shrink in general from allowing them the power of reflection and of ratiocination. But the evidence in favour of these appears to be as strong as that in favour of memory; in short, many of the facts which demonstrate the existence of memory, demonstrate also the existence of reflection and ratiocination.—*James McCrie*.

[4285] The memory of animals is very different, morally and intellectually, from that of man.—*B. G.*

[4286] I remember a curious instance of an animal evidently remembering a language it could not have heard, I imagine, for a considerable time. On one occasion I was walking with my late wife in the Zoological Gardens. We came to the paddock in which the Brahmin bull is kept. He was in his house at the end of the paddock. Several people were trying to make him come out, with cakes, and showing bread and handfuls of grass, and hay; but in vain. Suddenly my wife, who had passed her earlier life in India, said to me, "I'll see if the bull remembers still Hindostanee," and called out "Bahmah! Bahmah!" the cry with which the Hindoos call their cattle home. In a moment the Brahmin bull left his shed and trotted swiftly up to her, and suffered himself to be patted and fondled by her while she called to him in Hindoo terms of endearment, he apparently showing the strongest signs of pleasure at being addressed in a language once familiar to him.—*Prof. C. J. Plumtre*.

XVI. REMARKABLE INSTANCES OF RECOLLECTION.

[4287] Pliny says that Cyrus had a memory

so prodigious that he could name every officer and soldier in his armies; and that Lucius Scipio knew every Roman citizen by name when that city contained more than two hundred thousand capable of bearing arms. Seneca speaks of a friend, Pontius Latro, who could repeat *verbatim* all the speeches he had heard declaimed by the Roman orators. It is said that Joseph Scaliger committed to memory both the *Iliad* and the *Odyssey* in twenty-one days. Sir William Hamilton tells us of a young Corsican of good family who had gone to Padua to study civil law, in which he soon distinguished himself. "He was a frequent visitor at the house and gardens of Muretus, who, having heard that he possessed a remarkable art or faculty of memory, though incredulous in regard to reports, took occasion to request from him a specimen of his power. He at once agreed; and, having adjourned with a considerable party of distinguished auditors into a saloon, Muretus began to dictate words, Latin, Greek, barbarous, significant and non-significant, disjointed and connected, until he wearied himself, the young man who wrote them down, and the audience who were present—"we were all," he says, "marvellously tired." The Corsican alone was the one of the whole company alert and fresh, and continually desired Muretus for more words, who declared he would be more than satisfied if he could repeat the half of what he had taken down, and at length he ceased. The young man, with his gaze fixed upon the ground, stood silent for a brief season, and then, says Muretus, '*Vidi facinus mirificissimum*. Having begun to speak he absolutely repeated the whole words in the same order in which they had been delivered, without the slightest hesitation; then, commencing from the last, he repeated them backward till he came to the first. Then, again, so that he spoke the first, the third, the fifth, and so on, did this in any order that was asked, and all without the smallest error. Having subsequently become familiarly acquainted with him, I have had other and frequent experience of his power. He assured me—and he had nothing of the boaster in him—that he could recite in the manner I have mentioned to the amount of thirty-six thousand words. And what is more wonderful, they all so adhered to the mind that after a year's interval he could repeat them without trouble. I know, from having tried him, he could do so after considerable time.'

[4288] It is impossible to read a page of literary history without being amazed by the vast capacity of recollection in famous men. The great Latin critic measured genius by memory. Remarkable stories are told of one of his own countrymen. Seneca, in his youth, repeated two thousand words in the order in which they had been uttered. In modern times Mozart, with the help of a sketch in the crown of his hat, carried away the *Miserere* of Allegri, which he heard in the Sistine chapel.

English theology furnishes several splendid

examples of this faculty. Jewel was especially distinguished. On one occasion, the martyr Hooper wrote forty Irish words, which Jewel, after three or four perusals, repeated according to their position, backwards and forwards. He performed a feat not less difficult with a passage from Erasmus, which Lord Bacon read to him. Saunderson knew by heart the *Odes* of Horace, the *Offices* of Cicero, and a considerable portion of Juvenal and Persius. Bates, the eloquent friend of Howe, rivalled the Greek philosopher mentioned by Pliny; and having delivered a public and unwritten address, went over it again with perfect ease and accuracy. Warburton was not inferior to his illustrious predecessors. His common-place book was an old almanac, three inches square, in which he inserted occasional references, or hints of thoughts and sentences, to be woven into his compositions, but all the erudition of the "Divine Legation" was intrusted to memory. Pope's description of Bolingbroke is true of Warburton: "He sits like an intelligence, and recollects all the question within himself." Lord Clarendon declared that Hales of Eton carried about in his memory more learning than any scholar in the world.

Turning into a wider path, we find men of different ages and dispositions employing this endowment in poetical acquisitions. Gassendi had on his lips the poetry of Lucretius; Michael Angelo, the greater parts of Dante and Petrarch; and Galileo, of Ariosto, Petrarch, and Berni. Fontenelle mentions the ability of Leibniz, even in old age, to repeat nearly all the poetry of Virgil, word for word; an amusing contrast to Malebranche, who never read ten verses without disgust. To these instances may be added that of Pope, who had not only a general, but a local memory of much strength. He recollected the particular page of the book in which the fact or story was related. "If," wrote Atterbury, "you have not read the verses lately, I am sure you remember them, because you forget nothing."—*Rev. T. L. Spear*.

[4289] Bishop Jewel, after writing a sermon, could repeat it after once reading. Dr. Kidston affirms, that if the whole Bible had been lost, Professor Lawson could have restored it from memory. Miss Logan, when only four years old, could recite the whole of Pope's "Essay on Man." Greffer Fagel is said to have recited the whole of a newspaper after one reading, from beginning to end, and then to have recited it backward, from the end to the beginning, without a mistake.—*Ibid*.

XVII. REMARKABLE INSTANCES OF OBLIVION.

[4290] Among Linley's most notable eccentricities was absence of mind. He sometimes related remarkable instances of his own obliviousness: "It was my turn," he said, "as a minor canon, to preach in Norwich Cathedral, and well knowing my own infirmity, I rang the

bell, and put the key of my study into my landlady's hands, requesting her to lock the door, and come again to let me out in time for the service. She raised objections, and insisted on returning the key, but somehow I remained under the impression that she had taken it with her as I desired. Accordingly I read my sermon over until the bells began to ring. I then put on my surplice, but no landlady came to release me. I read half my sermon over again, but still no landlady appeared. Looking out of the window, I saw the congregation assembling, and at length the great bell began to toll as it always did when the dean and chapter were about to form into procession. Still no landlady appeared. In this extremity I threw open the window, and with the help of the water-butt and water-spout, climbed down in my canonicals into the street. Happily I was so late that comparatively few of the congregation witnessed this exploit. On my return home after the service, I put my hand mechanically into my pocket, and had opened the door of my lodgings before I called to mind my imaginary difficulty." When he related this anecdote, Mr. Linley sometimes added: "The sermon I preached was copied verbatim from Bishop Hoadly, whom the dean and chapter looked upon as an execrable heretic, but who was an especial favourite of the bishop, Dr. Bathurst. After the service, as we were going in procession to the vestry, the bishop turned to me with a gracious smile: 'Mr. Linley, I am much obliged to you for the excellent sermon you selected.'" "What have I to pay?" said Mr. Linley, coming to a turnpike, whip in hand, with a bridle trailing on the ground. "You have nothing to pay, sir," replied the turnpike-keeper; "you must have left your horse behind you." This conjecture was correct. Linley had undertaken to do duty at a church a few miles from Norwich, and in order to relieve his horse, had dismounted to walk part of the way. The bridle had slipped off while he was in a brown study, thinking of "Plato's Dialogues," or "Hartley on Man," and he had reached the turnpike quite unconscious of the loss he had sustained. Happily he found the animal grazing on the roadside not far off, and was able to reach the country church in time for the performance of his duties.

[4291] Father Taylor's first circuit extended from Dorchester to Duxbury, in Massachusetts. He then married, of which event this curious anecdote is told: On a charming autumn day he climbed a hill in Hingham that overlooked the sea, and, throwing himself on the ground, sighed his soul away to the far off bluffs of Marblehead, just visible some twenty miles across Massachusetts Bay. As he was thus pining for the sight of his beloved, and longing for that wedding-day to come which was so rapidly drawing near, when she should be all his own, he suddenly bethought him that *this was the very day*. He had utterly forgotten it.

Too late to fly across or around the gulf that separated him from his bride, he had to let her wonder why he did not come, and learn perhaps her first, but not her last, lesson concerning his absent-mindedness.

[Obliviousness, in all these cases, is from inattention or preoccupation in other subjects. —B. G.]

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LANGUAGE.

I. ADVANTAGES TO BE DERIVED FROM INTELLECTUAL CULTURE.

[4292] Man, in his lowest state, has no pleasures but those of sense, and no wants but those of appetite; afterwards, when society is divided into different ranks, and some are appointed to labour for the support of others, those whom their superiority sets free from labour begin to look for intellectual entertainments. Thus, while the shepherds were tending their flocks their masters made the first astronomical observations: so music is said to have had its origin from a man at leisure listening to the strokes of a hammer. As the senses in the lowest state of nature are necessary to direct us to our support, when that support is once secure there is danger in following them further. To him who has no rule of action but the gratification of the senses, plenty is always dangerous; it is therefore necessary to the happiness of individuals, and still more necessary to the security of society, that the mind should be elevated to the idea of general beauty, and the contemplation of general truth. By this pursuit the mind is always carried forward in search of something more excellent than it finds, and obtains its proper superiority over the common senses of life by learning to feel itself capable of higher aims and nobler enjoyments.

In this gradual exaltation of human nature every art contributes its contingent towards the general supply of mental pleasure. Whatever abstracts the thoughts from sensual gratifications, whatever teaches us to look for happiness within ourselves, must advance in some measure the dignity of our nature. Perhaps there is no higher proof of the excellency of man than this—that, to a mind properly cultivated, whatever is bounded is little. The mind is continually labouring to advance, step by step, through successive gradations of excellence towards perfection, which is dimly seen at a great though not hopeless distance, and which we must always follow because we never can attain; but the pursuit rewards itself; one truth teaches another, and our store is always increasing, though nature can never be exhausted. —Sir Joshua Reynolds.

II. DEFINITION AND NATURE.

1 It is the great bond of social unity.

[4293] What is language? It is not summed up and done with when you have said that words are wise men's counters but the money of fools. For language is very much more than that. It floats like a great atmosphere, meditating between two worlds, and partaking of either nature, half material and half spiritual. Flame-like to kindle, and water-like to quench, it is the great beneficent power that links man to man, and age to age, and makes common thought and feeling and corporate action possible. But it is also a great divider, that separates nation from nation by barriers which a life-long labour cannot wholly overpass.—*J. R. Illingworth.*

2 It is a living original.

[4294] It is not made but grows. The growth of language repeats the growth of the plant. At first it is only root, next it puts forth a stem, then leaves, and finally blossoms. . . . Language must move with the movements of mind, as the ocean obeys sidereal influences. A petrified and mechanical national mind will certainly appear in a petrified and mechanical language. But the provisions are perfect. The renovation of language is provided for, as the renovation of the races is provided for, by a subtle chemistry—the sublime democracy of speech! When a tongue has become dead and effete, the mind walks out of it. With an advance in the national mind, with the influx of a nobler spirit, comes a renovation of its language: by a passionate, propulsive movement it ejects its old dead speech, and rises to larger and freer expression. Like the waters in spring, the rising spirit sweeps away the frozen surface of an effete society, literature, language, and thought.—*W. Swinton.*

[4295] Language is a solemn thing; it grows out of life—out of its agonies and ecstasies, its wants and its weariness. Every language is a temple in which the soul of those who speak is enshrined.—*Oliver Wendell Holmes.*

3 It is the component of all our principal faculties.

[4296] In language all the principal powers have a nearly equal part and share. The grammatical structure is furnished by the reason. From the fancy, on the other hand, is derived whatever is figurative; and how far does not this reach, extending into the primary and natural signification of words, which often no longer exists, or at least is rarely traceable? And so also that deep spiritual significance, that characteristic meaning, which in the original stem-syllable and radical words of some rich old language, invariably regarded as a beauty, must be ascribed to the understanding, which so profoundly seizes and precisely designates whatever is peculiar, unless, perhaps, it is preferred

to assign it to an immediate feeling which wonderfully harmonizes with or responds to it.—*Frederick Schlegel.*

[4297] Language is the amber in which a thousand precious and subtle thoughts have been safely embedded and preserved. It has arrested ten thousand lightning flashes of genius, which unless fixed and arrested might have been as bright, but would also have been as quickly passing and perishing as the lightning.—*Äpp. Treuch.*

[4298] That language is dependent on thought, not thought on language, is demonstrated for us by the lightning-like rapidity—a rapidity far too great for words—with which the mind may detect a fallacy in an argument.—*Prof. Miwart.*

4 It is an ever-creative power.

[4299] One must not consider a language as a product dead, and formed but once: it is an animate being. Human thought elaborates itself with the progress of intelligence; and of this thought language is a manifestation. An idiom cannot therefore remain stationary: it walks, it develops, it grows up, it fortifies itself, it becomes old, and it reaches decrepitude.—*W. Von Humboldt.*

[4300] The language of a world has got multiplied with two thousand distinct tongues, and five thousand dialects or branches.

[4301] We are told, indeed, by Pliny, that in Colchis there were more than three hundred tribes speaking different dialects; and that the Romans, in order to carry on any intercourse with the natives, had to employ a hundred and thirty interpreters. This is probably an exaggeration; but we have no reason to doubt the statement of Strabo, who speaks of seventy tribes living together in that country, which, even now, is called "the mountain of languages." In modern times, again, when missionaries have devoted themselves to the study of the languages of savage and illiterate tribes, they have seldom been able to do more than to acquire one out of many dialects; and, where their exertions have been at all successful, that dialect which they had reduced to writing, and made the medium of their civilizing influence, has soon assumed a kind of literary supremacy, so as to leave the rest behind as barbarous jargons.—*Max Müller, Science of Language.*

[4302] Gabriel Sagard, who was sent as a missionary to the Hurons in 1626, and published his "Grand Voyage du Pays des Hurons," at Paris, in 1631, states that among these North American tribes hardly one village speaks the same language as another; nay, that two families of the same village do not speak exactly the same language. And he adds what is important, that their language is changing every day, and is already so much changed that the ancient Huron language is almost entirely

different from the present. During the last two hundred years, on the contrary, the languages of the Hurons and Iroquois are said not to have changed at all. We read of missionaries in Central America who attempted to write down the language of savage tribes, and who compiled with great care a dictionary of all the words they could lay hold of. Returning to the same tribe, after the lapse of only ten years, they found that this dictionary had become antiquated and useless. Old words had sunk to the ground, and new ones had risen to the surface; and to all outward appearance the language was completely changed.—*Ibid.*

[4303] The purity and harmony of language is kept up by their (Central Americans) pitches or public meetings, by their festivals and ceremonies, as well as by their songs and their constant intercourse. With the isolated villagers of the desert it is far otherwise; they have no such meetings; they are compelled to traverse the wilds, often to a great distance from their native village. On such occasions fathers and mothers, and all who can bear a burden, often set out for weeks at a time, and leave their children to the care of two or three infirm old people. The infant progeny, some of whom are beginning to lisp, while others can just master a whole sentence, and those still further advanced, romping and playing together, the children of nature, through their live-long day, become habituated to a language of their own. The more voluble condescend to the less precocious; and thus from this infant Babel proceeds a dialect of a host of mongrel words and phrases, joined together without rule, and in the course of one generation the entire character of the language is changed.—*Ibid.*

[4304] We are told on good authority, by a country clergyman, that some of the labourers in his parish had not three hundred words in their vocabulary. A well-educated person in England, who has been at a public school and at the university, who reads his Bible, his Shakespeare, the *Times*, and all the books in Mudie's library, seldom uses more than about four thousand words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions and wait till they find a word that exactly fits their meaning, employ a larger stock, and eloquent speakers make use to command of ten thousand. Shakespeare, who displayed a greater variety of expression than probably any writer in any language, produced all his plays with about fifteen thousand words. Milton's works are built up with eight thousand, and the Old Testament says all it has to say with 5642 words.—*Ibid.*

III. ITS ORIGIN.

- 1 Language, in the fullest sense, is a Divine gift, but the power, not the results of its exercise, was imparted.

[4305] A man can teach names to another

man, but nothing less than Divine power can plant in another man's mind the far higher gift, the faculty of naming. From the first we have reason to believe that the functions of thought and language went together. A conception received a name; a name recalled a conception; and every accession to the knowledge of things expanded the treasures of expression. And we are entangled in absurdities by any theory which assumes that either element existed in a separate state antecedently to the other.—*Alp. Thomson.*

[4306] It is by no means asserted, in the Scriptures to which they refer, that God Himself pronounced the sounds, or vocal names, by which the objects of the world were represented, nor that He framed these names into a grammar. It is only implied in what is said that He first called into action the instinct of language in our father, by directing his mind to the objects round him, "to see what *he* would call them." He was Himself, in this view, the occasional cause of the naming process; and, considering the nature of the first man to have been originally framed for language, He was the creative cause; still the man himself, in his own freedom, is the immediate, operative cause; the language produced is as truly a human as a divine product. It is not only *for* the race, but it is also *of* the race. But, if we believe the Scriptures, there is far less depending on this particular history than many seem to suppose. For, in whatever manner the first language came into being, it is expressly declared afterwards to be in existence no longer. Thus when it is affirmed, in the history of Babel and the dispersion, that God there confounded the language of the race, that they might "not understand" each other and might be "scattered abroad over the earth," it is plainly testified, howsoever the first language came into being, that it exists no longer.—*Horace Bushnell, D.D.*

[4307] If we say that God, by direct pronunciation of words, taught man language, we must mean that He taught, in this manner, as many distinct languages as there are, else our solution is too narrow for the problem. And as probably no one will imagine that God has, at any time, pronounced to the different families of the race so many languages, we fall back most naturally upon the view just given of the formation of the first language, and take up the belief that all these different languages are so many free developments of the race; though all from God in the sense that He has created in all human beings a certain free power of self-representation or expression, which is itself a distinct capacity for language, and, in one view, language itself.—*Ibid.*

[4308] Language is the human intellectual development of a, primarily, physical power bestowed by God upon the race. He gave to man the faculty of speech, and ability to use its organs in articulate sound, leaving to *him* (man)

the prerogative of cultivating and extending this gift, by the strength of his own mind and will. Thus has emanated from those simple utterances of the first speakers of the globe, all the intricate verbal structures, and elaborate mazes, of the world's multitudinous tongues.—*A. M. A. W.*

2 The problem of the common origin of languages has no necessary connection with the problem of the common origin of mankind.

[4309] If it could be proved that languages had had different beginnings, this would in no wise necessitate the admission of different beginnings of the human race. For if we look upon language as natural to man, it might have broken out at different times and in different countries among the scattered descendants of one original pair; if, on the contrary, language is to be treated as an artificial invention, there is still less reason why each succeeding generation should not have invented its own idiom.

Nor would it follow, if it could be proved that all the dialects of mankind point to one common source, that therefore the human race must descend from one pair. For language might have been the property of one favoured race, and have been communicated to the other races in the progress of history.

The science of language and the science of ethnology have both suffered most seriously from being mixed up together. The classification of races and languages should be quite independent of each other. Races may change their languages, and history supplies us with several instances where one race adopted the language of another. Different languages, therefore, may be spoken by one race, or the same language may be spoken by different races; so that any attempt at squaring the classification of races and tongues must necessarily fail.—*Max Müller.*

3 The problem of the common origin of languages has no connection with the statements contained in the Old Testament regarding the creation of man and the genealogies of the patriarchs.

[4310] If our researches led us to the admission of different beginnings for the languages of mankind, there is nothing in the Old Testament opposed to this view. For although the Jews believed that for a time the whole earth was of one language and of one speech, it has long been pointed out by eminent divines, with particular reference to the dialects of America, that new languages might have arisen at later times. If, on the contrary, we arrive at the conviction that all languages can be traced back to one common source, we could never think of transferring the genealogies of the Old Testament to the genealogical classification of language. The genealogies of the Old Testament refer to blood, not to language, and as we know that people, without changing their name, did frequently change their language, it is clearly impossible that the genealogies of the

Old Testament should coincide with the genealogical classification of languages.—*Ibid.*

4 Arguments met concerning the common origin of language.

[4311] The chief argument that has been brought forward against the common origin of language is this, that no monosyllabic or radical language has ever entered into an agglutinative or terminational stage, and that no agglutinative or terminational language has ever risen to the inflectional stage. Chinese, it is said, is still what it has been from the beginning; it has never produced agglutinative or inflectional forms; nor has any Turanian language ever given up the distinctive feature of the terminational stage, namely, the integrity of its roots.

In answer to this, it should be pointed out that though each language, as soon as it once becomes settled, retains that morphological character which it had when it first assumed its individual or national existence, it does not lose altogether the power of producing grammatical forms that belong to a higher stage. In Chinese, and particularly in Chinese dialects, we find rudimentary traces of agglutination.—*Ibid.*

[4312] There is nothing mysterious in the tenacity with which each language clings in general to that stage of grammar which it had attained at the time of its first settlement. If a family, or a tribe, or a nation, has once accustomed itself to express its ideas according to one system of grammar, that first mould remains and becomes stronger with each generation. But, while Chinese was arrested and became traditional in this very early stage, the radical, other dialects passed on through that stage, retaining their pliancy. They were not arrested, and did not become traditional or national, before those who spoke them had learnt to appreciate the advantage of agglutination. That advantage being once perceived, a few single forms in which agglutination first showed itself would soon, by that sense of analogy which is inherent in language, extend their influence irresistibly. Languages arrested in that stage would cling with equal tenacity to the system of agglutination. A Chinese can hardly understand how language is possible unless every syllable is significative; a Turanian despises every idiom in which each word does not display distinctly its radical and significative element; whereas we, who are accustomed to the use of inflectional languages, are proud of the very grammar which a Chinese and Turanian would treat with contempt.—*Ibid.*

IV. ITS NATURAL AND CONVENTIONAL ASPECT AS REGARDS GENERAL SPEECH.

1 Speech possesses marvellous power as an instrument, irrespective of its principal function as the medium of thought.

[4313] If music is a wonderful power, striking into the soul and controlling its emotions

nature, how much more noble is speech, which addresses itself to the rational faculties. As it is the badge of our position in the scale, and marks us out as superior to all other creatures, so Nature had been inconsistent with herself had she not conferred on such an instrument powers befitting the importance of its office. But this has been duly attended to. Language has tones and modulations more various than music. It is not enunciated in unmoving symbols, as is the case in written language, but in notes, which become the most perfect exponents of the emotions of the individual who utters them. The majesty of man's voice, it is well known, exercises a control even over the fiercest animals, the firmness of a word has sometimes stayed a flying army, and the fate of nations has turned upon the tones of determination sounded by a *simple* patriot. We all know how influential an ingredient in social and domestic intercourse is the melody of the male and female voice. We mention the two in order to point out that nature has here provided a contrast which yields the highest natural harmony. Nor would we omit the infantile treble which, like the ringing of tiny bells, fills up and gives richness to the graver music. The intonation of the voice in speech follows a different rule from that of music. In music each tone is a pure note of the scale, and the voice, or the instrument, passes by distinct steps from one note to another throughout the melody. There is a difference in the cadence of speech. Here also each syllable uttered has its place on a scale, and the intervals, whether they be ascending or descending, may be a tone, a third, a fifth, an octave, or we may pass to any note of the scale which the voice can reach. These notes, however, are not simple and pure as in music; on the contrary, in pronouncing the vowels and those consonants which admit of it, there is a slide of the voice upon each syllable. The voice strikes the radical note or pitch, and thence slides into a higher or lower note, at the same time decreasing in intensity till it, as it were, vanishes, and is succeeded by the following syllabic note. These notes are called ascending or descending concrete sounds. These syllabic slides may rise half a note, or even a lesser interval, or they may rise to the fifth or octave. The succession of sounds, in speech as in music, may be according to the diatonic scale, where the expression of firmness and determination is required, or according to the chromatic, when the tones are those of distress or supplication. The orator, like the accomplished performer on an instrument, knows how to sweep through all the scales; kindling with his subject, his voice will rise to its highest notes, and, if needful, will even break through its natural bonds into the falsetto, expressing thereby the utmost reach of utterable emotion; from this again he will, perhaps in the same sentence, subside into the low far-heard whisper, which, though no voice, yet finds its way both to the ear and to the heart.—*R. S. Wylde*.

[4314] Much might be said also about the music of speech. Your words and sentences must be musical. They must not come harshly from the tongue if uttered, or grate upon the ear if heard. There is a rhythm in words which should be observed in all composition, written or oral. The perception of it is a natural gift; but it may be much cultivated and improved.—*Edward W. Cox*.

2 Speech possesses a Divine power in man when rightly used.

[4315] Is not speech defined to be cheerfuller than light, and the eldest daughter of heaven? I mean articulate discourse of reason, that comes from the internal heavenly part of us, not the confused gabble which (in so many millions) comes from no deeper than the palate of the mouth, which is the saddest of all things to listen to—a thing that fills one alternately with sorrow and indignation, and at last almost with a kind of horror and terror; as if the world were a huge Bedlam, and the sacred speech of men had become an inarticulate jargon of hungry cawing rooks!—*Carlyle*.

V. ITS NATURAL AND CONVENTIONAL ASPECT AS REGARDS ORATORY AND ELOQUENCE.

1 Eloquence is an innate gift distinct from rhetoric.

[4316] Eloquence is the noble, the harmonious, the passionate expression of truths profoundly realized, or of emotions intensely felt. It is a flame which cannot be kindled by artificial means. Rhetoric may be taught if any one thinks it worth learning; but eloquence is a gift as innate as the genius from which it springs.—*Canon Farrar*.

[4317] Burke's speeches and political pamphlets contain numerous specimens of the most finished eloquence. His style is highly argumentative—replete with illustration and imagery—with examples, real and fictitious, strikingly pertinent to the subject discussed. The strength of his powers, the exuberance of his imagination, and the variety of his attainments, are remarkably displayed in his "Reflections on the Revolution in France," in his speech "On the Impeachment of Warren Hastings," for "Conciliation with America," and "On Economical Reform." In short, there is no production of Burke's that does not deserve earnest examination; but those works mentioned have a high claim on the vigorous attention of those who would cultivate and acquire eloquence. Burke seems to have had an unquenchable ambition to rival ancient eloquence; yet his style is more allied to the ornate and magnificent compositions of Cicero than to the severe simplicity of Demosthenes.

Fox had a vigorous and richly stored understanding, and was animated by a calm and lofty feeling of truth and freedom, and often

inspired by a genuine and rapid enthusiasm. Though he does not stoop to be graceful, or pause to gather ornaments on his way, yet he is distinguished by purity of taste and manly and practical eloquence. His speeches are models which call for deep meditation. There is much in them that remind us of Demosthenes in his calmer moods. As an orator, he was everywhere natural. When he had advanced a little, he forgot himself and everything around him. He thought only of his theme. His genius warmed and kindled as he proceeded. He darted fire into his audience. In him there was an admirable union of reason, simplicity, and vehemence. He had a just claim to be held a Demosthenian. Burke says of him that he was the most brilliant and accomplished debater the world ever saw. Fox had a contempt of show and an abhorrence of intrigue. His plainness and downrightness inspired confidence.—*James McCrie, Autopedia.*

2 The qualities of convincing eloquence.

(1) *Clearness, force, and earnestness.*

[4318] True eloquence does not consist in speech. . . . It must exist in the man, the subject, and the occasion. . . . It comes, if it comes at all, like the outbursting of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original native force.—*Daniel Webster.*

3 The qualities of successful oratory.

(1) *Self-reliance.*

[4319] Readiness in utterance implies having one's wits about one, a command of words, and that courage which is not daunted by the eyes and ears of others. Many a good bargain has been lost because a man could not urge the advantages of the trade, answer the buyer's objections, and defend his price; and many a thing has been unwisely done in a board of direction, or a corporation, because the man who felt the danger or wrongfulness of the proposed policy, could not, for want of confidence or words, put his objection promptly and forcibly before his colleagues. The gift is largely natural. A large development of language aids it greatly, and so does an emotional temperament, and that self-forgetfulness which leaves a man in full possession of his faculties in public. It is a great help, however, to form early a habit of debate in societies, schools, colleges; and almost any natural disqualification can be overcome by perseverance. We all recollect how the great Charles James Fox, who broke down in his first speech, resolved on the spot to lose no opportunity of speaking in the House of Commons, and acquired at last the highest skill and power as a parliamentary orator. Disraeli is another instance, who told the House when it laughed at his maiden speech, "Gentlemen, you shall hear me yet." He kept his word.

(2) *Determination.*

[4320] Oratory may be symbolized by a

warrior's eye flashing from beneath a philosopher's brow. But why a warrior's eye rather than a poet's? Because in oratory the will must predominate.—*Guesses at Truth.*

(3) *Fervour.*

[4321] There must be a certain amount of passion in all good oratory. The rules that I would suggest are these—

1. To arrange methodically and in just sequence the order of the topics; and not to vary from that method and that sequence. Inferior speakers wander about in their subject, to and fro, like a dog on a journey; and nothing is more tiresome to the hearer than this fault.

2. Not to commit to memory a single sentence, except, perhaps, the first and the last. Speakers would be astonished to find what strength, what facility, and what self-reliance the adoption of this rule would give them. And for a very simple reason. I admit that the mind has such powers, that a man can go on speaking, and recollecting what he has to say, at the same time. But, if so engaged, he will not have the power of exercising other functions, which are absolutely required for great success in public speaking. When you notice a man much embarrassed in the course of a speech, and you are sufficiently his friend to cross-examine him afterwards as to the cause of this embarrassment, you will generally find that he was endeavouring to recollect something which he had resolved to say, and *the very words* in which he intended to say it. One who has had unvaried success in speaking, tells me that he has made it a rule, never to be varied from, not to read anything by way of extract or quotation. Long lines of figures are dull things; but it is astonishing how interesting they may be made by a man who has such a vast and reliable memory, that he can quote them without reference to books or papers. You feel a respect for that man. You feel that he has acquired that mastery over the figures that they will be his slaves for ever—that they are not his servants merely for to-day.

Why, making an exception to my rule, I say that a man may learn by heart his first sentence and his peroration, is this: it is a concession to human weakness. Even the greatest speakers—especially the greatest speakers on account of the fineness and sensitiveness of their natures—are apt to be a little tremulous and embarrassed at the outset of a speech. The heart beats painfully, the nerves are somewhat overcome at the first rising to address a great audience; and it is well to be prepared for this.

Again, as regards the peroration, one of the most difficult things in human life is to know how to leave off: and, therefore, it is well to be prepared with something which may form a good ending and tempt you to leave off. Few people can quit a room at the right time; few people can break off an audience at the right moment; and very few people, indeed, know when

and how to leave off public speaking.—*Arthur Helps.*

[4322] Take a passing glance at a few of the most celebrated orators of ancient and modern times, not with the view of unfolding the characteristic excellences of their orations, but of inciting to careful and frequent examination of them.

Demosthenes, contemporary with Aristotle, Pericles, Æschines, Isocrates, Philip, and Alexander, first claims consideration. While great in sagacity and energy as a statesman, and pure as a patriot, as evinced in his negotiations and struggles with Philip and Alexander, he was still greater as an orator, as manifestly shown in his "Philippic Orations," "Olinthian Orations," and especially in his "De Coronâ." For concentration of thought, he has an unchallenged fame. This high eminence he reached by a course of severe self-training, skilfully ordered argument, apposite allusions, the majesty of direct and fervid appeals, the fire and whirlwind of roused and intensified passion, singleness of purpose, and devotion to his country. He stands, as Cicero, Quintilian, and Longinus affirm, the chief, the most perfect of orators.

Æschines was the contemporary and rival of Demosthenes. He displays much skill and judgment in the management of his argument, exquisite tact in the reason he adduces, keen sarcasm, and great strength and fervour in his appeals, as may be seen in the peroration of his oration on the Crown.—*James McCrie, Autopodia.*

[4323] No one can survey the face of an excited assembly without being apprised of new opportunity for painting in fire human thought, and being agitated to agitate.—*Atlantic Monthly.*

[4324] There are light, quick, surface voices. The man's words may assure you of his strength of purpose, yet the tone in which they are uttered contradict them. Then there are low, deep voices, where the words seem ground out, as if the speaker owed humanity a grudge, and meant to pay it, some day.—*Student.*

(4) *Simplicity.*

[4325] Spending a few days, some years ago, in the quiet little English town of Lutterworth, I went into the shop of a cabinet-maker, where I saw a magnificent bookcase which had just been finished for one of the gentry of the neighbourhood. I was at once attracted by it, and began to examine it minutely. Then I ventured rashly to criticise it, and even suggested something which I thought would be an improvement. But the intelligent workman said, "I could not do that, sir, for it would be contrary to one great rule in art." "What rule?" I asked. "This rule," replied he, "that we must never construct ornament, but only ornament construction." It was quaintly spoken, but it was to me a word in season. I saw in a moment that this principle held as truly in the architecture of a sermon as in that of a cathedral—in the con-

struction of a discourse, as in that of a bookcase: and often since, when I have caught myself making ornament for its own sake, I have destroyed what I had written, and I have done so simply from the recollection of that artisan's reproof. There is a whole "philosophy of rhetoric" in his words.

[4326] Perhaps the nearer an aphorism is to a truism, the more perfect it is, provided that it does not absolutely merge into the latter: just as fruit is the most ripe when it is ready to fall to the ground, although it is spoilt if it actually loses its hold.—*Geo. Harris, Man's Nature and Constitution.*

[4327] The arguments and systems which have been reared by words mistaken for things, remind one of the fog-banks, which at sea so often delude the anxious mariner; he fancies himself within view of new coasts with promontories, and bays, and mountains distinctly discernible; but a nearer approach, and a more steady observation, prove the whole to be but an unsubstantial vapour, ready to melt away into air, and vanish for ever.—*Abp. Whately.*

(5) *Fluency.*

[4328] What an extraordinary call does facility of speech seem to be to persons who possess it, to exercise it on all occasions in which it is capable of being exercised! Undoubtedly in one point of view the tongue, with that admirable readiness which it has for expressing immediately the mind's thoughts, as soon as ever conceived, does seem authoritatively to suggest its use whenever any thought or opinion about any person or thing occurs. The fluent person, under such circumstances, seems to himself to have the whole argument of final causes on his side, and urging him on. There is the thought or opinion on the one side, and there is undoubtedly a natural provision for expression on the other. The two are double, one of another, and there is that perfect and beautiful adaptation, which we observe in such innumerable instances, in the general scheme of nature and providence. It is evident indeed that this argument does operate most powerfully, though perhaps instinctively, on the minds of persons who possess facility of speech. It may appeal at the moment to the possessor of it with all the force of a natural invitation. But that very naturalness is the temptation: that very persuasiveness it has, as a ready and perfect instrument, in suggesting its own use, is then a tempting persuasiveness, permitted to act on the mind in order that the mind may resist it—not in order that it may accept it. The use of the tongue is then the voluntary disuse of it; the end of the faculty of speech is intentional silence. It is evident that there cannot be the voluntary suspension of the gift, unless we have the gift. The presence of the gift is necessary for the trial of the will. The gift of the tongue resides in us for the purpose of producing this result of voluntary silence, as much as for that of producing voluntary speech.—*J. B. Mozley.*

V. ITS NATURAL AND CONVENTIONAL ASPECT AS REGARDS MUSIC.

[4329] Music is well said to be the speech of angels; in fact, nothing among the utterances allowed to man, is felt to be so Divine. It brings us near to the Infinite; we look for moments across the cloudy elements into the eternal light, when song leads and inspires us. Serious nations, all nations that can listen to the mandate of nature, have prized song and music as a vehicle for worship, for prophecy, and for whatsoever in them was Divine.—*Carlyle*.

[4330] The greatest mystery of all art, perhaps, is music; the soul that leaps from the mere material chords and pipes, and, whilst it emanates from, plays upon the spirit of man; think of the harp, or, if you prefer the more common thing, the piano, the organ; what wonderful writing it is! Words, poems, paintings, marbles, are quite coarse in comparison. The artist, who performs upon the keys, may, perhaps, be a mechanician, little more, and have very little apprehension of the inner spirit which created the wonderful relation of those notes and bars; but think what it was! The great musician himself cannot understand the mystery by which the inner hidden numbers came to represent unimaginable and, except in this way, inexpressible emotions and desires. The instrument is to the soul—perverse piece of wood, or wire, or brass, that it is—what the body of man is to his mind.—*Paxton Hood*.

[4331] I could write as good verses now as ever I did, if I were perfectly free from vexations, and were in the *ad libitum* hearing of fine music, which has a sensible effect in harmonizing my thoughts, and in animating, and, as it were, lubricating my inventive faculty.—*S. T. Coleridge*.

[4332] Music is meant to say the things that have no shape, therefore can have no words, yet are intensely alive.—*Dr. MacDonal*d.

[4333] Music is, to language, the interpreter of its unspoken needs. The noble ideals and utterances of Handel, for example, which have thrilled the world with their sublime majesty and pathos, would assuredly have remained buried for ever within his pinioned soul, but for this vehicle of stammering thought, to tell what he otherwise, could not, and dare not speak.

That which untutored lips can never frame;
That which within the breast e'er turns to die;
That which upon the heart still breaks again,
May yet live, *understood*, in some grand strain.—*A. M. A. W.*

VI. ITS RESPONSIBLE USE.

1 As regards ourselves.

[4334] It invests our thoughts, whether for weal or for woe, with something of its own everlasting terrible reality; carrying our good intentions out

far and wide beyond us, and keeping them alive and powerful when we ourselves are gone; and wresting our thoughts of evil in a moment from our own keeping to enter them against us in its register of sin. It is the living book of judgment which, from the dawn of human history, has been silently recording the good and evil done upon earth, that in the day when the books are opened, and the judgment seat is set, by our words we may be justified, and by our words we may be condemned. And in all this it is a reflection of the nature and character of Him who was in the beginning with God, and was God, and yet who was made flesh and dwelt among us, binding together all kindreds and peoples of the earth into one; but smiting the rebellious nations with the sharp sword that goeth out of His mouth, and choosing among His titles as pre-eminent, the Word.—*J. R. Illingworth*.

2 As regards others.

[4335] Speech is power; speech is to persuade, to convert, to compel. You are to be missionary and carrier of all that is good and noble. Virtues speak to virtues, vices to vices; each to their own kind, in the people with whom we deal.—*Emerson, Essays*.

[4336] Not only is abuse of the power of speech the cause of evils on a large scale, but of evils which, while not so distinguished, are still evils—annoyances that mar the happiness and disturb the peace of individuals and societies—thorns in the flesh—contagion in the atmosphere, which, if they do not create disease, cause fear and alarm. The prominence given to the use and abuse of the power of speech, in the Scriptures, at once shows the importance of the subject.—*John Bate*.

[4337] When a poor man says "rich," he means one thing; when a millionaire says "rich," he means something very different. Let us consider that there is morality even in the use of language. Let no man consider himself at liberty to trifle with the meaning of words. Language is the medium of intercourse between man and man, and on the interpretation of words great results depend.—*J. Parker, D.D.*

VII. LANGUAGE THE PECULIAR PRIVILEGE OF MAN.

1 The power of language demarcates man from the brute creation.

(1) *Animals of the lower world, though capable of articulation, have no powers of discourse.*

[4338] Where is the difference between brute and man? What is it that man can do, and of which we find no signs, no rudiments, in the whole brute world? I answer without hesitation; the one great barrier between the brute and man, is language. Man speaks, and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare to cross it.

This is our matter-of-fact answer to those who speak of development, who think they discover the rudiments at least of all human faculties in apes, and who would fain keep open the possibility that man is only a more favoured beast, the triumphant conqueror in the primeval struggle for life. Language is something more palpable than a fold of the brain or an angle of the skull. It admits of no cavilling, and no process of natural selection will ever distil significant words out of the notes of birds or the cries of beasts.

Language, however, is only the outward sign. We may point to it in our arguments, we may challenge our opponent to produce anything approaching to it from the whole brute world. But if this were all, if the art of employing articulate sounds for the purpose of communicating our impressions, were the only thing by which we could assert our superiority over the brute creation, we might not unreasonably feel somewhat uneasy at having the gorilla so close on our heels.—*Max Müller, Science of Language.*

[4339] Language, as the expression of *thought*, is peculiar to man as an intellectual being—"the paragon of animals" according to Shakespeare.—*B. G.*

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WIT.

I. ITS DEFINITION, NATURE, AND CAPACITY.

[4340] Wit is nothing but an assemblage of new ideas and combinations [or, rather, new combinations of old ideas.—*C. N.*].—*Helvetius.*

[Wit by this presentation of ideas in a new and unexpected combination excites a pleasing surprise.—*B. G.*]

[4341] Wit consists in the assemblage of ideas, and puts those together, with quickness and variety, wherein can be found any resemblance or congruity.—*Locke.*

[4342] Wit consists mainly in discovering and pointing out such "resemblance or congruity."—*B. G.*

[4343] Wit is that capacity of the faculty of genius, by which it is enabled to bring together, so as to present, in strong contrast or effect, two or more ideas which, although exactly agreeing in some trivial points, are in their general nature altogether different and dissimilar one from another; by means of which is produced a strong and vivid feeling of surprise, or of ridicule, according to the character of the subject, on account of the singularity or incongruity of their position.—*Geo. Harris, Man's Nature and Constitution.*

[4344] Wit is a felicitous association of objects not usually connected, so as to produce a pleasant surprise.—*Dr. Carpenter, Mental Physiology.*

[4345] The capacity of wit confers upon the mind a power of seizing at once on the minute points of coincidence in any matter, and of being able, with rapidity, to place together or contrast them. It does not, however, include a very deep or exact discovery of the real and actual nature of the qualities of the subject, but the reverse is often found to be the fact. In these respects it corresponds with the capacities of apprehension and sense, although these capacities are by no means necessarily coexistent with it. Ideas, whether received or obtained through apprehension, deprehension, or comprehension, are alike fitted for its exercise; although those obtained by the first of these capacities are ordinarily best adapted for this purpose.

The term wit is here used to denote the capacity of the mind by which we combine together ideas that are dissimilar, although each combination of this kind may not result in those lively sallies which are ordinarily termed wit.—*Geo. Harris.*

[4346] The more the resemblance between the things brought together, regards their inner principles, than their local, verbal, or other accidental association, and the more that resemblance would be likely to escape notice, but be obvious when discovered, the more genuine and true the wit. Yet there must be a paradoxical element, or an apparent if not real incongruity of some sort, in the assemblage of ideas, so as to produce surprise, both of an electric as well as pleasing nature.—*C. N.*

II. ITS ESSENCE AND PROCESS.

I The partial or playful display, not the harmonious blending of truth.

[4347] Its essence consists in a partial and incomplete view of whatever it touches. It throws a single ray, separated from the rest—red, yellow, blue, or any intermediate shade—upon an object; never white light; that is the province of wisdom. We get beautiful effects from wit—all the prismatic colours—but never the object, as it is, in fair daylight. A pun, which is a kind of wit, is a different and much shallower trick in mental optics; throwing the shadows of two objects, so that one overlies the other. Poetry uses the rainbow tints for special effects, but always keeps its essential object in the purest white light of truth.—*W. Wendell Holmes.*

[4348] Wit is genial, and is often seen in the adaptation of passages from known writers. Thus, lately, one who was about to employ another on an errand rather doubtful, as to fetch a little brandy, excused himself by saying, "How oft the sight of means to do ill deeds, makes ill deeds done." To this the proposed messenger replied, "Yes, I think the same. Shakespeare says,

'My poverty, but not my will, consents.'

This was apt, if not inimitable.—*B. G.*

[4349] Wit is often profound logic, and in a new turn to words and ideas, gives a deep and convincing insight; as when it was said, by way of trial, to bring out an illustration of profound humility, "It is not meet to take the children's food and cast it to the dogs," the wittiest answer ever given, was rendered, "Truth, Lord, yet the dogs eat of the crumbs that fall from their Master's table." And "for *that* saying" that woman was rewarded then, and has been admired ever since.—*Ibid.*

The following specimens of wit well illustrate Holmes's rather obscure though philosophical and suggestive remarks:—

[4350] Charles Lamb was never like anybody else, and certainly nobody else was ever like Charles Lamb. It was he, of course (who else could it have been?), who replied to the complaint of his superior in the India House, that he came to his desk later in the morning than any other of the writers, by saying: "Yes, but you see I make it up by going away earlier in the evening." His good things were always so essentially and wholly his own, that there is no possibility of mistaking their origin. No other man could have thought his thoughts or anything like them. Nobody else would have ever thought of pitying our forefathers who lived before the times of candlelight, because when they cracked a joke after dark, they had to feel about for a smile, and handle their neighbour's cheeks to be sure that they understood it.

[4351] Lamb's answer to the proverb, "Early birds catch the worms"—"More fools the worms for getting up so early," is a stroke of real logical wit.—*B. G.*

III. ITS MAIN DIVISIONS.

[4352] The operation of this capacity may be indeed divided into two kinds; the one of a light and pleasing, the other of a grave or severe character. The former of these, we ordinarily term ridicule, or humour; the latter, satire, or effect. By the last of these operations, a deep impression is produced through the strong contrast of ideas brought together. Pathos is occasioned through combinations of the nature of what is here termed effect, so far that all pathos is constituted by a union of dissimilar ideas. Nevertheless, all combinations of this sort do not constitute pathos, and pathos is not effect, nor effect pathos. But effect is a constituent element in the production of pathos. Satire appears to me to be the result of the joint application of ridicule, and effect, to the same subject. Each of these efforts is performed by this capacity in a similar mode; by placing together and contrasting ideas or objects of a very dissimilar nature.—*Geo. Harris.*

[4353] A farther division has also been made of wit and humour, as being each distinct exercises of this capacity. In reality, however, it

appears to me that in both cases the effort is the same, although the materials by which it is carried out are different. What is commonly called wit, is merely exercised about words, as in the case of punning; humour, about sentiments or things, and is effected quite independent of words.

Nevertheless, while the action of humour or ridicule is swift and sudden, and transient in its operation, that of satire and effect is slow and gradual, and in its result permanent. The one rushes through the plain, like a roaring torrent; the other winds slowly through it, like a tranquil river.

The capacity of wit is often of use in controversy, and is employed in ridiculing the arguments of an opponent, or in giving force to those adduced against him, by making effective and striking combinations of ideas. For the latter purpose it is also of essential value in artistical composition of each kind, through the aid of that effort of it which is here termed effect. Both ridicule and satire are moreover, in reality, as serviceable, and as fully availed of, to express or give vent to passion, as is the capacity of taste, although different passions will be generally expressed by the two.—*Ibid.*

IV. ITS DIVERSIFIED FORMS.

[4354] To the question what the thing we speak of is, or what this facetiousness doth import, I might reply as Democritus did to him that asked the definition of a man, 'Tis that which we all see and know: any one better apprehends what it is, by acquaintance, than I can inform him by description. It is, indeed, a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of a fleeting air. Sometimes it lieth in pat allusion to a known story, or in seasonable application of a trivial saying, or in forging an apposite tale: sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound: sometimes it is wrapped in a dress of humorous expression: sometimes it lurketh under an odd similitude: sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd imitation, in cunningly diverting, or cleverly retorting, an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense: sometimes a scenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it: sometimes an affected simplicity, sometimes a presumptuous bluntness, giveth it being: sometimes it riseth from a lucky hitting upon what is strange: sometimes from a crafty wresting obvious matter to the purpose: often it consisteth in one knows not what, and springeth up one

can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless roivings of fancy and windings of language. It is, in short, a manner of speaking out of the simple and plain way (such as reason teacheth and proveth things by), which, by a pretty surprising uncouthness in conceit or expression, doth affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto.—*Barrow*.

V. ITS SPECIAL PHASES.

1 The amalgamation of ideas of similitude and dissimilitude.

[4355] The mind unites these ideas when, as in the case of what in verbal combinations of this nature is termed *punning*, they appear when so combined to be at once similar and dissimilar. Hence, also, it is the double simultaneous perception both of the similarity and the difference in the ideas of any subject or object, and the absolute and inseparable amalgamation together of these ideas of similitude and dissimilitude, that renders mimicry of any person ludicrous; and which also causes emotions of ridicule to arise when we suddenly and unexpectedly discover a striking likeness of one who is absent, afforded by an individual who is present, and between whom there is no relationship or real connection.

[4356] A good specimen of punning or playing on words, is that of Colman, who, having undertaken to pun on any *subject*, had the word "king" given him for trial; on which he said, "The king—the king is *no subject*."—*B. G.*

[4357] As you increase the incongruity, you increase the humour; as you diminish it, you diminish the humour. If a tradesman of a corpulent and respectable appearance, with habiliments somewhat ostentatious, were to slide down gently into the mud, and dedecorate a pea-green coat, I am afraid we should all have the barbarity to laugh. If his hat and wig, like treacherous servants, were to desert their falling master, it certainly would not diminish our propensity to laugh; but if he were to fall into a violent passion, and abuse everybody about him, nobody could possibly resist the incongruity of a pea-green tradesman, very respectable, sitting in the mud, and threatening all the passers-by with the effects of his wrath. Here every incident heightens the humour of the scene—the gaiety of his tunic, the general respectability of his appearance, the rills of muddy water which trickle down his cheeks, and the harmless violence of his rage! But if, instead of this, we were to observe a dustman falling into the mud, it would hardly attract any attention, because the opposition of ideas is so trifling, and the incongruity so slight.—*Sydney Smith*.

[4358] Wit sets forth in ludicrously mixed display, and most ingeniously *sharpens*, the contrasts between ideal similarity and difference.—*A. M. A. W.*

VI. THE SPECIAL REASON OF THE POWER OVER US.

[4359] The pleasure we derive from the assemblage of ideas which wit presents, is greatly heightened and enlivened by our surprise at the command displayed over a part of our constitution, which, in our own case, we find so little subject to the will.—*Dugald Stewart*.

VII. ITS BENEFICIAL USES.

1 It contributes to our relaxation in mental labour.

[4360] Possibly this capacity, when exerted in humorous sallies, which contribute so much to our relaxation and relief, especially during the trying and wearisome process of reasoning, may, by the benevolent economy of Providence, on that account be especially conferred on those particular individuals who most require such diversion, or whose teaching of others, peculiarly stands in need to be thus accompanied and aided, or rendered palatable.—*Ibid.*

2 It lightens our cares.

[4361] Man is the only animal capable of mirth, or even of laughter, which is a less intellectual effort than is the operation of wit, although allied to and a consequence of it, and originating in the same cause. Possibly mirth was given to man alone, in order to counteract the many cares and anxieties with which he, beyond all other creatures in the world, is so ceaselessly oppressed.—*Ibid.*

VIII. OBJECTION AGAINST ITS USE MET, AND JUSTIFICATION OF ITS USE.

[4362] There is no greater mistake in the world than looking upon every sort of nonsense as want of sense. Nonsense, in the bad sense of the word, is very fond of bestowing its own appellation on what renders other persons agreeable. But nonsense, in the good sense of the word, is a very sensible thing in its season; and it is only confounded with the other by people of a shallow gravity, who cannot afford to joke.—*Leigh Hunt*.

[4363] It is many times expedient that things really ridiculous should appear such, that they may be sufficiently loathed and shunned; and to render them such is the part of a facetious wit, and usually can only be compassed thereby. When to impugn them with downright reason, or to check them by serious discourse, would signify nothing; then representing them in a shape strangely ugly to the fancy, and thereby raising derision at them, may effectually discountenance them.

[4364] To be for ever grave, is more owl-like than wise: as some one once said, "Eternal sense is worse than eternal nonsense."—*B. G.*

[4365] If the world had no flowers growing in

it, and man had no capacity for smiles and laughter, wit and humour would be unnatural.—*Ibid.*

IX. ITS MISUSE, OR PERVERSION.

1 The mystifying or vulgarizing the truth.

[4366] It is the folly of wit, in some, to take pains to trim their labours in obscurity. It is the ignorance of learning, in others, to labour to divest their pain by bluntness; the one, thinking he never speaks wisely till he goes beyond his own and all men's understandings; the other thinking he never speaks plainly till he dives beneath the shallowest apprehension. I as little affect curiosity in the one as I care for the affectation of baldness in the other. I would not have the pearl of heaven's kingdom, so curiously set in gold, as that the art of the workman should hide the beauty of the jewel; nor yet so slightly valued, as to be set in lead. I know the pearl (however placed) still retains its virtue, yet I had rather have it set in gold than seek it in a dunghill. Neat apparel is an ornament to the body, but a disgrace if either proud or slovenly.—*Arthur Warwick.*

[4367] Humour is that in which most persons like to excel, but which comparatively few attain. There are those who claim to be humourists whose humour consists only in wild irregular fancies and distortions of thought. They speak nonsense, and think they are speaking humour. When they have put together a round of absurd, inconsistent ideas, and produce them, they cannot do it without laughing. They do not consider that humour should always lie under the check of reason, and requires the direction of the nicest judgment.—*John Bate.*

2 Its liability, unlike humour, to pain rather than please.

[4368] Wit may find its gratification in satire, sarcasm, or even in burlesque. It is often misanthropic, or, at best, selfish; for a good chance to sting with satire or hurl a lampoon, wit may not be able to resist. It likes too well to gratify its own playful sort of mischievous propensities.

In a word, wit delights rather to vex than to aid and reform, and this because it is better pleased to look at absurdities from the standpoint of its own selfish, fun-making propensities, than from that standpoint of another's nature or sensibilities. For this reason, wit is not likely to be a brother or sister of charity. It may be a Seneca, writing wise or cunning things upon its table of gold, and hurling its glittering darts over into the passing ranks of folly and sin; but it is not likely to fill its hands with bread, and go forth to put it into hungering mouths. In humour, on the other hand, there is a great breadth and basis of good-nature, which gives colour to all the features overlying the character.

[4369] Our faces and our heads may as well be anointed and look pleasant with wit and

friendly intercourse, as with the fat of the balsam tree; and such a conversation no wise man ever did or ought to reprove. But when the jest hath teeth and nails, biting or scratching our brother; when it is loose and wanton when it is unseasonable, and much, or many; when it serves ill purposes, or spends better; time—then it is the drunkenness of the soul, and makes the spirit fly away, seeking for a temple where the mirth and the music are solemn and religious.

[4370] There are many persons that have great warm hearts and kind dispositions, who do many things in the name of wit and humour which do not comport with their warmth of heart and kindness of disposition; and I say to every such person: "You have received one of the most blessed of gifts in your capacity of employing wit and humour, and so of enlivening society; but if you have perverted it so as to make your presence dangerous, or so that people are afraid of you, and so that your shadow falls depressingly on them, you have prostituted one of the most glorious gifts of God to one of the most infernal purposes." Beware how you use wit, irony, sarcasm. Beware of indulging in jests at other people's expense. Beware of getting the reputation of being smart at the expense of others.

[4371] There is a difference between wit and malice. Wit is no less true and just than bright and keen.—*B. G.*

3 Care required in the use, especially of its light kind, to prevent mental sterility.

[4372] The effusions of wit of the lighter kind, such as ridicule accomplishes, are, however, like the precocious blossoms on a tree, often valued for their rarity and their pleasing effect, but which are of no solid value, and too frequently lead to the neglect of cultivation of more sterling productions. These showy and dazzling efforts prove the blight of many a noble intellect, which but for its appearance, might have brought forth precious fruit. The efforts of this capacity of each description should be the ornament and the aid of, not the substitute for, knowledge and reasoning.—*Geo. Harris, Man's Nature and Constitution.*

X. THE QUESTION OF ITS USE IN THE PULPIT.

[4373] On the use of wit and humour in preaching there is a greater variety of opinion. Some earnestly contend for the supposed propriety of applying ridicule and sarcasm to error and sin. If the question were with reference to general literature, or the style of a mere moralist, it might be differently regarded, since certain species of folly may be made to wither under the application of ridicule and humour, which are very entertaining. With reference to preaching the gospel, however, the question arises on the score of congruity and propriety in their

highest and gravest sense. In this view, the most that can be said in favour of wit and humour can only present them as very feeble auxiliaries to a Christian minister, whereas danger of gross impropriety attends their use. If, in deference to those rare examples of irony found in the Scriptures, it be conceded that humour may be occasionally employed, it must also be enjoined to keep it under rigid restraint. Some men are gifted with an extraordinary flow of humour, which without doubt may be disciplined and sanctified so as to become a talent of usefulness, when judiciously employed, even in the pulpit. But against its free indulgence or excessive use by ministers in any circumstances, distinct warnings should be uttered. In all periods of the history of preaching the abuses of this faculty seem to have been more obvious than its uses. Hence it may be better to rest the case upon the testimony of good men, rather than upon a theoretic argument. "Ridicule," says Vinet, "shuts the soul to religious emotions. Moreover, it is a weapon that may be applied to good as well as to evil, and one which, if a minister uses, he is very likely to have with greater power turned against himself." *Dean Swift*, in his letter to a young clergyman, throws a shaft of ridicule at the very practice in question. He says—"I cannot forbear warning in the most earnest manner against endeavouring at wit in your sermons, because by the strictest computation it is very near a million to one that your have none, and because too many of your calling have made themselves everlastingly ridiculous by attempting it. I remember several young men in this town who could never leave the pulpit under half-a-dozen conceits." Again, the use of wit tends to depreciate the estimate in which one's judgment is held, and consequently to lower the influence of the minister's personal character. *Lord Kames* is authority upon this point, although his remarks are general, and not designed for the present application. He says: "Wit and judgment are seldom united. Wit consists chiefly in joining things by distant and fanciful relations, which surprise because they are unexpected. Such relations, being of the slightest kind, readily occur only to those who make every relation equally welcome. Wit upon that account is incompatible with solid judgment."

"Subjects really grave are by no means fit for ridicule." And yet those who ought to be grave ministers, are tempted sometimes to indulge in ridicule because it excites laughter and the appearance of a momentary approbation. *Campbell*, author of the "Philosophy of Rhetoric," says—

"The effect designed by the pulpit, namely, the reformation of mankind, requires a certain seriousness which ought uniformly to be preserved by the preacher. His time, place, and occupation seem all incompatible with the levity of ridicule; they (indeed) render jesting impertinence, and laughter madness. Therefore, anything from the pulpit which might provoke

this emotion would be deemed an unpardonable offence against both piety and decorum."

Edmondson, in his work on the Christian Ministry, says—

"Never aim at displays of wit in the pulpit. This might suit a buffoon, but ill becomes a grave minister of Jesus Christ. Triflers might like it well enough, but the deeply serious would be disgusted."

Baxter enters his solemn protest against witticism in the pulpit in these words—

"Of all preaching in the world that speaks not stark lies, I hate that which tendeth to make the hearers laugh, or to move their minds with tickling levity, and affect them as stage-players used to do, instead of affecting them with a holy reverence in the name of God."

The same evil, with some others, has been gibbeted in the immortal verse of Cowper—

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and
own—

Paul should himself direct me. I would trace
His master strokes, and draw from his design.
I would express him simple, grave, sincere :
In doctrine uncorrupt ; in language plain."

XI. ITS CONTRAST TENDENCIES IN MEN AND WOMEN.

[4374] Wit in a man is almost always genial; wit in a woman, however genial it may be at first, almost always gets into personalities, sooner or later, which makes it very dangerous and very hateful. Man is held in restraint, whatever his tendencies may be, by the consideration that, as a man, he will be held responsible for his words; women presume upon the fact that they are women, in taking license to say what they choose of each other, and of men in particular. There is not always—perhaps there is not generally—malice in these sharp and hard speeches, but they poison, nevertheless. They poison her who utters them, and they poison those who suffer from them. The utterer becomes the student, for a purpose, of the weak points of her friends, and they learn to hate her. I have known not a few women whose personal witticisms were enjoyed by the gossip-loving crowd around her, every man of whom would as soon think of marrying a tigress as the one he was flattering by the applause of his laugh.

[4375] The writer of the above, might easily have had more wit than chivalry, without having much of either. Wit is the discovery of unexpected coincidences: but this account of woman's wit, as contrasted with man's, is an unexpected difference, which also has the merit of being an unreal one.—*B. G.*

XII. CONTRAST BETWEEN HUMOUR AND SATIRE.

1. Animals have the former, not the latter.

[4376] It appears to me, however, that animals do possess some share of, or, at any rate, some-

thing analogous to, humour; though seemingly nothing of satire. Probably the reason of this is, while satire is almost purely intellectual, resulting from, or being produced solely by, an exercise of the mind; humour, although merely another exercise of the same capacity, is occasioned, to a great extent, by medial or material causes. For instance, any exuberance or overflow of the animal spirits, through which the being is for the time endowed with more than is requisite to stimulate it in its ordinary and regular pursuits and avocations, induces it to diversion in the way of gamboling, and to feats of merriment, reflective, as it were, of the inward joyous excitement of the soul, or instinctive being, produced by this overflow of spirits; and this wanton exercise, whether in man or animals, is naturally, if not necessarily, at once, and in every case, of a humorous turn. In the young, more especially, both of men and animals, it is frequently observable. Indeed, many animals, such as dogs, and cats, and sheep, display it only during youth.

2 The former belongs more to youth, the latter to riper years.

[4377] In man, too, probably youth is more particularly the period of humour, and riper age that of satire; although the tendency to humour, it may be, depends more on the temperament or texture than on the actual age of the individual, through which an overflow of animal spirits, such as immediately induces to it, is occasioned. Deficiency in the capacity of wit, induces a person to be dull and slow in discovering the minute and trivial point of resemblance and coincidence between different subjects and ideas, and produces general heaviness and want of sprightliness in the intellectual character of such an individual. To a certain extent, especially as regards satire, it is improveable by suitable cultivation.—*Geo. Harris*.

XIII. CONTRAST BETWEEN HUMOUR AND WIT.

1 As to nature.

[4378] What is the difference in the things that we call respectively wit and humour? In what does humour differ from wit, and wit from humour? Innumerable conjectures have been hazarded, and therefore I may be permitted to venture another. It is short, simple, and intelligible; but I leave it to others to say how far they can approve it.

Wit is the unexpected suggestion of resemblance in things that appear unlike. Humour is the discovery of unexpected differences in things that are expected to resemble.

In other words, wit is the recognition of congruities. Humour is the sense of incongruity.

The effect of the presentation to the mind of incongruity, is to provoke the sense of humour or the sensation of the ridiculous, according to the degree and nature of the incongruity, and in practice we use these terms almost indis-

criminate. The natural expression of the sense of humour is laughter; a language peculiar to man, from which it may be presumed that the other animals have not the faculty of which it is the expression. Let any one extract from our best humourists and wits, or from any collection of wit and humour, a page of witticisms and a page of humorous pictures, and, carefully analyzing both, let him say if he does not find that all the wit consisted in the presentation in a striking form of unexpected resemblance in things apparently unlike, and all the humour in the presence of incongruities in things that have an apparent resemblance.—*Sergeant Cox*.

[4379] The endeavours to define wit and humour have been many. "What wit is?" and "What is humour?" have been eagerly debated by critics and philosophers. But no disputant has declared them to be identical. More or less of alliance has been claimed for them, but no thinking man has ever fallen into the vulgar error of calling a merely humorous man "a wit;" nor has he mistaken the fun that makes him laugh, for the polished product of the intellect that makes him feel or express merely an intellectual gratification.—*Ibid*.

2 As to effects.

[4380] The mind has a sense of pleasure in both; but the sensation is not the same. Wit is not recognized without reflection. We must perceive the point of it, before we can enjoy it, and then the enjoyment is not a special sense, but the satisfaction felt on the approval of several faculties combined. It is otherwise with humour, which instantly on presentation of it to the mind, produces a sensation peculiar and distinct, and the excitement of which is pleasurable. No education is required for the recognition or enjoyment of humour, as of wit. It is an instinctive emotion—by which unsatisfactory term I intend only that it is a faculty acting without the direction of the intellect, or the control of the will, the sensation following the presentation of the object of which it is constructed to take cognisance.—*Ibid*.

[4381] The function of wit, according to some phenologists, is "to give us the sense of the ludicrous, and to dispose us to mirth."

But if wit is to be so defined, the name has been ill chosen. That the mind has a distinct faculty that produces in us a sensation of mirth, and that this emotion is especially provoked by objects of a peculiar class to which we have given the title of "ludicrous," it is impossible to doubt. But a close critical examination of the subject will compel us to the conclusion that wit and humour are not identical; that they appeal to distinct faculties, and excite two distinct and differing sensations. In popular phrase, the terms witty and humorous are often used indiscriminately. The same man will be called a witty man by one person and a humorous man by another person. But bring a wit and a humourist

together in any company and no listener would hold them to be inspired by the same faculty. Note them closely, and you will observe this much at least, that while you admire the wit, you laugh at the humourist. You are conscious that different mental senses are appealed to by each, and that different sensations are produced in yourself. The same person rarely thoroughly appreciates both wit and humour. Many have a keen perception of the one and a very imperfect apprehension of the other. Wit is often heartily enjoyed by a man who has no relish for humour, and a lover of the humorous is frequently inaccessible to wit.—*Ibid.*

[4382] It will be found that the apprehension and enjoyment of wit are the results of education. A cultivated taste is necessary to perception of its flavour. The untutored mind is rarely seen to recognise the aroma that makes true wit—while humour is as readily recognized, produces as vivid a sensation, and is as keenly relished by the untutored as by the most cultivated mind. The inference from this should be that humour is the fundamental faculty, and that wit should be delegated to some other faculty that has been educated to quick perception of it.—*Ibid.*

[4383] According to these extracts, and perhaps truly, wit is a fine line, which only the cultivated eye can see. Humour is a broad line, which only the blind can overlook: one requires a keen perception, akin to the mind of the originator, and is quiet in its effects, the other plays to the gallery, and is rewarded by loud guffaws and plaudits.—*B. G.*

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TASTE.

I. DEFINITION AND NATURE.

1 It mainly consists in nice discernment and appreciation of the beautiful.

[4384] The name taste—used to designate a refined mental capacity, combining high culture with original instinct or genius—is transferred, from the fifth of the bodily senses, to the mental palate, as including discernment and delight; discrimination of pleasing and worthy qualities, and the capacity of enjoying them.—*B. G.*

[4385] Melmoth defines taste “as consisting in the ready perception of, and pleasure arising from, propriety, fitness, or harmony, whether in things of the natural world, in the common manners and customs of mankind, or in works of art and of science.”

[4386] What then is taste, but those internal powers,
Active, and strong, and feelingly alive
To each fine impulse? a discerning sense
Of decent and sublime, with quick disgust
For things deformed or disarranged or gross
In species?—*Akenside.*

[4387] Harmony is principally enjoyed by those men who possess what has analogically been termed taste; which Mr. Melmoth defines as “that universal sense of beauty which every man in some degree possesses, rendered more exquisite by genius, and more correct by cultivation.”

[4388] It is not only a quick perception of suitability and harmony in what exists, but a capacity of producing new artistic combinations.—*B. G.*

[4389] The capacity of taste is that capacity of the faculty of genius, by which it is enabled, with the utmost nicety, to combine together those ideas which most suitably harmonize with one another, and to select those only to combine, which are best fitted to be so united; and by a consequence also, to prefer those combinations of ideas which are thus formed.—*Geo. Harris.*

[4390] Taste may be defined as, “The power of receiving pleasure from the beauties of nature and art.”—*Hugh Blair, Rhetoric.*

[4391] The power of the mind by which we are capable of discerning and relishing the beauties of nature, and whatever is excellent in the fine arts, is called taste.—*Reid.*

II. DISTINCTIVE FEATURES OF TRUE TASTE.

1 Delicacy.

[4392] Delicacy of taste respects principally the perfection of that natural sensibility on which taste is founded. It implies those finer organs or powers which enable us to discover beauties that lie hid from a vulgar eye. One may have strong sensibility, and yet be deficient in delicate taste. He may be deeply impressed by such beauties as he perceives; but he perceives only what is in some degree coarse, what is bold and palpable; while chaster and simpler ornaments escape his notice. In this state taste generally exists among rude and unrefined nations. But a person of delicate taste both feels strongly and accurately. He sees distinctions and differences where others see none; the most latent beauty does not escape him, and he is sensible of the smallest blemish.—*Hugh Blair.*

[4393] Good taste is nothing but the result of repeated actions of the mind, of numerous comparisons of most delicate distinctions. It is the habit of applying knowledge to distinguish rapidly between truth and beauty, in works of imagination, and their mere resemblances.

[4394] It is acknowledged to be the perfection of every sense or faculty, to perceive with exactness its most minute objects, and allow nothing to escape its notice and observation. The smaller the objects are which become sensible to the eye, the finer is that organ, and the more elaborate its make and composition. A good palate is not tried by strong flavours, but by a mixture of small ingredients, where we are still

sensible of each part, notwithstanding its minuteness and its confusion with the rest. In like manner, a quick and acute perception of beauty and deformity, must be the perfection of our mental taste; nor can a man be satisfied with himself while he suspects that any excellence or blemish in a discourse has passed him unobserved. In this case, the perfection of the man and the perfection of the sense of feeling are found to be united. A very delicate palate, on many occasions, may be great inconvenience both to a man himself and his friend. But a delicate taste of wit or beauty must always be a desirable quality; because it is the source of all the finest and most innocent enjoyments of which human nature is susceptible. In this decision the sentiments of all mankind are agreed. Wherever you can ascertain a delicacy of taste, it is sure to meet with approbation; and the best way of ascertaining it, is to appeal to those models and principles which have been established by the uniform consent and experience of nations and ages.—*David Hume.*

[4395] This general agreement of the senses is yet more evident on minutely considering those of taste and smell. We metaphorically apply the idea of sweetness to sights and sounds; but as the qualities of bodies by which they are fitted to excite either pleasure or pain in these senses, are not so obvious as they are in others, we shall refer an explanation of their analogy, which is a very close one, to that part wherein we come to consider the common efficient cause of beauty, as it regards all the senses. I do not think anything better fitted to establish a clear and settled idea of visual beauty, than this way of examining the similar pleasures of other senses; for one part is sometimes clear in one of the senses, that is more obscure in another; and where there is a clear concurrence of all, we may with more certainty speak of any one of them.

[4395^a] Taste is so happy a kind of sensation, that we perceive the value of things without the aid of reflection; or rather, without making use of any rule to judge of them. It is an effect of the imagination which, having early acquired the habit of entertaining itself with agreeable objects, preserves them always present, and naturally forms them into patterns.—*Condillac, Origin of Knowledge.*

[4396] Perfect taste is the faculty of receiving the greatest possible pleasure from those material sources which are attractive to our moral nature in its purity and perfection; but why we receive pleasure from some forms and colours, and not from others, is no more to be asked or answered, than why we like sugar and dislike wormwood.—*Ruskin.*

[4397] The internal taste ought to be accounted most just and perfect when we are pleased with things that are most excellent in their kind, and displeased with the contrary. The intention of nature is no less evident in

this internal taste than in the external. Every excellence has a real beauty and charm that makes it an agreeable object to those who have the faculty of discerning its beauty; and this faculty is what we call good taste.

2 Correctness.

[4398] Correctness of taste respects chiefly the improvement which that faculty receives through its connection with the understanding. A man of correct taste, is one who is never imposed on by counterfeit beauties; who carries always in his mind that standard of good sense which he employs in judging of everything. He estimates with propriety the comparative merit of the several beauties which he meets with in any work of genius; refers them to their proper classes; assigns the principles, as far as they can be traced, whence their power of pleasing flows; and is pleased himself precisely in that degree in which he ought, and no more. It is true that these two qualities of taste, delicacy and correctness, mutually imply each other. No taste can be exquisitely delicate without being correct; nor can be thoroughly correct without being delicate. But still a predominancy of one or other quality in the mixture is often visible. The power of delicacy is chiefly seen in discerning the true merit of a work; the power of correctness in rejecting false pretensions to merit. Delicacy leans more to feeling; correctness more to reason and judgment. The former is more the gift of nature; the latter more the product of culture and art.—*Blair.*

[4399] Every compound subject—and of this nature are nearly all those which admit of any character being given to them as regards their tasteful qualities, those of an entirely simple and uncompounded nature rarely admitting of this—is composed of several distinct and independent ideas, which are there combined together. According as these are suitable, or harmonize well together, will the subject, as a whole, be characterized as beautiful, or ugly, as conformable with, or contrary to, taste.—*Geo. Harris, Man's Nature and Constitution.*

[4400] The beginning, the middle, and the end of everything that is valuable in taste, is comprised in the knowledge of what is truly nature; for whatever notions are not conformable to those of nature, or universal opinion, must be considered more or less capricious.—*Sir Joshua Reynolds.*

III. ITS METAPHORICAL RESEMBLANCE TO EXTERNAL TASTE.

I As regards nature, operation, and objects.

[4401] The external sense of taste, by which we distinguish and relish the various kinds of food, has given occasion to a metaphorical application of its name to this internal power of the mind, by which we perceive what is beautiful and what is deformed or defective in the various objects that we contemplate.

Like the taste of the palate, it relishes some

things, is disgusted by others; with regard to many, is indifferent or dubious; and is considerably influenced by habit, by associations, and by opinion.

In the external sense of taste, we are led by reason and reflection to distinguish between the agreeable sensation we feel and the quality in the object which occasions it. Both have the same name, and on that account are apt to be confounded by the vulgar, and even by philosophers. The sensation I feel when I taste any sapid body is in my mind; but there is a real quality in the body which is the cause of this sensation. These two things have the same name in language, not from any similitude in their nature, but because the one is the sign of the other, and because there is little cause in common life to distinguish them.

The faculty by which we relish beauty, seems more nearly allied to a feeling of sense, than to a process of the understanding; and accordingly, from an external sense it has borrowed its name; that sense by which we receive and distinguish the pleasures of food having, in several languages, given rise to the word taste, in the metaphorical meaning under which we now consider it.

Though all the tastes we perceive by the palate are either agreeable, or disagreeable, or indifferent, yet among those that are agreeable, there is a great diversity, not in degree only, but in kind. And as we have not general names for all the different kinds of taste, we distinguish them by the bodies in which they are found. In like manner, all the objects of our internal taste are either beautiful, or disagreeable, or indifferent; yet of beauty there is a great diversity, not only of degree, but of kind. The beauty of a demonstration, the beauty of a poem, the beauty of a palace, the beauty of a piece of music, the beauty of a fine woman, and many more that might be named, are different kinds of beauty; and we have no names to distinguish them but the names of the different objects to which they belong.

[4402] Mental, like bodily taste, is perfected by experience and careful attention. A taster of teas, for instance, acquires almost a special sense, and becomes an "expert" by trial and well-exercised judgment.—*B. G.*

IV. ITS RELATION TO REASON.

1 Reason assists in the operations of taste, and enlarges its powers, but does not govern it.

[4403] With respect to this point, I would observe that, while taste is exercised in combining together ideas, and in perceiving or discovering their similarity, reason is exercised only in separating them, and in perceiving or discovering their dissimilarity. Reason, too, would be quite unfitted for enabling a person to decide in matters of taste, to determine whether the combinations which are made by this capacity are pleasing and harmonious, and for which this capacity alone is adapted. The

reason may, no doubt, in many cases, be called in to aid the operations or determinations of wit, when demonstrating that each faculty and capacity is assisted, in most of its operations, by the others. But this does not prove that the capacity of taste is not capable of being exercised in the manner and for the purpose I have described, or that such a capacity is not essential for such an exercise; any more than because, when in deciding on the merits of a fine painting or prospect or a beautiful piece of music, we are aided by the reason in doing so, we must necessarily dispense with, or be totally wanting in taste.—*Geo. Harris.*

2 Though aided by reason, is distinct from it.

[4404] Reason is a very general term; but if we understand by it that power of the mind which in speculative matters discovers truth, and in practical matters judges of the fitness of means to an end, I apprehend the question may be easily answered. For nothing can be more clear than that taste is not resolvable into any such operation of reason. It is not merely through a discovery of the understanding, or a deduction of argument, that the mind receives pleasure from a beautiful prospect or a fine poem. Such objects often strike us intuitively, and make a strong impression, when we are unable to assign the reasons of our being pleased. They sometimes strike in the same manner the philosopher and the peasant, the boy and the man. However, as in all subjects which regard the operations of the mind, the inaccurate use of words is to be carefully avoided, it must not be inferred from what I have said that reason is entirely excluded from the exertions of taste.—*Hugh Blair.*

[4405] If we at times consider taste as something distinct from judgment, it is because the mind which has been trained to judge arrives at its conclusions so rapidly that it seems to know by intuition.

V. ITS RELATION TO GENIUS.

1 Taste judges and genius executes.

[4406] One may have a considerable degree of taste in poetry, eloquence, or any of the fine arts, who has little or hardly any genius for composition or execution in any of these arts; but genius cannot be found without including taste also. Genius, therefore, deserves to be considered as a higher power of the mind than taste. Genius always imports something inventive or creative, which does not rest in mere sensibility to beauty where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner as strongly to impress the minds of others. Refined taste forms a good critic, but genius is further necessary to form the poet or the orator.—*Hugh Blair.*

[4407] Taste and genius are two words frequently joined together, and, therefore, by inaccurate thinkers, confounded. They signify,

however, two quite different things. The difference between them can be clearly pointed out, and it is of importance to remember it. Taste consists in the power of judging; genius in the power of executing.—*Ibid.*

[4408] Taste, for example, chooses the subject which the artist shall inspiringly vivify, takes the palette, and mixing with nicest discernment the exact shade of colour, looks over his shoulder, as it were, and prompts meanwhile. Genius takes the brush, and claims the power to do that which taste may criticise but cannot imitate—that which taste may, with keenest discrimination, admire and approve, but cannot embody, any more than it can, alone, creatively substantiate a poet's ideal. It is obvious, too, that while true genius is never divorced from taste, taste is by no means equivalent, or always allied, to genius; and where genius in its indissoluble union breathes fervid life in tasteful execution, taste, of itself, can but exist in the passive contemplation of its own beautiful comparisons.—*A. M. A. W.*

2 Genius creates, and taste preserves and appreciates.

[4409] Without taste, genius is nought but sublime folly. This unerring touch, by which the lyre only gives back the note which is demanded, is still more rare than the creative faculty. Wit and genius distributed in various quantities, sunk deep in man, latent and unknown even to the possessor, pass often amidst us without being unpacked, as Montesquieu says; they exist in the same proportions in all ages; but as ages run on, there are only certain nations, and among these nations only a certain point of time, when taste is developed in all its purity. Before and after this moment everything offends from incompleteness or excess. That is the reason why perfect works are so rare, for they must be produced at the auspicious moment when taste and genius are conjoined. Now, this rare apposition, like that of some stars, seems only to happen after the revolution of many ages, and only lasts for an instant.—*La Chaussée.*

VI. ITS VARIED DEVELOPMENT.

1 The principles of taste, in differing degrees, are deeply founded in the human mind.

[4410] Taste is a faculty common in some degree to all men. Nothing that belongs to human nature is more general than the relish of beauty of one kind or other; of what is orderly, proportioned, grand, harmonious, new, or sprightly. In children, the rudiments of taste discover themselves very early in a thousand instances; in their fondness for regular bodies, their admiration of pictures and statues, and imitations of all kinds; and their attachment to whatever is new or marvellous. The most ignorant peasants are delighted with ballads and tales, and are struck with the beautiful

appearance of nature in the earth and heavens. Even in the deserts of America, where human nature shows itself in its most uncultivated state, the savages have their ornaments of dress, their war and their death songs, their harangues and their orations. We must, therefore, conclude the principles of taste to be deeply founded in the human mind. It is no less essential to man to have some discernment of beauty than it is to possess the attributes of reason and of speech.—*Hugh Blair.*

[4411] There is a loose view of taste which looks upon it as a kind of inspiration—the treasure of a few, giving forth verdicts too authoritative to be inquired into. There are differences of natural capacity in respect of taste, just as there are differences in all the bodily and mental faculties; but whatever the capacity, education alone can draw forth from it an actual power. A cultivated taste is something more than a strong natural intuition; it is the result of systematic observation and comparison. As such, its pleasures and its refining influences are, less or more, within reach of all.—*James McCrie.*

2 There is a more remarkable inequality among men, in the powers and pleasures of taste, than is usually found in the intellectual capacities.

[4412] The degree and progress of taste depend on the extent of general culture; like all other capacities, taste needs training or education.—*B. G.*

[4413] Although none be wholly devoid of this faculty, yet the degrees in which it is possessed are widely different. In some men only the feeble glimmerings of taste appear; the beauties which they relish are of the coarsest kind; and of these they have but a weak and confused impression; while in others, taste rises to an acute discernment and a lively enjoyment of the most refined beauties. The constitution of our nature in this, as in all other respects, discovers admirable wisdom. In the distribution of those talents which are necessary for man's well-being, Nature hath made less distinction among her children. But in the distribution which belong only to the ornamental part of life, she hath bestowed her favours with more frugality. She hath both sown the seeds more sparingly, and rendered a higher culture requisite for bringing them to perfection.—*Hugh Blair.*

3 It unfolds in widely divergent aspects, according to natural culture, bias, and local associations.

[4414] There are Western expressions which offend Eastern taste, as much as Eastern expressions are apt to offend Western taste. A symphony of Beethoven's would be mere noise to an Indian ear; an Indian Sangita seems to us without melody, harmony, or rhythm.

VII. ITS CULTURE.

- 1 Taste is, of all the intellectual capacities, the most susceptible of improvement by artificial education.

[4415] Taste is a most improveable faculty. Of the truth of this assertion we may easily be convinced, by only reflecting on that immense superiority which education and improvement give to civilized above barbarous nations, in refinement of taste; and on the superiority which they give in the same nation to those who have studied the liberal arts, above the rude and untaught vulgar. The difference is so great that there is perhaps no one particular in which these two classes of men are so far removed from each other, as in respect to the powers and pleasures of taste: and assuredly for this difference no other general cause can be assigned but culture and education.—*Ibid.*

- 2 The general capacity of taste, as a native endowment, may fit one for art in general, but a special training is required for each.

[4416] So far as each particular art, in the case of each individual, depends on his proportionate possession of taste, the extensive endowment with this capacity qualifies for each art alike; and the display of it in the exercise of one pursuit of this kind, proves the same person adapted for others of an artistic nature. But, in addition to this consideration, and as a qualification to the conclusions to be deduced from it, it should be borne in mind that certain particular attributes, as well as endowments, both material and medial as well as mental, are requisite for excelling in each intellectual pursuit, in addition to the being extensively gifted with the capacity fitted for it; as, for instance, a correct ear for music, and a correct eye for drawing. On certain of the emotions, too, and on a certain amount of susceptibility to be affected by them, depend an adaptation for certain arts and other pursuits.

Again, education particularly adapted to qualify us for particular pursuits, as well as capacity to excel in them, is in several instances necessary in order to enable persons to attain proficiency in them, especially in the arts of painting and music.

On the whole, therefore, it may be concluded that, not only is taste necessary for excelling in each art, but that for each particular art also, that peculiar material medial and moral adaptation, and that special training as well which is necessary to prepare the individual for following such a pursuit, are essential.—*Geo. Harris.*

- 3 It may be improved by exercise.

[4417] This holds both in our bodily and in our mental powers. Placing internal taste, therefore, on the footing of a simple sense, it cannot be doubted that frequent exercise and curious attention to its proper objects, must greatly heighten its power. Of this we have a clear proof in that part of taste which is called an ear for music. Experience every day shows

that nothing is more improveable. Only the simplest and plainest compositions are relished at first; use and practice extend our pleasure, teach us to relish finer melody, and by degrees enable us to enter into the intricate and compound pleasures of harmony. So an eye for the beauties of painting is never all at once acquired. It is gradually formed by being conversant among pictures, and studying the works of the best masters.—*Ibid.*

- 4 It may be improved by patience.

[4418] The temper by which right taste is formed is first patient. It dwells upon what is submitted to it, does not trample upon it, lest it should be pearls even though it looks like husks; it is a good ground, soft, penetrable, retentive; it does not send up thorns of unkind thoughts to choke the weak seed; it is hungry and thirsty too, and drinks all the dew that falls on it; it is an honest and good heart that shows no too ready springing before the sun be up, but fails not afterwards; it is distrustful of itself, so as to be ready to believe and try all things, and yet so trustful of itself, that it will neither quit what it has tried, nor take anything without trying. And that pleasure which it has in things that it finds good and true is so great, that it cannot possibly be led aside by any tricks of fashion, nor diseases of vanity; it cannot be cramped in its conclusions by partialities and hypocrisies; its visions and its delights are too penetrating, too living for any whitewashed object or shallow fountain long to endure or supply. It clasps all that it loves so hard, that it crushes it if it be hollow.—*Ruskin.*

- [4419] True excellence is by industry achieved,
And perfected by the swift course of time.

—*Shakespeare.*

- 5 It may be improved by the associations and surroundings of beauty.

[4420] The formation of the taste arises from a keen and true perception of the beautiful, and is the best groundwork of the celebrated "Kalogathia" of Socrates, making internal beauty and goodness of soul to constitute the noble-minded, beneficent, and happy man; and nothing is easier than to form in us this correct feeling of beauty, if all that we see and hear from our childhood be beautiful. It is no small advantage to be born in a place where the arts and the sciences are cultivated in the greatest perfection—in a well-built town, filled with masterpieces of art, as in Athens.—*C. M. Wieland, 1733-1813.*

[4421] The beauties of art and nature are often most appreciated by those who see least of them. That is, by *visitors* to, rather than *dwellers* in, beautiful scenery and near works of art. There is a certain *inactive, unobtrusive familiarity*, which is mere blindness. Those who live inland, enjoy the seaside more than those who are always there.—*B. G.*

[4422] It is communion with nature which endows the artist with what Lord Chatham has so well denominated the prophetic eye of taste, and which has left the Belvidere Apollo, and the Medicean Venus, the temple on the Ilyssus, and the temple of Minerva, to illustrate to all coming generations what genius can accomplish. We see thus that in taste, as in all the original operations of the human mind, it is the sublimest attribute of intelligence to see things as they are.—*Wayland*.

[4423] The first condition of its cultivation is the presence of beautiful images with which it may become familiar from frequent contemplation; for the eye, beautiful forms; for the ear, beautiful sounds; for the understanding, beautiful compositions. These are the materials which stimulate the faculty into exercise. But this condition is not enough of itself. For we can suppose a person living amidst the most beautiful scenes of nature, yet totally insensible to any pleasure arising from their beauty. If he do not observe and meditate upon the elements of the landscape, in the various aspects which it presents under the changes of season and of atmosphere, he will not associate beauty with any one element or any one aspect.—*Jane McCrie*.

6 It may be improved by enlarged and comprehensive views.

[4424] As beauty does not consist in taking what lies immediately before you, so neither, in our pursuit of taste, are those opinions which we first received and adopted, the best choice or the most natural to the mind and imagination. In the infancy of our knowledge we seize with greediness the goodness that is within our reach; it is by after consideration, and in consequence of discipline, that we refuse the present for a greater good at a distance. The nobility or elevation of all arts, like the excellency of virtue itself, consists in adopting this enlarged and comprehensive idea, and all criticism built upon the confined view of what is natural, may properly be called shallow criticism, rather than false: its defect is that the truth is not sufficiently extensive.—*Sir Joshua Reynolds*.

[4425] All physical beauty is relative; if, indeed, it is not wholly resolvable into association of ideas; that is, the pleasurable conceptions or remembrances which are recalled by any object. A daisy reminds us of green fields. The rudest painting is beautiful, but when we have seen better productions it becomes ugly—by comparison.—*B. G.*

VIII. ITS PERVERTED ASPECT.

1 It is capable of a false refinement, injurious to our own happiness and usefulness as members of society.

[4426] With false refinement of taste is sometimes connected the peculiar species of misanthropy which is grafted on a worthy and

benevolent heart. When the standard of moral excellence we have been accustomed to dwell upon in imagination, is greatly elevated above the common attainments of humanity, we are apt to become too difficult and fastidious (if I may use the expression) in our moral taste; or, in plainer language, to become unreasonably censorious of the follies and vices of our contemporaries. In such cases, it may happen that the native benevolence of the mind, by being habitually directed towards ideal characters, may prove a source of real dissatisfaction and dislike towards those with whom we associate. Such a disposition, when carried to an extreme, not only sours the temper, and dries up all the springs of innocent comfort which nature has so liberally provided for us in the common incidents of life, but, by withdrawing a man from active pursuits, renders all his talents and virtues useless to society.—*Dugald Stewart*.

[4427] So narrow schools of art, following some particular style, merely technical, pervert the taste, and prevent the appreciation of what is simple and natural.—*B. G.*

2 It is harmful in tendency when divorced from high principle.

[4428] When separated, as it sometimes is, from a strong sense of duty, it can scarcely fail to prove a fallacious guide; the influence of fashion, and of other casual associations, tending perpetually to lead it astray. This is more particularly remarkable in men to whom the gratifications of taste in general form the principal object of pursuit, and whose habits of life encourage them to look no higher for their rule of conduct than the way of the world.—*Dugald Stewart*.

[4429] This is seen where æsthetics are put in the place of morals, picture-galleries for Sunday services, and "society" manners for Christian principles.—*B. G.*

IX. ITS INFLUENCES, USES, AND EFFECTS.

1 It discovers the beauties of nature and art, and refines and purifies the mind.

[4430] By the aid of this capacity the poet and the painter make apt and suitable combinations, and are led to the selection of those ideas and words and objects which, in every minute point, most perfectly harmonize with one another, and thus produce compositions of the most pleasing and refined nature. In this capacity of taste, therefore, all the arts, of whatever kind, originate, and towards this point they each converge; and it is alone by their excitement of, and application to, this capacity, that they operate on the mind. Painting, poetry, music, and the other arts, are only so many avenues by which this capacity is approached; they are only so many different kinds of intellectual nutriment by which this organ of the soul is supplied; but it is to this capacity, and

to this alone, that they are all alike and solely directed. Hence, the extensive possession of taste, confers a general power for appreciating art; but the particular kind of art for which the individual is peculiarly adapted, depends, in part, on the constitution of his material senses, especially those of seeing and hearing; and in part, on the attention which he has given to particular arts and pursuits, and his manual adaptation for them.—*Geo. Harris.*

[4431] Somewhat of the purity and beauty which the mind contemplates is transfused into the mind itself, and the outward conduct assumes a gracefulness and propriety from familiarity with the models of all that is graceful or becoming. They who by profession, and they who by inclination, are devoted to the fine arts, should see that the cultivation of them is productive of its proper effect upon the cultivation of their mind in other respects, and upon their general demeanour and conduct. For man is bound not merely to acknowledge what is true and what is beautiful, but also what is right.

[4432] Art, of itself, will never elevate people; it may be the handmaid of superstition and licentiousness; it is the character of a people that raises art.—*B. G.*

[4433] A picture of Titian's, or a Greek statue, or a Greek coin, or a Turner landscape, expresses delight in the perpetual contemplation of a good and perfect thing. That is an entirely moral quality—it is the taste of the angels. And all delight in art, and all love of it, resolve themselves into simple love of that which deserves love. That deserving is the quality which we call "loveliness" (we ought to have an opposite word, "hateliness," to be said of the things which deserve to be hated); and it is not an indifferent or optional thing whether we love this or that; but it is just the vital function of all our being. What we *like* determines what we *are*, and is the sign of what we are; and to teach taste is inevitably to form character.—*Ruskin.*

[4434] Greek statues did not save Greece from demoralization; and the love of such physical beauty, though good in itself, may have no moral element. Real taste will go beyond form and colour, and reach the acts and principles of the life.—*B. G.*

[4435] Exciting a love of true glory, and an admiration of every nobler virtue, taste exalts the affections, and purifies our passions; clothes a private life in white, and a public one in purple. Adding a new feature, as it were, to the pomp, the bloom, and the exuberance of nature, it enables the mind to illumine what is dark, and to colour what is faded; giving a lighter yellow to the topaz, a more celestial blue to the sapphire, and a deeper crimson to the ruby; it imparts a higher brilliancy to the diamond, and a more transparent purple to the amethyst.

[4436] Spring with its young life everywhere, summer with its matured brilliancy, autumn with its mellow richness, and winter with its hoary age; birds with their late and early song, quadrupeds with their playful motion or nobly developed forms; the massive king of the forest, the graceful shrub, the little flower which opens its eye on the green sward to the morning sun. It is a dull sense or a thankless heart which is alive to no beauty in these forms of existence, whether singly or in their ever-changing combinations.

[4437] Taste is composed of nature improved by art; of feeling tutored by instruction.—*Goldsmith.*

2 It refines the grosser vices where they exist, and recommends the principle of virtue.

[4438] Considered as a principle of action, a cultivated moral taste, while it provides an effectual security against the grossness necessarily connected with many of the vices, cherishes a temper of mind friendly to all that is amiable, or generous, or elevated in our nature.—*Geo. Harris.*

[4439] Taste and elegance, though they are reckoned only among the smaller and secondary morals, yet are of no mean importance in the regulation of life. A moral taste is not of force to turn vice into virtue; but it recommends virtue with something like the blandishments of pleasure.—*Edmund Burke.*

[4440] If the cultivation of this faculty does not imply refined moral perceptions, it is at least decidedly favourable to moral education, in so far as it exalts above what is gross and sensuous. And, supposing some degree of moral and religious culture to have been effected, that will find a greater outflow of sentiment when the perception of beauty in nature has been awakened than when it is dormant.—*James McCrie, Autopodia.*

[4441] Taste, if it mean anything but a paltry connoisseurship, must mean a general susceptibility to truth and nobleness; a sense to discern and a heart to love and reverence all beauty, order, goodness, wherever and in whatsoever forms and accomplishments they are to be seen.—*Carlyle.*

[4442] Good taste is closely connected with good sense, as well as aided by careful culture. It includes moral propriety as well as artistic discrimination and good manners. Thus a poet, rebuking unbecoming language, says—

"Immodest words admit of no defence,
For want of decency is want of sense."

—*B. G.*

3 It cherishes sensibility.

[4443] Delicacy of taste has the same effect as delicacy of passion; it enlarges the sphere

both of our happiness and misery, and makes us sensible to pain as well as pleasures, which escape the rest of mankind.—*David Hume.*

4 It conduces to happiness.

[4444] Bearing a price which only the heart and the imagination can estimate, and being the mother of a thousand chaste desires and a thousand secret hopes, taste strews flowers in the paths of literature and science; and, breathing inexpressive sounds, and picturing celestial forms, qualifies the hour of sorrow by inducing that secret sense of cheerfulness which, as Mrs. Chapone says—

“Refines the soft, and swells the strong;
And joining Nature's general song,
Through many a varying tone unolds
The harmony of human souls.”

[4445] The cultivation of taste is recommended by the happy effects which it naturally tends to produce on human life. The most busy man in the most active sphere cannot be always occupied by business. Men of serious professions cannot always be on the stretch of serious thought. Neither can the most gay and flourishing situations of fortune afford any man the power of filling all his hours with pleasure. Life must always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some employment subsidiary to that which forms their main pursuit.—*Hugh Blair.*

X. ITS NEGATIVE ASPECT.

[4446] Deficiency in this capacity occasions a person to be dull in perceiving the more minute and nice points of excellence and beauty among many presented to his notice, and to make awkward and unsuitable combinations of ideas, both in pictorial composition and in that by writing.—*Geo. Harris.*

XI. TASTE AND KNOWLEDGE CONTRASTED.

1 Taste is passive and stationary, knowledge is active and progressive.

[4447] Taste, when once obtained, may be said to be no acquiring faculty, and must remain stationary; but knowledge is of perpetual growth and has infinite demands. Taste, like an artificial canal, winds through a beautiful country, but its borders are confined, and its term is limited. Knowledge navigates the ocean, and is perpetually on voyages of discovery.—*Disraeli.*

[4448] Taste without knowledge can never be very exquisite. Properly, it is the very flower and bloom of knowledge. The brightest taste is that of such as “by reason of use have their senses exercised to discern both good and evil.” (Heb. v. 14).—*B. G.*

I. ITS NATURE.

1 It is independent of rules.

[4449] Genius is supposed to be a power of producing excellences which are out of the reach of the rules of art—a power which no precepts can teach, and which no industry can acquire.—*Sir Joshua Reynolds.*

[4450] As grammar is founded on actual language, so the laws of dramatic poetry, &c., are founded on the products of genius. Milton, Shakespeare, Virgil, Theocritus, and Homer form the laws of their respective lines of poetry—they are not founded for them.—*B. G.*

[4451] Genius does not seem to derive any great support from syllogisms. Its carriage is free; its manner has a touch of inspiration. We see it come, but we never see it walk.—*Count de Maistre.*

2 It is independent of extraneous aids.

[4452] Genius is to other gifts what the carbuncle is to the precious stones. It sends forth its own light, whereas other stones only reflect borrowed light.—*A. Schopenhauer.*

[4453] As with the faculty of genius as a whole, so with the capacity of origination, it is that which is the least generally extensively possessed, as it is also the least necessary for the common and ordinary purposes of life. And it is that which receives the least aid from artificial education.—*Geo. Harris.*

[4454] The helve of the hatchet disputed against the blade which was the worthier. “Nay,” said the wise raven, which listened to the argument, “the steel will hew a hundred handles for itself, but the hundred handles could never shape one blade.”—*Ibid.*

[4455] If a man was not born eloquent, he cannot be bred to eloquence; if a man was not born to a sense of colour, he cannot be educated to a sense of colour; if a man was not born to a sense of form, he cannot be educated to a sense of form; if a man was not born to a quick creative genius, he cannot be trained to it. Where these things exist, they are gifts in the beginning. Education makes them better, and more usable; but it cannot create in men what God did not create in them when He started them in life.—*Beecher.*

[4456] The higher the faculties of the soul, the less dependent they are on the bodily organs; and the less dependent they are on bodily organs, the more capable they are of infinite growth, and of increasing for ever—not merely adding to the soul's store of knowledge, but to its capacity for exertion—more especially

as regards invention, and imagination, and taste.—*Geo. Harris.*

[4457] Genius is the superlative degree of all the intellectual endowments.—*B. G.*

3 It is not a single power, but a combination of great powers.

[4458] Genius is not a single power, but a combination of great powers. It reasons, but it is not reasoning; it judges, but it is not judgment; it imagines, but it is not imagination; it feels deeply and fiercely, but it is not passion. It is neither because it is all.—*Whipple.*

[4459] Genius is one of those vague terms to which all who use it generally attach different senses; a word which expresses something else besides judgment, ability, taste, talent, penetration, understanding, grace, refinement; and which ought to comprise all those excellences.—*Voltaire.*

[4460] He who has genius has a ready conception, great penetration, much discernment, memory, and eloquence.—*Madame de Caylus.*

[4461] Genius is a general capacity of excellence, which may show itself in any special department.—*B. G.*

[4462] "Genius," says Rousseau, is "reason well seasoned." It comprehends besides this, the action of the soul in regard to the mental operations, its desires, or, to express one's self more freely, the sentiments of the soul. It is, indeed, the conglomeration of all the intellectual faculties, aptitude to learn, to seize upon, to judge; it is, in fact, more especially that mental vivacity which affects lively sallies, whether by burning words or through ingenious reflections.—*Dr. L. R. de Sainte Croix.*

[4463] It is a power which is able to seize instantaneously upon ideas which the world at large does not catch, because there is a double meaning through which he penetrates vividly and profoundly into the consequences of the principles by which one undertakes a great number of efforts without confusion, following the expression of Pascal, who was distinguished for the force and correctness of his genius, and the greatness of his mind.—*Ibid.*

[4464] Men of genius, then, have not been men of one faculty or one idea. On the contrary, nothing is more characteristic of them than the universality of their powers and the comprehensiveness of their attainments. The men whom the world has agreed to recognize as the very types of genius have answered to our definition; they have been marked by the largest endowment of all the faculties proper to the intellectual nature of man.

Thus it is that such men are able to see all things as they are; to comprehend all men of all times and places; and not only to comprehend them, but to sympathize with them, to

live in them, to reproduce the past, to represent the present, and to anticipate the future. It is because they have it all within them, in their diversely gifted, myriad-minded souls. No man can understand what he does not possess and never experienced; and he who is able to comprehend all men of all times, which is a characteristic prerogative of genius, must combine in himself all the essential elements of their character.—*Bibliotheca Sacra.*

[4465] The word genius, from its etymology, denotes anything that is *native* or *inborn*. The Romans, from whose language we borrow the word, used it to express natural disposition as well as natural talents. We usually restrict it to the intellectual powers. And when we limit it by an article or an adjunct, we often mean by it a strong natural aptitude or capacity for some particular department, irrespective of every other. Thus we speak of a genius for mathematics, a genius for mechanics, or the genius of poetry, the genius of sculpture, and the like. But when we employ the word without these limitations, it implies no singularity, no particularity, nothing one-sided, narrow, or partial. In its highest and largest sense, in its true idea and proper definition, genius comprehends or expresses the fullest development of all the faculties, or the largest endowment of all the powers, proper to the intellectual nature of man. A man of genius, in the full and proper sense of the phrase, is not a genius for mathematics or mechanics, or poetry, or the fine arts, but he is a man of unusually great powers of mind, which have been given him by his Creator; and which he may or might apply with uncommon ability and success to almost any department of human activity. No definition less comprehensive or less elevated than this, will come up to the actual standard of the men who, in all ages, have passed for the types and representatives of genius.—*Ibid.*

4 It is mainly but not entirely creative.

[4466] Some idea of originality and invention universally attaches, and, no doubt, belongs to genius. But to go further and ascribe to a strictly creative power, which can work without instruments or materials, which is independent of knowledge or culture, is to ascribe to it prerogatives which belong to nothing earthly. God only can create out of nothing. It belongs to mortals to combine and fashion what he has created, and that only with instruments which he has given, and according to laws which he has ordained. God only can speak, and it is done. Man can produce only by time and toil, reflection and study proportioned to the value of the production.

The nearest approach to pure creation on earth, perhaps, is in the ravings of the madman, whose morbid imaginations sometimes seem to conjure up phantoms altogether unearthly, though in fact, the materials of his strange phantasies may be traced in his own observation and experience. Some poets, however, and some

philosophers, it must be confessed, approximate amazingly near to the ravings of the maniac.

"Their speculations, soaring high,
Which leave all reason infinitely far
Behind—surprising feat of theory!—
Are pure creations of their own, webs wove
Of gossamer in fancy's lightest loom,
And nowhere on the list of beings made
By God recorded."

The imagination, though the most creative of our faculties, is just as incapable of creating its own materials as the humblest of our mental powers, or the meanest of our bodily organs. Imagination is the power of forming images. The elementary forms, colours, ideas must be gathered from the world which God has made, and the image, if it be an image, must bear some likeness to something that is in the heavens above, or in the earth beneath, or in the waters under the earth. Imagination is the power not of creating, but of selecting and combining. It must, therefore, have objects to select, and materials to combine. And these must be in the mind. And they must be retained there by memory; they must be put there by observation and study, reflection and reason. The more extensive, therefore, the observation and study, the more profound the reflection and reason, and the more ready and retentive the memory, the more ample and rich will be the materials which imagination may combine. And the more delicate the taste, and the more correct the judgment, the more felicitous will be the combination. In other words, the more knowledge and culture, other things being equal, the more abundant will be the resources, and the more happy the productions of the imagination.—*Ibid.*

[4467] Inventive power is the only quality of which the Creative Intelligence seems to be economical; just as with our largest human minds, that is the divinest of faculties, and the one that most exhausts the mind which exercises it.—*Holmes.*

[4468] All genius is metaphysical; because the ultimate end of genius is ideal, however it may be actualized by incidental and accidental circumstances.—*S. T. Coleridge.*

II. ITS SYNONYMOUS DISCRIMINATIONS.

[4469] *Ability* [Lat. *habere*, to have, having or possessing resources, handy] is the most generic, inasmuch as it may be physical, moral, intellectual, conventional, legal, or casual. Ability, in its mental meaning, is partly a gift of Nature and partly a product of training. It means the power of doing, the possessing of needful means or needful faculties for the performance of an object, as opposed to inability; or the power of applying knowledge to practical purposes.

Cleverness.—Quickness of mind combined with readiness in contriving means to an end, whether material or mental.

Skill.—[A. S. *scilian*, to separate, or distinguish.] Skill is neither of purely abstract knowledge nor of mere physical habitation, but lies midway between the two, and practically comprises both.

Capacity [Lat. *capax*, *capio*, to take or hold.] is potential rather than actual, and may be no more than undeveloped ability. It stands to understanding as ability to action. Capacity of a great general would lie in his power of remembering, interpreting, and calculating the movements of the enemy, in grasping and recognizing the character and resources of a country in reference to the movements of the campaign; his ability, in his actual direction of these movements, and in the disposition and employment of troops in action.

Capability.—As capacity is the inherent faculty of understanding, capability is the inherent faculty of action. Of a hopeful student of philosophy we use the word capacity, while of a hopeful student of oratory that of capability, the main end being action.—*C. J. Smith.*

III. ITS DISTINCTIVE FEATURES.

1 It is restless and erratic in its operations.

[4470] Genius is generally restless in proportion as it is powerful.—*F. J. S.*

[4471] As genius effects new combinations of different kinds at pleasure in so great a variety of modes, it is also necessarily more or less erratic, and uncertain, and irregular in its operations than are either of the other faculties. Hence the eccentric course which genius often follows contrasts strongly with the regular movements of the understanding and the reason.—*Geo. Harris.*

[This eccentricity is often mere vanity, or wilfulness, or infirmity, and never true genius.—*B. G.*]

[4472] Genius may at times want the spur, but it stands as often in need of the curb.—*Longinus.*

[4473] "There is," says Seneca, "no great genius free from some tincture of madness." Or, as Milton phrases it:

"Great wits to madness nearly are allied,
And thin partitions do their bounds divide."

2 It is subtle in ascertaining differences.

[4474] Few men of genius are keen; but almost every man of genius is subtle. If you ask me the difference between keenness and subtlety, I answer that it is the difference between a point and an edge. To split a hair is no proof of subtlety; for subtlety acts in distinguishing differences—in showing that two things apparently one are in fact two; whereas, to split a hair is to cause division, and not to ascertain difference.—*S. T. Coleridge.*

3 It is invincibly aspiring.

[4475] Look down upon genius and he will

rise to a giant; attempt to crush him, and he will often soar to a god.

4 It is all comprehensive.

[4476] So far from the narrow and exclusive thing which too often usurps the name, true genius is broad and comprehensive, *all-comprehensive* in the twofold sense of embracing all and understanding all. So far from being lawless and irregular, it owes its power to the discovery and observance, *beyond others*, of the laws of nature and of mind.

5 It is unaffected and unpretentious.

[4477] And so far from the artifice and affectation, the intense self-consciousness and intolerable self-conceit of the would-be genius, true genius is simple, unassuming, natural, tranquil also, usually, as "the summer sea," and when stirred from its repose, moved only in just proportion to the exciting cause; when swept by tempests, rolling in sublime harmony with the spirit of the storm. It abhors all disproportion and undue manifestation of feeling, all affectation and mere seeming. It has no occasion for artifice, none for exaggeration and extravagance. It comprehends a subject so fully and easily, as of course to speak of it in simple, familiar language, and achieves its ends with such perfect facility and naturalness, that every beholder fancies he could have said and done the same thing in the same way; though, should he make the attempt, it would be with great effort and small success:

"Sudet mltum, frustra que laboret
Ausus idem."

6 It is true to nature.

[4478] The whole genius of an author consists in describing well, and delineating character well. Homer, Plato, Virgil, Horace, only excel other writers by their expressions and images; we must indicate what is true if we mean to write naturally, forcibly, and delicately.—*La Bruyère*.

7 It is enamoured of nature.

[4479] To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day, for perhaps forty years, has rendered familiar—this is the character and privilege of genius, and one of the marks which distinguish genius from talent—*S. T. Coleridge*.

IV. ITS THREEFOLD MODE OF ACTION.

[4480] The first effort of genius is one of the will, planting the mind in the realm of freedom. By genius we get free from mental trammels of all sorts whatever, whether these be the narrow and partial statements of the truth, or prejudices and idols of the mind, or the truth as mixed with its necessary alloy to be made current in language, or even the rules and processes along

which we usually proceed in ordinary life and the formal acquisition of knowledge.

The second effort of genius is the entering into a higher realm of truth, dealing with truth beyond the scenes where it exists in ideas apart from objective and intercepting and splitting up mediums.

The third effort of genius is to descend into the world of everyday life, and express in word or act the perceptions of truth as gained in its higher spheres before the freshness and vividness pass away.

V. ITS RARITY.

[4481] There never appear more than five or six men of genius in an age, but if they were united the world could not stand before them.—*Swift*.

[4482] The proportion of genius to the vulgar is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one to ten millions.—*Lavater*.

VI. ITS CULTIVATION.

1 Need of culture.

[4483] The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds; and instead of vines and olives for the pleasure and use of man, produces to its slothful owner the most abundant crop of poisons.—*David Hume*.

2 Means of culture.

[4484] Heaven and earth, advantages and obstacles, conspire together to educate genius.—*Fuseli*.

[4485] All the means of action, the shapeless masses—the materials—lie everywhere about us. What we need is the celestial fire to change the flint into transparent crystal, bright and clear. That fire is genius.—*Longfellow*.

3 Conditions of successful culture.

(1) *Self-devotion*.

[4486] A poet, who presumes to give poetic delight, should contemn and willingly forbear all enjoyments, the sacrifice of which affects not his creative powers; that so he may perhaps delight a century and a whole people. In Richter's advanced years, it was happy for him that he could say: "When I look at what has been made out of me, I must thank God that I paid no heed to external matters, neither to time nor toil, nor profit nor loss; the thing is there, and the instruments that did it I have forgotten, and none else knows them." In this wise has the unimportant series of moments been changed into something higher that remains.

(2) *Vigilant perseverance.*

[4487] I know no such thing as genius; genius is nothing but labour and diligence.—*Hogarth.*

[4488] The three indispensables of genius are understanding, feeling, and perseverance.—*Southey.*

[4489] Every man who observes vigilantly and resolves steadfastly grows unconsciously into genius.—*Bulwer Lytton.*

[4490] Many persons are discouraged from attempting excellence in music, painting, poetry, &c., by the declaration that they have not the innate genius for such pursuits, whereas all have at least some degree of capacity in them, and none can succeed without labour and diligence.—*B. G.*

(3) *Practicability.*

[4491] Of what use is genius if the organ is too convex or too concave, or cannot find a focal distance within the actual horizon of human life.—*Emerson.*

(4) *Moral worth.*

[4492] Genius is but a means to an end. That end is truth, virtue, moral excellence. And the end is better than the means, as surely as the sovereign is higher than the subject. Genius, like gold, shines only in the use that is made of it. Goodness, like the sun, shines by its own light. Goodness is bright and beautiful without genius, without rank, without regard to place or outward circumstances. Genius without goodness is sometimes dazzling, but never lovely; sometimes useful by accident, but often fatal both to others and to its possessor.

[4493] Talents angel-bright,
If wanting worth, are shining instruments
In false Ambition's hand, to finish faults
Illustrious, and give infamy renown.

—*Bibliotheca Sacra.*

(5) *Knowledge.*

[4494] "Knowledge of every sort and in every degree," says Coleridge, "is in its nature a proper and, in a great degree, a necessary condition of the operation of genius. But if memory, sense, and judgment are necessary, as they surely are, to the full exercise of the powers of genius, then everything which strengthens and everything which impairs those faculties must certainly, in like proportion, augment or diminish the force of invention."—*Ibid.*

[4495] The three foundations of genius, according to the Welsh triads, are the gift of God, human exertion, and the events of life. The first three requisites of genius are an eye to see nature, a heart to feel it, and a resolution that dares follow it. The three things indispensable to genius are understanding, meditation, and perseverance. The three tokens or proofs of genius are extraordinary understanding, extraordinary conduct, and extraordinary exertions. The three things that improve genius are proper

exertion, frequent exertion, and successful exertion.

[4496] Shut up a man of the largest native intellect in utter ignorance, and he is like a giant immured in a dungeon. Preclude the most gifted genius from all knowledge, and he has nothing to work upon and nothing to work with. Of course he can accomplish nothing. He wants the πῶν στῶν, without which even Archimedes could not move an atom, much less a world.

Absolute ignorance, however, is not to be supposed. The only practical question is, what shall be the quantity and quality of discipline and acquirement? Genius is never without some degree of knowledge; never without some kind of culture. It may be quite concealed from the observation, and remote from the experience of the rest of the world. It may be by observation and reflection rather than by recitations and lectures; by travel and intercourse with men and things in the world rather than by reading and study of books in the schools. Homer was a man of excellent education and boundless knowledge, though it is a question whether he ever saw or heard of such a thing as a book. His powers of observation, reason, memory, and imagination were all excited, exerted, disciplined to the utmost. He was himself the school-book and the Bible, the library and the gazette of his times, even as his verse is the living image of the heroic ages. Patrick Henry, though to appearance an indolent man, and in reality a less learned and disciplined, and therefore a far less capable and effective man than he might otherwise have been, was, in an important sense, a hard student, and by no means wanting in education or information. He studied men with the same intensity with which scholars study books. He watched the course of events and reflected upon it till he understood it, and threw himself into it that he might be made its master and guide.—*Ibid.*

[4497] It is the prerogative of genius not to dispense with learning, but to turn all learning to the best account, and make the most of the largest or the smallest means and opportunities. So far from being superfluous to the man of genius, there is no other man to whom knowledge and culture are of so much value as to him whose nature, like the diamond, is worth polishing at any expense, and whose mind, like some rich soil, causes every seed which falls into it to spring up into an abundant harvest. Say, if you please, that it is of no use to educate ordinary minds. But say not that knowledge and culture are useless to him who alone can breathe into all knowledge and culture the breath of an ethereal life. Believe, if you can (to borrow a Socratic illustration), that the most spirited horses need no training, and the noblest dogs require no instruction. But never flatter yourself that you have so much genius as to supersede the necessity of a good education.—*Ibid.*

VII. ITS CHIEF ASPECTS.

1 Poetical genius.

(1) *Its distinguishing features.*

a. Profound penetration.

[4498] The inventions of poetic genius are the suggestions of analogy; the prevailing suggestions of common minds are those of mere contiguity; it is this difference of the occasions of suggestion, not of the images suggested, which forms the distinctive superiority of original genius.—*Dr. Thomas Browne.*

[4499] The soul of the poet is like a mirror of an astrologer; it bears the reflection of the past and of the future, and can show the secrets of men and gods; but all the same, it is dimmed by the breath of those who stand by and gaze into it.—*Ariadne.*

b. Instantaneous discernment.

[4500] To be a poet is to have a soul so quick to discern that no shade of quality escapes it, and so quick to feel that discernment is but a hand playing with finely ordered variety on the chords of emotion—a soul in which knowledge passes instantaneously into feeling, and feeling flashes back as a new organ of knowledge.—*George Eliot.*

c. Spontaneity which cannot be self-commanded.

[4501] Therefore I wait. Within my earnest thought

For years upon this picture I have wrought,
Yet still it is not ripe. I dare not paint
Till all is ordered and matured within.
Hand-work and head-work have an earthly taint,
But when the soul commands I shall begin.

—*Leonardo da Vinci.*

d. Its fire of imagination undiminished by trial.

[4502] I can believe that a man, eminent when young for possessing poetical imagination, may, from having taken another road, so neglect its cultivation as to show less of its powers in his latter life. But I am persuaded that scarce a poet is to be found, from Homer down to Dryden, who preserved a sound mind in a sound body, and continued practising his profession to the very last, whose latter works are not as replete with the fire of imagination as those which were produced in his more youthful days.—*Sir Joshua Reynolds.*

[4503] I should be inclined to question the above remark of Sir Joshua Reynolds. Swift expressed surprise how he had been able to write "The Tale of a Tub," and felt that his genius was on the wane. Longinus' criticism on Homer, supports this same view of the question. "In the *Odyssey*, Homer may be likened to the setting sun, whose grandeur still remains, though his beams have lost their meridian heat. . . . Like the ocean, whose shores, when deserted by the tide, mark out the extent to which it sometimes flows, so Homer's genius, when ebbing

into the fables of the *Odyssey*, plainly discovers how vast it once must have been."—*C. IV.*

VIII. ITS MISSION.

[4504] It is the instinct and destiny of genius to do battle with every prejudice, all ignorance, folly, vice, and sin. Since genius may not scathless evade its celestial obligations, forfeit its holy mission, sell itself for gold. The world needs all its labourers.—*McCormac.*

[4505] Grace is genius. There is a graceless, godless, atheistic thing called genius, but I call it insanity; the light of its eye is not the light of heaven, but the flare of an unholy and unconsecrated fire. God hath "hidden" certain things from the "wise and prudent, and revealed them unto babes;" He has left the wise shivering outside the guardian wall, and taken the "babes" with Him to behold the growths of the paradise that never can be lost.—*Joseph Parker, D.D.*

IX. ITS PENALTIES.

[4506] He who ascends to mountain tops shall find

The loftiest peaks most wrapt in clouds and snow,

He who surpasses or subdues mankind
Must look down on the hate of all below.
Though high above the sun of glory glow,
And far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils that to those summits led.

[4507] A great capacity of *suffering* belongs to genius; and it has been observed that an alternation of joyfulness and dejection is quite as characteristic of the man of genius as intensity in either kind.—*Taylor, Notes from Books.*

[4508] There is always a certain degree of solitude about a great mind. Even a mere human being cannot rise pre-eminently above the level of his fellow-men without becoming conscious of a certain solitariness of spirit gathering round him. The loftiest intellectual elevation, indeed, is nowise inconsistent with a genial openness and simplicity of nature, nor is there anything impossible or unexampled in the combination of a grasp of intellect that could cope with the loftiest abstractions of philosophy, and a playfulness that could condescend to sport with a child. Yet whilst it is thus true that the possessor of a great mind may be capable of sympathizing with, of entering kindly into the views and feelings, the joys and sorrows of inferior minds, it must at the same time be admitted that there is ever a range of thought and feeling into which they cannot enter with him. They may accompany him, so to speak, a certain height up the mountain, but there is a point at which their feebler powers become

exhausted, and if he ascend beyond that, his path must be a solitary one.

[4509] Genius, as attaining to, and teaching truth, must be in sympathy with those whom it would instruct.—*B. G.*

X. PLEASURES.

1 True genius no diminisher of home happiness.

[4510] Men do not make their homes unhappy because they have genius, but because they have not enough genius. A mind and sentiments of a higher order would render them capable of seeing and feeling all the beauty of domesticities.—*C. Wordsworth.*

2 Genius has pleasure in its exercise.

[4511] With the offspring of genius, the law of parturition is reversed; the throes are in the conception, the pleasure is in the birth.—*Colton.*

XI. THE INFLUENCE OF "THE SPIRIT OF THE AGE" UPON THE DIRECTION OF GENIUS.

[4512] The man of genius will do something. The only question is what he shall do, and how he shall do it. The value and amount of his achievements will depend upon his knowledge and culture; upon his opportunities and his improvement of them; upon his circumstances and his use or abuse of them. Hence it is that the direction which genius takes, and the results which it accomplishes, are so different in different ages and countries. The difference lies even more in the times than in the men. The genius that in one age constructs the bow and arrow; in another invents the catapult and the ballista; in another gunpowder and the simplest form of the gun; and in still another, the paixhan, the Minié rifle, and the revolver. The greatest prodigy of invention could not have sprung the modern improvements in agricultural and manufacturing machinery upon the heroic or the middle ages. They wanted not the genius but the ideas and the knowledge of the moderns; those ideas and that knowledge of the useful arts which have been the growth of centuries, and with which our age is saturated.—*Bibliotheca Sacra.*

[4513] The man of genius is always in advance of his age; but he is never independent of it. He is in advance of it, because he is master of it; and he is master of it because he is the representative of its attainments and tendencies, the possessor of its knowledge and thus of its power. Had Newton lived in the age of Aristotle, he might have been an Aristotle, but he could not have been a Newton. He would have been in advance of his age, but he could not have discovered the law of gravitation, still less the polarization of light and the identity of carbon and the diamond. He lived in his age, though he lived above it; and he was superior

to other men of his age, because he caught more fully its spirit, and looked out more widely, more sharply, more accurately from the high vantage-ground of its attainments.—*Ibid.*

XII. TALENT AND GENIUS COMPARED.

1 As to their origin and nature.

[4514] Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never.—*S. T. Coleridge.*

2 As to their modus operandi.

[4515] What is genius but finer love—a love impersonal, a love of the flower and perfection of things, and a desire to draw a new picture or copy of the same? It looks to the cause of life; it proceeds from within outward, whilst talent goes from without inward. Talent finds its models, and methods, and ends in society, exists for exhibition, and goes to the soul only for power to work. Genius is its own end, and draws its means and the style of its architecture from within, going abroad only for audience and spectator, as we adapt our voice and phrase to the distance and character of the ear we speak to. All your learning of all literatures would never enable you to anticipate one of its thoughts or expressions, and yet each is natural and familiar as household word. Here about us coils for ever the ancient enigma, so old and so unutterable. Behold! there is the sun, and the rain, and the rocks; the old sun, the old stones. How easy were it to describe all this fitly; yet no word can pass. Nature is a mute, and man, her articulate speaking brother, lo! he also is a mute; yet, when genius arrives, its speech is like a river: it has no straining to describe, more than there is straining in nature to exist. When thought is best, there is most of it. Genius sheds wisdom like perfume, and advertises us that it flows out of a deeper source than the foregoing silence—that it knows so deeply and speaks so musically, because it is itself a limitation of the thing it describes. It is sun, and moon, and wave, and fire in music, as astronomy is thought and harmony in masses of matter.—*Emerson.*

[4516] Genius does what it must, and talent does what it can.—*Owen Meredith.*

[4517] The distinction between talent and genius, though generally felt, is not easy of definition. A talented man achieves a knowledge of principles by the accumulation of facts and a series of logical deductions which his intellect enables him to make, and of every step of which he is perfectly cognisant; but a man of genius reasons so rapidly that he arrives at the result without marking the process. His perceptions appear to be intuitive, and to partake of the character of emotions rather than of intellectual achievements.—*Dispatch.*

[4518] Talent, a term borrowed from the

Scripture parable on the subject, and *genius* [Lat. *genius*, a supposed tutelary deity, born and dying with every person, and directing his actions] differ, in that talent is the capacity of learning rules, and the capability of readily acting upon them. Genius is that innate intuition which is hardly conscious of rules, and can in a measure, by natural force, supersede the use of them. Talent may be hid, requiring to be searched for; genius develops itself. Genius creates, talent learns and executes. Talent needs opportunities; genius makes them for itself.—*C. J. Smith.*

3 As to their effects.

[4519] Genius, having intuitively what talent has to gain by toil, is less likely to be pedantic—values not that which is natural to it—dreams not of the exaggerated price put on it by others.

4 As to their inter-relations.

[4520] Genius must have talent as its complement and implement, just as, in like manner, imagination must have fancy. In short, the higher intellectual powers can only act through a corresponding energy of the lower.—*S. T. Coleridge.*

[4521] Genius without practical talent or laborious industry or common-sense, is mere froth and foam, and ends in nothing.—*B. G.*

XIII. DISTINCTIONS BETWEEN TALENT, GENIUS, AND INTELLECT.

[4522] Talent describes power of acquisition, excellence of memory. Genius describes power of representation, excellence of fancy. Intellect describes power of inference, excellence of reason. Talent is the basis of reputation in learning; genius the basis of reputation in poetry and decorative oratory; intellect the basis of reputation in argumentative debate, or literature, and in science. An historian of talent, a poet of genius, a philosopher of intellect. The talent of Warburton, the genius of Pope, the intellect of Hume. A talent for imitation, a genius for invention, an intellect for discovery. Burke had more genius than Fox; Fox more intellect than Burke; Sir William Jones had more talent than either; but fell short of Burke in genius, as of Fox in intellect.—*W. Taylor.*

[4523] The parts of human learning have reference to the three parts of man's understanding, which is the seat of learning; history to his memory, poetry to his imagination, and philosophy to his reason.—*Lord Bacon.*

XIV. GENIUS AND CHARACTER.

1 Relative worth.

(1) *Genius commands admiration; character must secure respect.*

[4524] The former is more the product of brain-power, the latter of heart-power; and in

the long run it is the heart that rules in life. Men of genius stand to society in the relation of its intellect, as men of character of its conscience; and while the former are admired, the latter are followed.—*Smiles.*

[4525] Burns' genius was his ruin, because he had no stability of character.—*B. G.*

(2) *Men of genius, though neglected by their contemporaries, are honoured by posterity.*

[4526] The drafts which true genius draws upon posterity, although they may not always be honoured as soon as they are due, are sure to be paid with compound interest in the end.—*Colton.*

[4527] The reliance on the appreciation of posterity, is sometimes a salve for obtaining or not deserving contemporary admiration. True genius does its work without regard either to the one or the other, and is paid in the work. Especially is this true of high moral purpose, which is above human regard or estimation.—*B. G.*

XV. MEN OF GENIUS AND THEIR CONTEMPORARIES.

1 Men of genius are beyond the power of appreciation of mere contemporaries.

[4528] To be far-sighted is the prerogative of any genius, and for that very reason its anticipations are derided by the short-sighted as only wild theories.—*F. J. S.*

[4529] Some people appear to be at once what we might term both half-witted and double-witted. The profound genius, who may be peculiarly simple-minded in ordinary affairs, is at the same time a philosopher to the learned and a fool to the world: such a man would in one age be adored as a sage, and in another slighted as a simpleton.—*Geo. Harris.*

[4530] Possibly you have known various men who were held in little esteem because they were too good for the people among whom they lived. Men who were held in little esteem because it needed more wit than those around them possessed to discern the makings of great and good things under their first unpromising aspect. For the creature which is by nature a swan, and which will some day be known for such by all, may in truth be, at an early stage in its development, an uglier, more offensive, more impudent and forward, more awkward and more insufferable animal, than the creature which is by nature a duck, and which will never be taken for anything more.

Yes, many men, with the gift of genius in them: and many more, with no gift of genius, but with a little more industry and ability than their fellows: are regarded as little better than fools by the people among whom they live; more especially if they live in remote places in the country, or in little country towns. Some day the swans acknowledge the ugly duck for

their kinsman : and *then* all the quacking tribe around him recognize him as a swan.

[But if he is really a swan, he would not feel much elated by the tardy applause of the "quacking tribe."—*B. G.*]

[4531] This is the method of genius, to ripen fruit for the crowd by those rays of whose heat they complain.—*Margaret Fuller.*

[4532] Genius, the Pythian of the beautiful, leaves its large truths a riddle to the dull.—*Bulwer Lytton.*

[4533] When a new genius appears in the world, you may know him by this sign, that the dunces are all in confederacy against him.—*Swift.*

[4534] Swift said this in eulogy of himself, and, out of spite, prejudged all for "dunces" who did not admire his perverted wit.—*B. G.*

2 Men of genius are beyond the sympathy of their contemporaries.

[4535] Meantime, there comes now and then a bolder spirit, I should rather say, a more surrendered soul, more informed and led by God, which is much in advance of the rest, quite beyond sympathy, but predicts what shall soon be the general fulness ; as when we stand by the seashore, whilst the tide is coming in, a wave comes up the beach far higher than any foregoing one, and recedes ; and for a long while none comes up to that mark ; but after some time the whole sea is there and beyond it.—*Emerson.*

[4536] But it goes back again : the tide recedes ; and that wave, which is only in advance of the general incoming tide, is no good illustration of genius in advance of its age ; but it very well represents those who in self-sufficiency imagine themselves to be amongst "advanced thinkers," whose chief endowment is self-invention rather than genius.—*B. G.*

65

ORIGINATION, VIEWED GENERALLY.

I. DEFINITION AND NATURE.

1 It is the most exalted of capacities constituting the faculty of genius.

(1) It comprises the power both of imagination and invention.

[4537] Invention, or originality, includes both the combination of ideas, in a literary form, and the combination of material agencies, so as to produce new compounds ; and new processes of machinery, in manufacturing products for use and benefit ; on which the material progress of mankind depends.—*B. G.*

[4538] This capacity, like those of comprehension and judgment, seems to consist in a peculiar expansion of the mind as regards its ability to embrace a wide and comprehensive range of ideas. Origination is that capacity of the faculty of genius by which it is enabled to combine together different and very remote ideas of different subjects, so as to form by such combination a new and original subject altogether. The power to effect this operation extends alike to ideas of visible objects and to those of abstract matters, such as the qualities and characteristics of various beings or subjects.

As the ideas of all external and material objects are derived through the senses ; so the ideas which constitute any new, original, arbitrary system or matter which has no real existence in nature, are obtained, not intuitively, or by the direct communication to the understanding of the idea of such being from any external object, but by discovering or inventing this new system or subject, through combinations of the nature above described. The process in question is effected by making fresh compounds of ideas of whatever nature, and through whatever capacity of the understanding they are obtained ; as by changing the position of a kaleidoscope, through which the particles of its figures are transposed, we produce others entirely new.—*Geo. Harris.*

[4539] Origination, or the production of what is new, either beautiful or useful, is founded on knowledge of what is old.—*B. G.*

[4540] As in the material, so in the mental world, nothing ever originates or is created without some germinating source from which it springs. Not only, indeed, is every original composition and every imaginative object created by the combining together of old ideas and substances, but we find that when combinations are attempted to be made out of ideas which are themselves inadequate for the purpose—when, as it were, the mind seems to be making an effort to invent or conjure up objects or phantasms beyond its own experience, and for which it possesses not the materials requisite—such a production fails to strike the mind, the operation of accomplishing it never arriving at maturity ; and we discover that we are utterly unable to travel the smallest space beyond the verge prescribed as the limit of our intellectual inventive exertion. Such, indeed, is our poverty, or rather utter destitution, as regards inventive power, beyond the capacity of compounding together ideas in the manner I have described, that we cannot even imagine a new sense beyond those which we have ; although it is possible and supposed by some, that in a future state of being we may be endowed with many such, and that those which we now have are but imperfectly adapted even for several of the purposes of this life to which we would apply them ; and must be comparatively, if not wholly, useless in our condition hereafter. Nevertheless, if we task ourselves to

imagine what any new sense would be, we shall at once find that we are trying to effect this exercise of the imagination, by the combination together of the properties and qualities of our present senses, in a manner corresponding with that in which we invent or originate other new objects and ideas, by compounding old materials. Nor can the most ingenious, by any devices whatsoever, advance a step beyond this effort.

As by the operation of the capacity of origination, new combinations of ideas are made; so by this means are new discoveries actually effected. Invention is, however, the power of combining into one different and various ideas, and not the mere power of finding out or discovering them. Most persons, indeed, are able to effect the latter; but efficiently to accomplish the former, requires an extensive endowment with this capacity. Many people can select and bring together, and with great judgment, too, a wide range of different ideas, and even those of an imaginative character; but who, from a deficiency in origination, are unable to melt them together so as to amalgamate them into one. A person possessing this capacity to a large extent, appears moreover able to originate new theories, and to bring forth results which the generality are unable to discover.—*Geo. Harris.*

[4541] He who acquires knowledge, not by the use of any natural faculty, neither by immediate perception, nor by reasoning, nor by instruction, but in some inexplicable, miraculous manner, is inspired. He who sets down in writing the knowledge so obtained, composes an inspired work.—*W. S. Powell, D.D., 1717-1775.*

[4542] Do we not all agree to call rapid thought and noble impulse by the name of inspiration? After our subtlest analysis of the mental process, we must still say that our highest thoughts and our best deeds are all given to us.—*George Eliot.*

[All our capacities are "given to us," and all our opportunities of exercising and improving them.—*B. G.*]

[4543] Lord Bacon defines imagination to be "the representation of an individual thought."—*Geo. Harris.*

II. ITS LIMITED SPHERE IN EARLY LIFE.

1. Origination, either in the way of imagination or invention, is seldom exercised in youth.

[4544] It is not often that children or youths produce anything very remarkable, either in the way of imagination or of scientific discovery, even in the case of those whose understandings are sufficiently stored with ideas to qualify them for, and to induce them to attempt efforts of this kind. From the greater freedom

of action of the mind at this period, and from its being less shackled by precedent, and being also less timid about effecting new combinations than in after life, it might have been calculated that its inventive capacities would have met with full scope for exercise, and that the productions of youth of this character would have yielded abundant and luscious fruit. Their failure to do so may, therefore, be regarded as a sure proof that the inventive faculty is later in development, and in attaining maturity, than are those of wit and taste.—*Geo. Harris.*

[4545] The first work of the intellect is to learn what is known, and after that, comes discovery of what is new.—*B. G.*

III. ITS USES.

1. It materially aids controversial argument.

[4546] Originality of thought, often lifts men out of commonplace ideas, throws a new light on the subject investigated, and gives vivacity and interest to the inquiry.—*B. G.*

[4547] An individual largely endowed with origination, is also enabled, when engaged in controversy, to perceive what new arguments or points which have not before been resorted to, may be adduced in support of his views; and in many cases he is capacitated to draw forth apparently great and important results from premisses which appeared barren and insignificant. That wonderful power of adapting certain means to ends entirely different to those which they originally served, which is possessed by some, and, apparently, not at all by others, enabling them to effect such great purposes, and to discover and devise new and original means for accomplishing them, that were never before seen, is also owing to the capacity of origination, which qualifies the person so gifted to unite one to another, and to cause them effectually to operate different and apparently discordant elements, which were never before conjoined.—*Geo. Harris.*

[4548] The finest part of originality is combination and the power of generalizing and uniting, discovering new harmonies among familiar elements, and showing us gracefully and eloquently how to see for ourselves.—*Leo H. Grindon.*

2. It materially aids the progress of science.

[4549] The capacity of origination, it will therefore be perceived, may be applied for various purposes in the mind of any individual extensively endowed with it. It is alike fitted for aiding the progress of the sciences. If the inventive power exercised by this capacity is employed as a pioneer to make new discoveries, and to explore the path for the reason to follow, solid benefit may result from its application in this manner; and, indeed, were it not for the aid which the reason receives from this capacity, but little progress in science would be effected.

This, indeed, is the mode in which all new discoveries are achieved.—*Geo. Harris.*

[4550] All useful inventions, and new applications of instruments and forces, as steam, electricity, railways, printing in its various stages, and the like, are instances of originating genius.—*B. G.*

IV. ITS ABUSES.

It is liable, when too actively developed, to lapse into merely mental eccentricity.

[4551] As origination is the highest capacity of the mind, so is it the most liable to abuse; and while a great deficiency in it, occasions barrenness in the intellectual character of the individual so limited, and causes a person to be wanting in originality of ideas, and to be monotonous and dull as regards his intellectual character; a too great exuberance or activity of it, induces too speculative and eccentric a course with respect to the mental operations. According also as the capacity of origination is directed to important or to trivial objects, in which respect it may be largely influenced by the character and application and tendency of the other capacities of the mind, so will be its own individual character and result. The nobler its objects, the loftier its aspiration, and the more powerful and extensive its operations, the nearer does it exalt us to the nature and attributes of the Almighty Himself, whose creative capacity is in reality the highest endowment by which He is adorned.—*Geo. Harris.*

[4552] If the capacity of origination alone be relied upon for the acquisition of knowledge, or the solution of rational problems—if the creations of the imagination are accepted as the basis of real information, or the deductions of right reason,—there is no error that may not ensue from such a course. In our intellectual as in our physical exertions, all the different capacities and powers should mutually operate together, not to hinder, but to aid each other.—*Ibid.*

[Originality is not necessarily oddity.—*B. G.*]

66

FANCY.

I. DEFINITION AND NATURE.

[4553] Fancies are mere dreams, beautiful but baseless; romances constructed out of human aspirations and desires, the poetry of the foolishly imaginative and restless soul. Fancy, unlike imagination, has no solid external basis on which to rest.—*C. N.*

[4554] Fancy is imagination in her youth and adolescence.—*Landor.*

[4555] Fancies are unable to exist when subjected to severe and impartial questioning. They are poetic dreams which fill the imagination with their grandeur and beauty, but melt away at the cold touch of logical analysis and scientific criticism.—*C. N.*

[4556] Fancies stand in the same relation to clear reason, as dreams to our waking thoughts, as Young in "Night Thoughts," says—

"From wave to wave at random driven,
Her helm of reason lost."

—*B. G.*

[4557] Greater scenes may be elsewhere passing than on our narrow sphere; anything new the sun has never seen. We see pass quickly before our mind's eye, at the poet's bidding, the great of all time on the stage of the world. Everything on earth repeats itself, fancy only has perpetual May; what has never and nowhere been, that alone never grows old.—*Schiller.*

II. ITS PLEASURES.

1 It momentarily charms, while it deceives.

[4558] Novels, imaginary characters, scenes, and events, carry the mind into dreamland, and often give it change and rest, like sleep.—*B. G.*

[4559] When my way is too rough for my feet, or too steep for my strength, I get off it to some smooth velvet path which fancy has scattered over with rosebuds of delights; and having taken a few turns in it, come back strengthened and refreshed.—*Sterne.*

[4560] Most marvellous and enviable is that fecundity of fancy which can adorn whatever it touches, which can invest naked fact and dry reasoning with unlooked-for beauty, make flowerets bloom even on the brow of the precipice, and, when nothing better can be had, can turn the very substance of rock itself into moss and lichens.—*Fuller.*

III. DISTINCTION BETWEEN FANCY AND IMAGINATION AS REGARDS THEIR NATURE AND TENDENCY.

1 Fancy is the creature, not the essence of imagination.

[4561] Fancy is the faculty by which genius creates for itself the images and the representations of things. This faculty is, indeed, nearly synonymous with imagination, with the difference that "imagination is the field where our ideas are sown, which spring up in thoughts, blossom in fancies, and ripen into notions. Idea presents the object, imagination receives it, thought considers it, fancy paints it, and it becomes a notion."—*Dr. de Sante Croix.*

2 Fancy excites the temporal, imagination the spiritual part of our nature.

[4562] Fancy is given to quicken and beguile

the temporal part of our nature ; imagination, to incite and support the eternal.—*Wordsworth.*

[4563] Every fancy that we would substitute for a reality is, if we saw aright, and saw the whole, not only false, but every way less beautiful and excellent than that which we sacrifice to it.—*Sterling.*

[4564] Fancy is the arch, capricious sunbeam that tips with transient and terrestrial light the soaring pinion of Imagination. It is its budding petal, but neither the solid root nor full-blown flower; and there is this marked difference between the two. While Imagination is never so happy as when aspiring to the heights, Fancy is ever content to frolic on the earth.—*A. M. A. W.*

3 Fancy is deliriously erratic, imagination comprehensively unified.

[4565] You may conceive the difference in kind between the Fancy and the Imagination in this way—that if the check of the senses and the reason were withdrawn, the first would become delirium, and the last mania. The fancy brings together images which have no connection natural or moral, but are yoked together by the poet by means of some accidental coincidence; as in the well-known passage in *Hudibras*—

“The sun had long since in the lap
Of Thetis taken out his nap,
And like a lobster boy'd, the morn
From black to red began to turn.”

The imagination modifies images, and gives unity to variety; it sees all things in one, *il più nell' uno*. There is the epic imagination, the perfection of which is in Milton; and the dramatic, of which Shakspeare is the absolute master. The first gives unity by throwing back into the distance; as after the magnificent approach of the Messiah to battle, the poet, by one touch from himself, “far off their coming shone!”—*S. T. Coleridge.*

[4566] Fancy is always excursive; imagination, not seldom, is sedate.—*Landor.*

67

IMAGINATION.

I. DEFINITION OF THE TERM.

1 It is most generally employed to denote a distinctive power of the mind, as the terms judgment and memory are used to denote mental faculties.

[4567] Various, and almost innumerable, have been the definitions and descriptions given of it. Aristotle represents it as a tendency in man to imitate nature; Bacon, as a bias in man to form new ideal combinations, to remodel the

universe, to separate what nature has joined, and to join what nature has put asunder; Reid, as a vivid conception of objects of sight, as a continued succession of thought, of sentiment, passion, and affection; Addison, as the power of retaining, altering, and compounding those images which have been received through the sight, into all the varieties of pattern and vision that are most agreeable to it; Wordsworth, as a reproduction of the scenes and events of real life; Coleridge, as the vision, or faculty divine, and poetry and science—not poetry and prose—as the true antithesis; Dugald Stewart, as the faculty which looks to the possible and unknown, which invents and creates; Dallas, as not only the power that invents, but mirrors and reproduces the real; and Hamilton, as the reproductive faculty.—*James McCrie.*

[4568] Our imagination is nothing else but the various appearances of our sensible ideas in the brain, where the soul frequently works in uniting, disjoining, multiplying, magnifying, diminishing, and altering the various shapes, colours, sounds, motions, words, and things that have been communicated to us by the outward organs of sense.—*Dr. Watts.*

“Ideas in the brain,” is a phrase that well illustrates Fancy.—*B. G.*

[4569] Imagination is the invention with respect to images, as genius is with respect to ideas.—*Helvetius.*

2 The leading views of this power are two. The one represents it as an imitative, the other as a reproductive power.

[4570] The first was adopted by Aristotle, though at times he appears to glide into the other. But this view by no means serves to account for the effects which arise from its exercise. It originates ideal combinations, which, though in part suggested by, are far from being exact imitations of, what is strictly natural. The Achilles and the Ajax of Homer—the *Œdipus* and *Antigone* of Sophocles—the *Lear* and *Hamlet* of Shakspeare—the *Ivanhoe* and *Rebecca* of Scott, were not literal imitations from nature. They were ideal combinations of character, constructed, as to their constituent elements, out of existing materials. In all imaginative literature, there is everywhere to be found much that goes beyond literal imitation.—*James McCrie.*

II. ITS DISTINCTIVE FUNCTIONS.

1 The imagination operates in three special ways.

[4571] The imagination has three totally distinct functions. It combines, and by combination creates new forms; but the secret principle of this combination has not been shown by the analyst. Again, it treats or regards both the simple images and its own combinations in peculiar ways; and thirdly, it penetrates, analyzes,

4571—4579]

and reaches truths by no other faculty discoverable.—*Kuskin*.

2 It presents to the mind notions and sensations formerly acquired by the intellectual powers.

[4572] It empowers the mind to contemplate, compare, and select the idea of absent objects, as if they were actually present to the senses. It originates combinations of thought as well as of sensible impressions originally made on the external organs. It furnishes at once the appropriate materials, and the bond of association for those intellectual processes which are continually going on in the mind; and which, when they take actual form, constitute the works that obtain in imaginative literature and art.—*James McCrie*.

III. ITS DISTINCTIVE FEATURES AND CHARACTERISTICS.

1 It is a faculty of the concrete, like perception and memory, and not of the abstract, as the scientific faculties.

[4573] When we imagine a thing, we picture it to the mind, as far as we are able, in its full concrete reality. Our imagination of a scene in the tropics is of the character of an actual perception; it embraces, or should embrace, whatever would strike the view of any one surveying the reality.—*Alex. Bain*.

[4574] Imagination takes place when a perception, in virtue of the connection which attention has established between it and the object, is revived at the sight of the object.—*Condillac*.

2 It rises above perception and memory in being a constructive faculty.

[4575] It alters, re-arranges, puts together the materials of perception and memory to satisfy certain demands of the mind. In this respect, it is more than conception, which, as viewed by the author, is also a faculty of the concrete, but introduces no novelty of combination. Conception may involve a great constructive effort, as when we try to picture to ourselves a poet's creation by the help of his language; nevertheless, the term imagination loses its characteristic force, and leaves an important meaning without a name, if applied to this conceiving or realizing effort. The imaginative stretch belongs to the poet or artist; the power of conceiving, is what the reader of a poem brings into exercise.—*Alex. Bain*.

[4576] From the power we have of reviving our perceptions on the absence of objects, is derived that of reuniting and connecting the most distant ideas. Everything is capable of assuming a new form in our imagination.—*Condillac*.

[4577] The province of imagination is to make a selection of qualities and of circumstances

from a variety of different objects, and by combining and disposing these, to form a new creation of its own.—*Dugald Stewart*.

[4578] It bestows a kind of existence, and evokes objects which are not to be found in actual being. It makes additions to nature. In its own form genius may be said "to give greater variety to the works of creation," and to beautify and adorn the most illustrious scenes in it. A man in a dungeon may entertain himself with scenes and landscapes more beautiful than any that are to be found in the whole compass of nature. Thus the true poet seems to get the better of nature. He takes indeed the landscape after her, but gives it more vigorous touches, heightens its beauty, and so enlivens the whole piece that the images, which flow from the objects themselves, appear weak and faint in comparison with those which come from the expressions used. Hence a reader may often find a scene painted more to the life by the help of words, than by the actual survey of scenes which they describe.—*James McCrie*.

3 It is swayed by some "present emotion."

[4579] If we were to use the general word "feeling," we should encounter the difficulty of separating imagination from common industry, which is all intended to gain pleasures or ward off pains.

The brief designation "present emotion," approximates to, but does not fully bring out, the precise operation of the feelings in the constructions of imagination. When, actuated by the love of the marvellous, any one invents a fabulous story, or highly exaggerates a real occurrence, the process is a typical instance of the imaginative workings.

The fine arts are the domain of imagination; the one goes far to specify the other. If the coincidences were exact, imagination would be defined by a definition of the æsthetic emotions. Now, although any original construction, selected and put together to gratify an æsthetic emotion, is a work of imagination, yet imagination is not exhausted by fine art. The picture that an angry man draws of his enemy would be called an effort of imagination, but not a work of fine art. All our emotions—wonder, fear, love, anger, vanity—determine the constructions of the intellect, when called into active exercise, and for these constructions we have no other name but imagination, whether they may, or may not, give pleasure as works of art.

Perhaps this exceptional region may be marked out by a statement of the perverting influence, or bias, of the feelings in matters of truth and falsehood, or in works of utility. When the true and the useful, instead of being determined by their own ends or their proper criteria, are swayed by extraneous emotions—giving birth to mythical or fictitious creatures—we have the corrupting substitution of imagination for reason, in men's judgment and opinions. Thus, fear is a potent spur to imagination; its creations may be æsthetically agreeable, and

therefore may not come under the definition of fine art; yet they are fairly to be described as perverting the judgment of true and false.—*Alex. Bain.*

4 It is ever active.

(1) *In the mind itself there is a cause of emotion, even when there is no impulsive force from external objects.*

[4580] Its internal motive power suffers it not to rest a moment. There is an unbroken ebullition of thought and emotion. It is as liquor in a state of fermentation. From this ever-active power in the mind there arise a series of thoughts and emotions. These may be spontaneous, and flow like water from a fountain, or they may be regulated with a specific intention. In general, it may be supposed that they are, in part, spontaneous, and, in part, the result of mental effort. It not unfrequently happens that a series of thoughts, that was at first the emanation of calm and intense reflection, may nevertheless come to present itself spontaneously. Is it not so with the composer of music? He has constructed an air with deep thought and much care. When it is played or sung, it pleases the ear and gratifies the taste. If the practice of the air be often repeated, the notes will arrange themselves without the smallest effort.—*James McCrie.*

(2) *In its varying images, there may be entirely new combinations.*

[4581] The scenes which these combinations embrace are fictitious; and unless in peculiarly excitable and buoyant temperaments, these anticipative groupings chiefly engage the expanding mind of youth before the real cares and business of life come to press upon them. See the ardent youth indulge in political speculations! Searchingly does he examine the various existing systems of government. Quickly does he find remedies for every disorder that he discovers to prevail. Speedily by new regulations which he suggests does he stimulate trade and manufacture, and largely encourages the arts and sciences.—*Ibid.*

(3) *Its action is unceasing, in all periods, and in all states.*

[4582] It is in early life, even when the external world is shut out, it may be held to be so. In sleep illusions are perfect. They produce all the effects of realities. In darkness too, its visions are always more distinct than in the light.—*Ibid.*

[4583] Dr. Maudsley remarks that "dreams not remembered in the waking state may yet affect future dreams."—*Physiology and Pathology of the Mind.*

[4584] You will observe that even in dreams nothing is fancied without an antecedent *quasi* cause. It could not be otherwise.—*S. T. Coleridge.*

[4585] Animals in general, and all persons of regular habits, retire to rest at night, while those of a wild and untamable nature and disposition prow about, and pursue their fierce callings at this time; so those capacities of the soul which are regular in their operations, we mostly exert during the day, while the wild flights of the imagination are chiefly indulged in during the sleeping hours of the night.—*Dr. Cohen.*

[4586] Those minds, moreover, in which origination is most powerful, are apt to be the least careful and precise about facts. If we have the privilege of coining our own money at pleasure, we shall be at small pains to procure it in the ordinary course of currency.—*Geo. Harris.*

5 It is distinguished from conception.

(1) *It does not embrace so much as conception.*

[4587] Wide as the field of its operations is, that field is not so wide as that of conception. It is but as a part to the whole. Propositions and arguments are the objects of conception, but not of imagination. The imagination may picture and represent a triangle or a square so clearly as to distinguish it from every other figure; but it could not do so, or at least not so distinctly, if at all, with a figure of a thousand sides. It must, then, be narrower in the sphere of its action.—*James McCrie.*

(2) *It is not confined to the materials which conception furnishes.*

[4588] It may be equally employed about all the different subjects of our knowledge. As it is the same power of reasoning which enables us to carry on our investigations with respect to individual objects, and with respect to classes or genera; so it was by the same process of analysis and combination, that the genius of Milton produced the Garden of Eden; that of Harrington, the Commonwealth of Oceana; and that of Shakespeare, the characters of Hamlet and Falstaff. The difference between these several efforts of genius consists only in the manner in which the original materials were acquired; so far as the power of imagination is concerned, the processes are perfectly analogous.—*Dugald Stewart.*

6 It is distinguished from fancy.

(1) *It conveys the impressions of reality—fancy suggests resemblances.*

[4589] Works in which fancy predominates abound in similes. Those in which imagination prevails may have similes, though less frequently; and when they occur, they are always subordinated to character and actions, and tending only to illustrate and realize. Fancy dazzles with brilliant imagery, but rarely tends to awaken any emotions in the mind. Imagination, again, places in the midst of the scenes which it describes, brings into contact with actual men and women, and fills with emotions so vivid and intense and powerful, that hope or

fear, joy or sorrow, for the time, occupy and sway the mind according to the varying events which it narrates and portrays.—*James McCrie.*

7 It is both a moral and a mental power.

(1) *Its native products partake of moral qualities according to the moral state of the heart and conscience.*

[4590] The peculiar function of the imagination is to reproduce the notions and sentiments which accord with the prevailing character of individuals. In this respect, it is, as an obedient slave, ready alike to minister to the sacred use of virtue and to the unhallowed demands of vice; and, in so far, it may be held to be neither virtuous nor vicious. It may be matter of hesitation, however, as to whether this view be well founded. It may not be truthful metaphysically. At all events, it can be no more so than in regard to the judgment. And are not men accountable for the operations and decisions of the judgment?—*Ibid.*

[4591] Where these two roots—order and love—are set, all the other powers and desires find right nourishment, and become, to their own utmost, helpful to others and pleasurable to ourselves. These are the two essential instincts of humanity. To subdue the passions, which is thought so often to be the sense of duty respecting them, is possible enough to a proud dulness; but to excite them rightly and make them strong for good, is the work of the unselfish imagination. All that you can rightly do, or honourably become, depends on the government of these two instincts of order and kindness by this great imaginative faculty, which gives you inheritance of the rest, grasp of the present over the future.—*Ruskin.*

(2) *It is capable of receiving, and it needs another and higher improvement than what relates to it in its mental character.*

[4592] There is moral bias in the human soul. This must necessarily affect and impart a distinctive colouring to all the operations of all its powers; and, consequently, give shape and hue to all the creations of the imagination. If the bias be good, then to the extent that it is so, the imagination will act in this spirit, and originate results of this description. The action will in itself be salutary; and the effects will be refining, invigorating, elevating, joyful. If the bias be evil, to the extent that it is so, it will vitiate and taint all the powers of the mind; and, consequently, will give its own peculiar tinge to all the efforts which the imagination makes, and to all the pictorial combinations which it forms. In this moral condition, every imagination of the heart is evil, and that continually. The evil bias lies there as a poison; and infects and injures whatever it touches. Every creation—every figment which springs from the action of the evil imagination, must bear the original taint. The fatal virus pervades the whole. There is the entire absence of fervid love to God, and of

spiritual excellence and spiritual enjoyments. Even when the unrectified imagination is engaged with objects grand and imposing, it is still in a light and frivolous manner—as matters of speculation and amusement. There is no serious, salutary, refining impression. The sun and stars may be seen reflected in a play of shivered, distorted, and fantastic lights; but there is no order, no symmetry, no distinct and profitable result. At times the creative power retraces the same track. A single object may, from frequent revolvment, for a time fascinate and enchain. It may often repeat its creations. It may be held by a singular and powerful spell. It is drawn by the magnetic influence of evil. And yet it is fitful in its action. Calculation is baffled to foretell its plan of operation next instant.—*James McCrie.*

8 It is varied in its power and action.

(1) *The varieties of imagination must be as numerous as are the varieties in the constitution, temperaments, and habits of men.*

[4593] With some their power is originally much stronger than in others, and the result is that their imagination is more early attracted by sensible imagery than by other trains of thought. Thus it imperceptibly grows in vigour, susceptibility, and expansiveness. There are others again who augment the strength and activity of this power, and gradually develop it by assiduous and wisely regulated effort. When the memory alone is chiefly exercised, the stores of the imagination consist in a great measure of a large portion of antiquated and unquickenng knowledge. When the mind is feeble and frivolous, the imagination is a mere toy shop replenished with childish conceits. If the mind happen to be pervaded by a spirit of superstition, the imagination is occupied with gorgons, and hydras, and chimeras. Infernal demons haunt it, and it is made at times the forge of plots, and rapine, and murder. In such a mind the Furies act their part, and inflict secret vengeance on the victim of guilt. If, however, the mind be, by the light of knowledge, freed from the phantoms of superstition, and confide in the superintendence of a perfect intelligence, it enjoys serenity and cheerfulness. In such a soul, the Muses, the Graces, and the Virtues fix their abode. In it, what is great, and loving, and good, predominate.

There are some persons who can appreciate the energy and force of words better than others. In order to this, the imagination must be warm to retain the impressions of images it has received from outward objects; and the judgment must be quick and just to know what expressions are most proper to clothe and adorn them most befittingly, and to the best advantage.—*Ibid.*

(2) *It finds free scope in poetic effort.*

a. It indulges in description.

[4594] Poetic description embraces picture and delineation of every kind, from the most

literal reproduction of real objects, to the most absolute phantasms in form and colour. It is found to exercise itself in narration. The narration may embrace what is historical and real, or fictitious and supernatural, and may extend from the single incident which may serve to give interest to a ballad; or, as a link in a continuous story, to the sustained unity of the epic or drama, as in the *Iliad* or *Paradise Lost*, or *Macbeth*. It shows itself in the vivid representation of forms and aspects. These embrace what is real, as in Chaucer and Scott's portraits of men and women; what is ideal, as in Spenser's personifications; or as Dante's Nimrod located in a pit in hell, with his face as large "as the dome of St. Peter's and his body in proportion, blowing a horn and yelling gibberish."—*Ibid.*

b. It exerts itself in investing the varying state of feeling with circumstances.

[4595] The feeling may be that of another mind or that of the poet's own. He weaves from whatever rises in his own mind, or whatever he conceives to arise in that of another mind, into an objective tissue of imagery or incident that shall substantiate the emotion and make it visible. The precise state of feeling is thus evolved in the language of representative circumstances. Thus the poet becomes so far a thinker and a moralist.—*Ibid.*

g. It is restrained and subdued by the activity of the understanding and the reason.

[4596] Directly the exercise of these two faculties is checked by our being in a state of darkness, either mental or material, which prevents our receiving ideas, or directing our attention to subjects which would serve us in the acquisition of knowledge, or the exercise of reasoning; the imagination at once commences its operations, and forthwith conjures up forms, and scenes, and adventures, which, while occupied in our ordinary pursuits, were never permitted to appear.—*Geo. Harris.*

[Imagination, freed from the control of reason and will, is like schoolboys at play, as distinguished from the same in the school, or at their fixed lessons.—*B. G.*]

io. It is generally, when very highly developed, antagonistic to reason.

[4597] Persons that have a great force of imagination, are seldom, if ever, in perfect friendship with reason. Reason is too cool, and slow, and sober, too fertile and exact, for them: the warmth of imagination; its starts, and sallies, and flights, its contempt of rules under the notion of chains and shackles, are much more agreeable. Its light is not so clear as that of reason, but more dazzling.—*H. Grove, 1740.*

[4598] Those minds in which origination is most powerful, are apt to be the least careful and precise about facts. If we have the

privilege of coining our own money at pleasure, we shall be at small pains to procure it in the ordinary course of currency.—*Geo. Harris.*

IV. ITS UTILITY AND DESIGN.

1. It is a faculty divinely bestowed for a wise purpose.

[4599] In speaking of the utility of the imagination, it is certainly a very natural reflection, that the Creator had some design or purpose in furnishing men with it, since we find universally that He does nothing in vain. And what design could He possibly have, if He did not intend that it should be employed, that it should be rendered active, and trained up with a suitable degree of culture? But if we are thus forced upon the conclusion that this faculty was designed to be rendered active, we must further suppose that its exercise was designed to promote some useful purpose. And such, although it has sometimes been perverted, has been the general result.

Nowhere is the power of imagination seen to better advantage than in the prophets of the Old Testament. If it be said that those venerable writers were inspired, it will still remain true that this was the faculty of the mind which inspiration especially honoured by the use which was made of it.—*Thomas C. Upham.*

[4600] The prophetic imagination portrayed or pictured beforehand, "the sufferings of Christ, and the glory which should follow," as in *Isaiah liii.*, where are three *Scenes*, vv. 1-3, picturing the ignorance of the disciples during His life; vv. 4-8, picturing the information, and its effects, given on the day of Pentecost; vv. 10-12, picturing the future prospects and final results.—*B. G.*

2. It materially aids the progress of truth.

[4601] So far from being an enemy to truth, the imagination helps it forward more than any other faculty of the mind.—*Madame de Staël.*

[4602] Its vividness of representation, when properly employed, gives effect to truth, by impressing it clearly on the mind. Bunyan's "Pilgrim's Progress," and many other imaginative works, besides the imaginative elements in other writers of eloquence and argument, are illustrations of this.—*B. G.*

3. It materially aids investigation and analysis.

[4603] Men who want the creative and imaginative faculties, *i.e.*, who are deficient in genius and originality, but are distinguished by more solid and serviceable qualities, as a well-disciplined and well-balanced intellect, are ever too prone to deal with the circumstances and accidents of a question rather than with first principles.—*H. J. S.*

[4604] It is the want of "solid and service-

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able qualities," &c., which leads men "to deal with the circumstances and accidents of a question," instead of "with first principles." Imagination, or the clear portraiture and presentation of the subject, is the best aid to an intelligent conclusion.—*B. G.*

4 It tends to cheer the heart and spiritualize the mind.

[4605] It is a relief from *ennui*, or the dull monotony of the ordinary struggles of life, and gives us a refreshing excursion into fairyland.—*B. G.*

[4606] Many an hour it has beguiled by the new situations it has depicted and the new views of human nature it has disclosed; many a pang of the heart it has subdued, either by introducing us to greater woes which others have suffered, or by intoxicating the memory with its luxuriance, and lulling it into a forgetfulness of ourselves; many a good resolution it has cherished, and subtending, as it were, a new and wider horizon around the intellectual being, has filled the soul with higher conceptions and inspired it with higher hopes.—*Thomas C. Upham.*

[4607] Imagination exalts and refines whatever it touches. For ever it sees in the visible the type of the invisible, and in the outward world an image of the inward, thus bringing them into harmony, and throwing added brightness over both.—*Channing.*

5 It conduces to happiness and refines the taste.

[4608] How many monuments may every civilized nation boast of in painting, architecture, and sculpture, as well as in poetry, where the imagination, in contributing to the national glory, has at the same time contributed to the national happiness?—*Thomas C. Upham.*

[4609] Among the "monuments" contributing to happiness and refinement, may be enumerated all literary works of taste and imagination, which at once beguile many a weary hour, and at the same time give brightness and hope to life.—*B. G.*

V. ITS POWER.

1 It vivifies the ideal, and gives substance to thought.

[4610] Human speech is to a very large extent composed of words that in ordinary use cause images, representations, and metaphors to rise to view, and to stand before us. The phrases of our daily talk are half poetry and imagination. We speak of "the seat of war," sitting down before a besieged city. The very word "siege" is the French for a *seat*—just as though the investing army had taken up a chair and set it down before the walls, and sat down upon it for days and months of watching and waiting to see the end. We speak of a battery as being

"masked," "unmasked," "summoning," "answering," "answered," "silenced;" and all this because of the cannon's "mouth!" The "white flag" instantly suggests a truce and suspension of hostilities; and the "red cross" summons us to view the work of mercy and compassion. We talk of *words* that "burn," or "sting," or "wound," or "soothe." We describe the character of a man not in roundabout speech but by instant illustration, calling him a "fox," if he be cunning; a "wolf," if he be rapacious; a "bear," if he be rough and uncouth; and by a less complimentary term if he be stupid and dull; and we speak of a little child as a "lamb," because it is innocent and simple. So we also speak of a ship—it "rides at anchor;" it "breasts" the waves; it "ploughs" the deep; it "pulls through" the surf; it gallantly sails; and yet we know the ship has none of those active powers at its command, but is the passive subject of wind, or wave, or tide. Thus also the corn-fields "shout for joy, they also sing" (Psa. lxxv. 13); the sea "fled," the mountains "skipped" (Psa. cxiv. 3, 4); the hills "melted" (Psa. cxvii. 5); Lebanon "mourned;" the trees of the field "fainted" (Ezek. xxxi. 15).—*R. Maguire.*

[4611] All metaphysical language is of this sort; it results from imagination *transferring*, from some kindred illustrative subject, a picture that fits the case. It describes all by one stroke. A wily man is a fox; a disagreeable man, a hedgehog—all prickles; a vain one, a peacock; a timid, shrinking one, vainly seeking escape, is an ostrich, hiding his head in the sand. So of a thousand transferences of names, by the aid of imagination, creating metaphors at will.—*B. G.*

[4612] Imagination turns the mind into a painter's studio, furnished and replenished according to cultivation. All, more or less, are skilled in the fervid power of imagery, and can either gently *pass*, deftly *sweep*, or roughly *daub* Imagination's brush o'er the canvas of the mind, and few there are, even amongst the most severely and rigidly practical, but have known, some time or other, what it is *artistically* to dream, till life's realities have interposed.—*A. M. A. W.*

VI. ITS CULTURE.

1 It is susceptible of improvement.

[4613] If it be capable of action, if it is constantly putting forth its power, does not this necessarily involve susceptibility of increase in its energy and activity? The very exercise of this power, the very effort made in its exercise, must tend to bring an accession of strength to it. Its first efforts may be weak. Its first combinations may not be aptly adjusted. But as the person's knowledge accumulates, as his ideas multiply, so the power of his imagination correspondingly increases. Its productions become more vivid and definite, its creations are more varied and bold.—*James McCrue.*

[4614] Pebbles in great abundance may be found along the highway, or on the shores of the ocean: but diamonds and pearls are a rarity. They are only reached by skilful and determined divers, who, at the hazard of their lives, struggle to the bottom of the deep sea, and grasp for the shells in which the beautiful gems are deposited.—*Campney*.

2 It may be improved by regularity of action, application, and experience.

[4615] The imagination is naturally irregular in its motions. It requires the control of governing power. External objects, and the impressions which arise from them through the medium of the senses, may, in some measure, serve to restrain and regulate its operations. But when the mind is set free from these outward influences, as it is in sleep, then, as in dreams, its action is irregular, its flight eccentric, and its combinations fantastic. The first efforts of men of genius, in works of imagination, abound in general in exuberance of emotion, and profusion of imagery, and daring disregard of established usage. But exercise, experience, advancing knowledge, improved taste, deep reflection, prune much of this exuberance, diminish greatly this profusion, and tame this lawlessness. Thus the imagination comes to act with greater regularity. It is more under the direction and sway of reason, refined sensibility, and well-regulated passion.—*James McCrie*.

[4616] Every work of art has its model formed in the imagination. Here the Iliad of Homer, the Republic of Plato, the Principia of Newton, were constructed. It is not to be supposed that the sentiments, the manners, and the passions arranged themselves at once in the mind of Homer, so as to form the Iliad according to the rules of epic poetry; nor could the principles, and arguments, and reasonings in the Principia have sprung up simultaneously in the mind of Newton, according to the rules of mathematical composition. Judgment must be exercised. The various materials which the imagination may present must be searchingly revised, in order to ascertain what is suitable to take as argument and illustration, and what will conspire most effectively to the accomplishment of the design contemplated. The artist's work, indeed, when finished, if a work of real merit, appears natural; but this is, in him, the perfection of art, the result of much attention and reflection, much care and labour. When the whole is arranged and reduced to order, it is, in general, again and again reviewed. What is redundant is erased—what defective, improved—what obscure, made clear—what diffuse, condensed—what dissociated, made to cohere—what feeble, invigorated—what rough, polished. When the mansion is completed, the rubbish, the scaffolds, the tools and engines are removed; but they were all required to be employed in its erection. When the poet invokes his muse, he has something more to do than,

in rapture, to listen and record the song of the goddess. The Iliad, the Æneid, Paradise Lost, Lear, and Macbeth, were not the spontaneous sallies of imagination.—*Ibid*.

3 It may be improved by an exact knowledge of the works of nature, art, and literature.

(1) As regards the works of nature.

[4617] The growth and refinement of the imagination depend much on the character of the objects to which it is directed, and which engage it. If the pursuits be ignoble—if the objects be tame which engross, then from these the imagination will very much take its bias and colour. A flat country, with unvarying scenery, tends not to develop it. Dissolute associates, if they dwarf not, at least very generally imbrute it.

The nobler works of nature and art, and the enlightened contemplation of them, contribute powerfully to stimulate thought, awaken and invigorate the sensibilities of the heart, and expand and enkindle the imagination. The more thoroughly they are understood, and the more familiar they become, the more is the imagination refined and strengthened.—*Ibid*.

[4618] It cannot be doubted that the works of nature are better fitted to excite and strengthen the imagination than those of art. The latter may at times appear as beautiful, and may deeply interest; but they want the vastness, the immensity of the works of nature, which yields so much gratification. There is something more noble and masterly in the rough, careless strokes in nature than in the nice touches and embellishments of art. The beauties, for example, of the most stately garden lie in a very narrow compass. The imagination immediately and speedily runs over them, and requires something else to gratify it.—*Ibid*.

(2) As regards the works of art.

[4619] The man who has a refined imagination multiplies greatly his satisfaction. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels greater delight in the prospect of fields and meadows than the possessors of them may enjoy. Statuary, painting, music, and description yield pleasure. How is this? It seems to arise from the action of the mind which compares the ideas emanating from the original objects with the ideas we receive from the statue, picture, sound, and description. But how it does arise, we may not be able to explain. But it is this gratification that gives a relish for these works of art. It proceeds from the affinity of ideas. It encourages in the search after truth. It aids by comparison in observing the congruity or disagreement that appears among the several works of nature. The works of art receive a greater advantage from the close resemblance that they bear to those that are natural. The resemblance originates agreeable emotions; and what adds

to the pleasure is, that the pattern is perfect. Resemblance in some of the works of nature to those of art, as in the accidental landscapes that are to be found in the veins of marble, and in the curious fretworks of rocks and grottoes, interests and even gratifies, not so much from the affinities indicated, as from the unexpectedness of the combination and the singular traces of apparent design.—*Ibid.*

[4620] The study of sculpture—an intelligent acquaintance with its principles, with its progress, with the different styles, with the works of its best masters—must conspire to enlarge and enrich the imagination. It brings into immediate contact with the productions of great minds, tends to develop inventive power, and to furnish with new and suggestive trains of thought. It represents the emotions of the soul by form. Sculptors are enabled to do so in proportion as they give diligent consideration to the choicest forms of nature, and as they are actuated by the natural love of beauty and grandeur in the human and deathless spirit. It unfolds abstract truth. Tangible form admits not of colour. It is a desecration to it. The rock on which the sculptor works is permanent; the colour which the painter employs is evanescent.—*Ibid.*

(3) *As regards the works of literature.*

1. The literature that chiefly belongs to the imagination embraces poetry.

[4621] As to what poetry is, various have been the expositions given. Aristotle makes it imitative passion; Leigh Hunt, imaginative passion—the utterance of a passion for truth, beauty, and power; Shelley, the record of the happiest moments of the best and happiest minds; Dallas, imaginative pleasure; and Lynch, the animated utterer of universal joy. The real essence of poetry seems to consist in the ascription of life, feelings, and intelligence to everything animate and inanimate. To the poet there is nothing insensate, nothing unsympathizing. The varying aspects of nature, and the varying moods of his mind, are for ever acting and reacting upon each other. At times, by the power of harmony, his heart rejoices in nature's brightness, or mourns in nature's gloom. Again, by the power of contrast, the war of contending elements which rage around him enhances the consciousness of his bosom peace, and the smiling of earth and heaven renders him more painfully sensible of the deep dejection and stormy passions of his own dark and impetuous heart.—*Ibid.*

[4622] Poetry is the language of the soul; for the soul is the seat of all deeper, purer, diviner feeling. Till the spirit is touched and stirred to her very depth and inmost self, there can be no poetry.—*Rev. Robert Ferguson.*

[4623] The poet proper contemplates all things creatively. He forms, fashions, com-

bins, constructs new existences, and conditions the universe anew according to his own whim or pleasure.

“He sings of what the world will be,
When the years have died away.”

The man of science, again, strives to ascertain the constituent elements of all the beings, material and mental, that fall under his observation, and all the laws by which they are actuated and governed. But still the poet is an intellectual creator. The poetic temperament is a special intellectual habit. While the poetic faculty may be set in operation, and accompanied by any amount of passion and feeling, the process itself is an intellectual process. This originates a new or artificial representation of the facts and appearances of nature and life, and the mental activity to which this condition of minds leads yields the most exquisite and elevating delight.—*James McCrie.*

4 It may be improved by the cultivation of the moral character.

(1) *It is chiefly requisite that it imbride the spirit of purity.*

[4624] Whatever possesses the heart affects the imagination, and imparts a character and colouring to all its workings. Take the man of traffic. He has committed a valuable cargo to the inconstant ocean. He follows it in his thoughts, and, according as his hopes or his fears prevail, he is haunted with storms, and rock, and shipwrecks; or he makes a speedy and lucrative voyage, and before the vessel has lost sight of land he has disposed of the profit she is to bring at her return. The character of the imagination must be affected by the objects with which it is conversant. If the objects be mean and low and impure, then it will be insensible to those noble sentiments, and blind to those enlarged views, which elevate and refine the soul. But if it be engaged by objects that are beautiful and grand, whether in the scenery of the material world, or in the events of Providence, or in the manifestation of character, this contributes to awaken harmonious emotions in the heart, and to ennoble and dignify. The great and good in conduct excite the sentiment of approbation, and kindle a desire to emulate what is thus admired. The growth and prevalence of the viler and fiercer passions of our nature must perturb and pollute the imagination. Fraud, dissoluteness, intemperance, and vulgar and immoral companionship must enervate and imbrute it. To live in accordance with the Divine law, to meet the claims of our moral destiny, and to act so as to deserve and receive the approval of an enlightened and righteous conscience, tend to invigorate and elevate the mental power, and to refine and strengthen the moral sensibilities; and in proportion as this is done, the imagination must acquire more energy and opulence, and its creations will be better fitted to improve and ennoble.—*Ibid.*

- 4 It may be improved by the cultivation of the spiritual character.

(1) *Frequent recurrence to the unseen One will tend to restrain and chasten imagination's creative power.*

[4625] The products of the imagination embrace every shape and measure of evil, every gradation of impiety, folly, pollution, wickedness. The creative power in man is like a deserted mansion in a wilderness, whose higher apartments are occupied with disgusting insects, while the lower are the haunts of savage beasts, and the lowest of all, the retreats of the serpents and loathsome and venomous reptiles of every form and size.

The imperative and onerous work, then, to which we are called, is to get the creative power so rectified that its combinations and images may be without moral taint, and contribute to our true and loftiest enjoyment. Lofty imaginations must be cast down. The man of nature has indeed a spirit, but it is carnalized. The studies of his intellect, the flights of his imagination, and the impulses of his heart are regulated by motives that lie on this side of the tomb. Its prevailing character here will be its predominating character in the world to come. It is never tired nor exhausted. How rapid and endless its evolutions! Never was stagnant pool in the warmth of summer more prolific of insects, never were the swarms about it more wild and worthless. Myriad creatures, with their lights and shades, have appeared and flitted away during the course of a single day. But amid the confused multiplicity, how little truly valuable! What a medley of vanities, of frivolous cares about personal display, idle nothings of fashion and routine, the bubble incidents on the stream of society, the endless dance of atoms through the whole atmosphere of the moral world! When the imagination is unreined and unchastened, to what a destiny does it hasten! What has all that has been done by us really to do with right preparation for our future and endless being?

If we would refine and elevate our imagination, there must be much and intimate communing with Him who knoweth all things, and understands our frame and its manifold wants. If a higher order of mental images is anywhere to be found, it is surely most likely to be obtained when meditating in the secret place of the All-Perfect.—*Ibid.*

[4626] The character of the imagination depends upon, indicates, and reacts upon, the character of the man.—*B. G.*

VII. ITS INFLUENCES AND EFFECTS.

- 1 It advances the virtue and happiness of the human race.

[4627] The faculty of imagination is the great spring of human activity and the principal source of human improvement. As it delights in presenting to the minds scenes and characters

more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition or with our past attainments, and engages us continually in the pursuit of some untried enjoyment or of some ideal excellence. Hence the ardour of the selfish to better their fortunes and to add to their personal accomplishments; and hence the zeal of the patriot and the philosopher. Destroy this faculty, and the condition of man will become as stationary as that of the brutes.—*Dugald Stewart.*

[4628] It is very remarkable that the disposition of the moral powers is always similar to that of the imagination—that those who are most inclined to admire prodigious and sublime objects in the physical world are also most inclined to applaud examples of fortitude and heroic virtue in the moral; while those who are charmed rather with the delicacy and sweetness of colours, forms, and sounds, never fail in like manner to yield the preference to the softer scenes of virtue and the sympathies of a domestic life.—*Akenside.*

- 2 Its exercise is variously considered as affecting bodily health.

[4629] Dr. Madden alleges that the vigour and action of great intellect is favourable to longevity in every literary pursuit, where the imagination is seldom called upon; but appears to reckon the exercise of the imaginative faculty as calculated to impair the health and shorten life; and adduces such instances as Burns, who died at thirty-seven, and Cowley, at forty-nine; but both were addicted to intemperance, and excess in dissipation may have had much greater influence in bringing on an early termination of life than the exercise of their imagination. And then, on this point, it may not be forgotten that Chaucer died at the age of seventy-two, Goethe at eighty-three, and Klopstock at seventy-nine. *James McCrie.*

[4630] To adduce Burns as an instance of death accelerated by imagination, is too powerful a use of that faculty; and may be called "the scientific use of the imagination," which is the *opprobrium* of science.—*B. G.*

VIII. ITS PLEASURES.

- 1 It stimulates and strengthens life.

[4631] Then, best of all—if you are in the right garden—this ideal fruit is among the best of whets and tonics and strengtheners for the hard every-day work, and still harder night-and-day suffering, of that real world, which is not much of a garden, but rather a field and a road, with graves and milestones.—*Dr. John Brown.*

[4632] Half the pleasure of life, and the most fruitful source of its elevation as well as alleviation, is obtained from the region of imagination, whether as exercised by ourselves or as aided

by the productions of authors gifted with the genius of imagination.—*B. G.*

[4633] No doubt the imagination may be excessively developed, or injuriously directed: the "abuses of the imagination" might furnish matter for a separate essay. But indeed many of the most useful forces in the world may, under certain conditions, become the most destructive; their power to injure is often the measure of their power to bless. Imagination is a mettlesome steed, which sometimes throws its rider; but let a steady judgment hold the reins, and an instructed skill direct the course, and the mettlesome steed may do most practical service.

2 It is an ever-fruitful source of joy.

[4634] It is a magic key wherewith we unlock and bring to light invisible treasures: a magician exerting strange power: an engine working on many through the will of one: a granary in which each grain is a seed of unknown development.

[4635] Conscious of its immortal destiny, and struggling against the bounds which limit it, the soul enters with joy into those new and lofty creations, which it is the prerogative of the imagination to form; and they seem to it a congenial residence. Such are the views which obviously present themselves on the slightest consideration of this subject; and, is it not strange therefore that we find in the writings of no less a judge than Addison, some remarks to this effect, that a refined imagination "gives a man a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures; so that he looks upon the world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind?"—*Thomas C. Upham.*

IX. ITS PENALTIES AND DANGERS.

1 Innumerable diseases arise from its over excitation.

[4636] We are all subject to the tyrannic sway of imagination's empire. Under this mighty influence man displays energies which lead him boldly to dare danger and complicated sufferings, or he is reduced to the most degraded state of miserable despondency. These diseases are the more fearful since they rarely yield to physical aid, and it is seldom that moral influence is sufficiently persuasive to combat their inveteracy. It is idle to tell the timid hypochondriac that he is not ill. The mere circumstance of his believing himself sick constitutes a serious disorder. His constant apprehensions derange his functions, until an organic affection arises. The patient who fancies that he labours under an affection of the heart disturbs the circulation, which is ever influenced by our moral emotions, till at last this disturbance occasions the very malady which he dreaded. These aberrations

of the mind arise from various causes—mental emotions, constitution, climate, diet, hereditary disposition, education. Tertullian calls philosophy and medicine twin sisters: both may become powerful agents in controlling our imagination.—*Millingen.*

[4637] The imagination has a shadow as well as the body, that keeps just a little ahead of you, or follows close behind your heels; it don't do to let it frighten you.—*Haliburton.*

[4638] This is from ill-regulated imagination, which is the foundation of lunacy; false ideas being permitted to become "fixed," so that fancy is taken for reality, and unfounded imagination for the representative of nature and fact. The only cure is, in the earlier stage, before the mind is stamped indelibly with the persistent impression. All false ideas of this kind must be logically dealt with as if real and true. The man who had a rabbit following him, was cured only by a real rabbit being shot and shown to him "as dead as a knit."—*B. G.*

2 It is liable to self-deception.

[4639] The proneness of the imagination occasionally to lead us astray, is evinced in the case of its fondness for inventions of a superstitious nature, which are ever more attractive to the mind than is strict naked truth. For, while in the investigation of the latter we are confined to the severe exercise of the understanding and the reason, in the pursuit of the former the imagination is allowed to have full play; and instead of being checked or restrained, the mind is permitted to revel abroad, and to follow, as it likes, its own devices.—*G. H.*

[4640] Fondness for inventions of a nature not supposed to be superstitious, but which really are so, though of an anti-religious nature, are equally perversions of the imagination. Thus what is called by the present leaders of Atheism "the One Existence," and which they present to their obsequious followers as the substitute for the Creator, is a phantom without attributes, or, in other words, a nonentity or non-existence.—*B. G.*

X. ITS RELATION TO SCIENCE.

1 It is the main instrument of discovery in science, and invention in the arts.

[4641] To the philosopher who enters on a new field of inquiry, it furnishes those lights which illuminate his path and lead him onwards in his journey—fallacious lights, indeed, if he trusts implicitly to them; but far otherwise if he takes them for no more than they are worth; not supposing that they can in any degree supersede the necessity of strict observation and a hesitating and cautious judgment. Such is a history of all the great achievements in the inductive sciences. Nor is it otherwise even with these sciences, in which we have to deal, not with probabilities, but with absolute certainties.

[4642] How many crude notions must have passed through Newton's mind before he completed the invention of fluxions. So it is with all human pursuits, whether it be in the case of Marlborough or Wellington arranging the plan of a campaign; or of Columbus directing his course over the hitherto unexplored Atlantic Ocean; or of Watt engaged in the invention of the steam-engine. Whatever great things are accomplished, it is the imagination which begins the work, and the reason and judgment which complete it.—*D. Brodie.*

XI. THE RIGHT PROVINCE OF IMAGINATION IN RELIGION.

1 Its service in religion is permissible if it be consecrated with our other faculties as a minister unto faith.

[4643] Fancy—which we utterly denounce in the domain of religion—may amuse and even quicken us on matters purely mundane; but she does so simply because any anarchy may for a moment interest us with its grotesque combinations, or excite us with the suspense of its contingency. But imagination, even in the highest forms of art, is valuable. Then, how much more so may we require its rigid and reverent obedience to the prescribed outlines of Holy Scripture! It must create no new facts; all its assumed relations must be warranted by actual conditions, with which it would institute its parallels; and no one emotion of interest must be excited, which has not an inspired archetype. Thus controlled, and, above all, when to the Spirit of God it prays,

"What in me is dark,
Illumine; what is low, raise and support,"

it will not only avoid presumptuous and hurtful fantasies, but animate our hearts with the most life-giving truth.—*Joseph Sortain.*

2 Faith itself involves a certain exercise of the imaginative faculties.

[4644] In faith the mind holds up before itself that which is not present to the senses. "By faith Moses refused to be called the son of Pharaoh's daughter;" he had his inward visions of a nobler destiny. And when we exercise faith in Christ, we picture to our minds who and what kind of being He is to whom we commit our souls. For realities may be imaged to our thoughts as well as shadows. The Christian may often be sustained and cheered by visions which have their groundwork in the revelations and promises of God. Paul and Silas could sing together at midnight, with their backs bleeding from the lash and their feet fast in the stocks, for within the bare, black walls of their dungeon there was an inner chamber brightened by a "light that never was seen on sea or shore." And the Christian may also stimulate his endeavours after a holy life by keeping steadily before his mind the ideal of what he ought to be. Hawthorne's beautiful

story of "The Great Stone Face" may almost be taken as an allegory. The loving contemplation of Christ makes us Christ-like. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."—*T. C. Finlayson in The Congregationalist* (1877).

3 The imagination plays an important part in the awakening and sustaining Christian activities.

[4645] The Church is called to a noble crusade against the sin and misery of the world; and such a crusade, whilst it needs to be directed by practical knowledge, needs also to be conducted in a lofty and chivalrous spirit.—*Ibid.*

[4646] It takes a high-souled man
To move the masses even to a cleaner sty;
It takes the ideal to blow a hair's breadth off
The dust of the actual.

[4647] There is too much of the counting-house atmosphere about our church life and our religious organization. There are not a few who pay their pew subscriptions in much the same spirit as they would buy a ticket for a season's concerts. Imagination may also guide as well as stimulate us in our endeavours to promote the cause of Christ. By enabling us to understand better those whom we are seeking to bless, it may teach us when to be silent and when to speak, and how to speak most effectively. When Paul stands up in the synagogue of Pisdian Antioch, he looks at things with a Jew's eyes, and reasons with his audience out of their own scriptures. But when he stands on Mars' Hill, he delivers a very different address; his text is no longer Jewish history, but the Athenian altar with its vague inscription; he becomes in thought as much of a Greek as he can; he quotes "one of their own poets;" and his speech breathes of the true philosopher as well as of the evangelist. This "being all things unto all men"—without compromising truth—is one of the noblest as it is also one of the most useful exercises of the imagination. Our Christian life may well be thankful for such a valuable handmaid here on earth.—*T. C. Finlayson.*

4 The faculty of the imagination will doubtless be exercised in the future life.

[4648] If ever our bodily life is to exist glorified in heaven, we can have little doubt that there also our mental powers—and this among them—will reach a higher stage of development. We shall not cease to be finite beings in the world to come; there, even as here, the eye will not be able to take in all. Surely there will be pictures to create, as well as scenes to behold, where the materials for such creation will be so much more beautiful and abundant. And thus the human imagination—with all its powers sanctified.—*Ibid.*

DIVISION D.

MAN'S MORAL SIDE.

68

THE WILL.

I. ITS NATURE.

1 It is the most practical faculty of man.

[4649] The will is the chief, the ruling faculty of man. Informed by the intellect and governing the power, it stands in the centre of the soul, silently controlling all the vital and instinctive functions, as well as consciously regulating the intellectual and active powers. The healthy action of the will is, therefore, of transcendent importance to the well-being of man.—*J. G. Murphy.*

[4650] By the term *will* I do not mean to express a more or less highly developed faculty of *desiring*; but that innate intellectual energy which, unfolding itself from all the other forces of the mind, like a flower from its petals, radiates through the whole sphere of our activity—a faculty which we are better able to *feel* than to define, and which we might, perhaps, most appropriately designate as the purely practical faculty of man.

This force constitutes man's individuality, gives the first impulse to reason and imagination, and reveals the wonders of our spiritual life. It is on this faculty that the moralist, the legislator, the schoolmaster, the physician, must act—above all others, he who would regimen his own mind, in order that he may acquire dominion over it.—*Feuchtersleben.*

2 It gives the first impulse to mental or moral activity.

[4651] If there be a fact of human consciousness, it is that we possess a will, and that the activity of that will follows, indeed, the first dictates of the intellect, but precedes the whole series and ramifications of intellectual acts, on which the processes of thought, the attainment of knowledge, and the morality of men depend.—*Abp. Manning.*

[4652] When it is said that the will is free, there is more declared than simply that we can do what we please. It is implied, farther, that the choice lies within the voluntary power of the mind, and that we could have willed otherwise if we had pleased. The mind has not only the power of action, but the anterior and far

more important power of choice. The freedom of the mind does not consist in the effect following the volition, as, for instance, in the movement of the arm following the will to move it, but in the power of the mind to form the volition in the exercise of its voluntary functions.—*McCosh.*

II. ITS REALITY.

1 The reality of the will best proved by our own consciousness of its existence.

[4653] The proof of the reality of the will, if such were asked for (and no doubt it has been a frequent sceptical question), must be proved in and by every man by the fact; and so primary is the fact, that if we resolve it into anything else it ceases to be what we mean by will. But this we may safely assert that it can only be doubted by resolving the will into a thing determined by outward causation, a link in a series of necessitated events; in short, it will be regarded as genetic, by beginning with a contradiction in terms, namely, that that which originates, is passively determined and compelled, instead of being essentially and primarily originative and causative. It is very true that in willing an act, or in any act of self-determination, I am, or may be, induced by a variety of motives or impulses—my will may be moved; but this does not exclude the power of origination, for the consent even to the outward inducement or stimulus still requires this unique act of self-determination, in order to the energy requisite to the fulfilment of the deed. That it is so, who shall doubt who is conscious of the power; for if he believe that he has not this consciousness, he belies his own nature. The actuation of the individual will, not only does not exclude self-determination, but implies it—implies that, though actuated, but actuated only because already self-operand, it is not compelled, or acting under the law of outward causation. How often do we not see that a stern resolve has produced a series of actions which, sustained by the inward energy of the man, has ended in its complete achievement. Contrast this with the life and conduct of the wayward, the fickle, and the unsteady, and it is impossible not to find the inward conviction strengthened and confirmed, that the will is the inward and enduring essence of man's being.—*Joseph Henry Green.*

III. ITS ORIGINAL CHARACTER.

1 The human will, before the fall, was tractable to reason, peaceable in action, and loyal in service.

[4654] The will was then ductile and pliant to all the motions of right reason; it met the dictates of a clarified understanding half way. And the active information of the intellect, filling the passive reception of the will, like form closing with matter, grew actuate into a third and distinct perfection of practice: the understanding and will never disagreed, for the proposals of the one never thwarted the inclinations of the other. Yet neither did the will servilely attend upon the understanding, but as a favourite does upon his prince, where the service is privilege and preferment.—*South*.

IV. ITS POWER AND SUPREMACY.

1 It rules all the powers of the soul.

[4655] God, willing all things to be good and beautiful, has reduced their multiplicity and diverseness to perfect unity, and has, so to say, ordered them on monarchical principles, so that they should hang one upon another, all ultimately depending upon Him, the Sovereign Monarch. He combines all members in one body under a head; individuals He combines into a family, families into a town, towns into a province, provinces into a kingdom, placing a single king over each kingdom. And in like measure, amid the innumerable variety of actions, impulses, feelings, likings, habits, passions, faculties, and powers, which are in man, God has established a natural monarch—the will—which governs and presides over all the elements of the little world within, as though he said to the will what Pharaoh said to Joseph: "Thou shalt be over my house, and according unto thy word shall all my people be ruled. . . . See, I have set thee over all the land." Nevertheless this domination of the will is very variously exercised.—*St. Francis de Sales*.

[4656] The father of a family governs his wife, children, and servants by rules and orders, which they are bound to obey, although they have the power to dispute them. Serfs or slaves he governs by force, and they have no power to resist. But he governs his horses, mules, and oxen by art; bridling, loosing, urging, or restraining them. Now, the will governs our external movements after the manner of slaves; for unless there be some literal obstacles, these are always obedient to the will. We open or shut our mouth, we move tongue, hands, feet, eyes, and all other members endowed with the power of movement, according to our will, without resistance. But the senses, and the faculties of nourishing, growing, or propagating, are not so easily controlled; therein we require the assistance of art. If you call a slave, he comes; if you bid him halt, he halts; but you cannot look for the like obedience from your falcon. Would you recall him, you must hold

out his lure; would you tame him, you must put on his hood.—*Ibid*.

2 It forms the essence of our minds, and constitutes the unity of our being.

[4657] Will is everything, in heaven and in earth. The several stages of being are marked by degrees of will, or in the lower stages by a sort of foreshadowing of will. Moral being alone is real; all the rest is accessory, and only willed to serve as means; while moral being has its value in itself. We do nothing, we are nothing, but by our wills; and that which we do involuntarily it is not we who do. Indeed, all our other powers are but inferior states or transformations of will, making all our faculties those of one and the same person. Let it but fail or give way, and all the faculties of the man are no longer instruments he uses, but independent and hostile powers, that rend him asunder. The perfection of our being is the perfection of will; the will is the measure of the man, since he is valued according to his conduct; our sovereign good is the sound direction and complete satisfaction of the will; nay, the very passions that carry men away, like blind and fatal forces of nature, originated in tastes and habits voluntarily allowed and cultivated, so that past determinations of the will, can be traced even where freedom has been alienated.—*London Quarterly Review*.

3 It holds the scales of justice.

[4658] The judgment is like a pair of scales, and evidences like the weights; but the will holds the balances in its hand, and even a slight jerk will be sufficient, in many cases, to make the lighter scale appear the heavier.—*Abp. Whately*.

4 It has a limited control over the memory.

[4659] My view is that the will can control the memory thus far, that it can prevent the recollection of things which it at once considers worthless or objectionable. But when by repetition, even a few times, the mind has held a thing, it cannot be made to forget it by any act of volition. Then the will can at most set a limitation on the period of remembrance, or remove it by diversion of mental action.—*Dr. Richardson*.

5 It determines moral decisions.

[4660] It is the will which determines what is to be preferred or rejected—what is good and what is not good. Doubtless the other powers of the mind must furnish the objects. The physical or mental sensibility must announce what is painful and what is pleasurable; the conscience declares what is morally right and what is morally wrong; the reason may proclaim what is true and what is false; but it is not the province of one or all these to make the choice.—*President McCosh*.

[4661] Regarding the mind as a constitution or economy, it may be said that feeling or

desire, comes after the dictate of the understanding, but goes before the determination of the will. And these designations correspond to the classification of the principles of action into springs and guides—the springs giving rise to impulsive motives, and the guides to suasive motives. Motives of the one class, have reference to some act or object as desirable, and they operate in the way of impulse or tendency. Motives of the other class, have reference to some action or course of action as advantageous or right, and they operate in the way of conviction or persuasion. To one or other of these classes, all the motives which influence human conduct may be reduced. Motives of the suasive class are superior in authority to those of the impulsive class. Reason and conscience are the guiding and governing powers in man. Any motive derived from these may check and control those which spring from appetite and passion. Motives of the latter class may be more loud and vehement and imperious in their operation; but, when brought to the bar of reason and conscience, they are found to be destitute of all lawful authority. Men may yield, and too often do yield, to their usurpation. But when they have done so, and their clamorous impulses have been gratified, they find that they ought not to have done so, but that they ought rather to have hearkened to the still small voice of reason and conscience.—*Ibid.*

[4662] Morality, as we look at it closely and carefully, is no system imposed on passion from without; it is itself the very heart of all desire, the very principle of all human impulse, the very inspiration of all passion.—*Rev. H. Scott-Holland.*

[4663] The question is not whether a man be a free agent—that is to say, whether he can write or forbear, speak or be silent, according to his will—but whether the will to write and the will to forbear come upon him according to his will, or according to anything else in his power. I acknowledge this liberty, that I can do if I will; but to say I can will if I will, I take to be an absurd speech.—*Hobbes.*

[4664] We call those machines automata which contain within themselves the immediate springs of their motion; but this, like many other expressions, is not to be taken with a philosophical exactness. The immediate spring is internal, but the moving cause is without. Thus the true reason why a watch moves is, not the frame and structure of its parts, but the hand that winds it up. And it would be exactly the same as to the will of man, if that, like the wheels of a watch, moved not till it was first pushed on by some external cause, or by some other thing in the man, that was so. It might, perhaps, be said in this case, that the man was not so under compulsion, because the will itself was carried along by the stream; but if he acted voluntarily, it is certain his actions would be nevertheless necessary for that, and therefore

not spontaneous. The addition of reason makes no difference, any more than it would in a clock, all the motions of which, if it was endued with a perceptive power, would be the sole effect of the weights hung upon it, as well as before.—*H. Grove, 1740.*

6 It forms the character and strengthens action.

[4665] Everything yields before the strong and earnest will. It grows by exercise. It excites confidence in others, while it takes to itself the lead. Difficulties before which mere cleverness fails, and which leave the irresolute prostrate and helpless, vanish before it. They not only do not impede its progress, but it often makes of them stepping-stones to a higher and more enduring triumph.—*Dr. Tulloch.*

[4666] Our bodies are our gardens, to the which our wills are gardeners; so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either to have it sterile with idleness or manured with industry—why, the power and incorrigible authority of this, lies in our wills.—*Shakespeare.*

[4667] He who is firm in will, moulds the world to himself.—*Goethe.*

[4668] In the moral world there is nothing impossible if we can bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others.—*Wilhelm von Humboldt.*

[4669] A character is a perfectly formed will.—*Novalis.*

[He alludes, I suppose, to a will which is not only formed, but has, by process of time, through thought and habit, found its own most natural outward development; subject, however, through its formation, to the action and reaction of surrounding influences.—*C. N.*]

7 It influences the intellect.

[4670] The action of the will upon our intellectual habits and acts is threefold:—

First, every act of *intention* is an act of the will. The will determines to what the intellect shall be directed, as an archer aims at a mark. In the midst of the multiplicity of thoughts which are perpetually streaming through the mind, the selection of one as a fixed object of investigation or contemplation, is an act of the will analogous to the distinction between seeing and looking. The waking eye is perpetually full of a multitude of objects, while it looks at one alone.

Secondly, the act of *attention* is a continuous act of the will, sustaining the first intention, and applying the mind fixedly to the object.

Lastly, the *intensity* or intensity of intellectual acts, is eminently an energy of the will. The languor of some minds and the ardour of others in study or discovery, and the languor

or ardour of the same mind at different times in life, or even at different times of the same day, comes from a different degree of volition which governs, the application of the mind.

The intellect, then, or the thinking brain, if any be pleased so to call it, is distinctly directed, sustained, and urged onward by the will. The acts and habits of intention, attention, and intensity, are imposed upon the brain by a faculty distinct from it in kind and in energy. The willer, whatever it be, is distinct from the thinking brain. A confirmation of this may be found in the fact, that during the earlier period of our lives, the potentiality of our intellectual and moral nature is elicited and educed, and thereby brought into act by the will of others. Parents and teachers supply to us the force of will on which intention and attention depend.—*Abp. Manning*.

[4671] When we say, in vulgar speech, that motives or reasons determine a man; 'tis nothing but a mere figure or metaphor. 'Tis the man that freely determines himself to act. Reasons or perceptions of the understanding, can no more (properly and strictly speaking) determine an action, than an abstract notion can be a substance or agent—can strike or move a piece of matter.—*Dr. S. Clarke*.

[4672] The intellect furnishes the will with objects; for there can be no volition or choice without objects between which to choose. These objects, when contemplated by the intellect, affect the sensitivity and awaken feelings corresponding to their nature and to our conceptions of them. The feelings which are thus awakened are reducible to two great classes—which may be designated *impulsive* and *suasive*. Under the influence of both classes of feelings the mind is in a state of uneasiness, and the will is called into activity to remove that uneasiness, and to produce a change of state, by gratifying some natural desire, or by following some dictate of prudence, or obeying some command of conscience.—*James McCrie*.

8 It sways the heart.

[4673] The heart is the fountain of thoughts. From thence they arise, and receive their distinguishing tincture. They are as the temper of the heart is. If that be evil, thence are evil thoughts; if it be earthly, they run upon earthly things, and savour both of it and the things they are taken up about.—*J. Howe*, 1630-1705.

[4674] The heart is the mint where evil thoughts are coined, before they are current in our words or actions.—*G. Swinmock, M.A.*, 1627-1673.

[4675] The heart has been often compared to the needle for its constancy: has it ever been so for its variations? Yet were any man to keep minutes of his feelings, from youth to age, what a table of variations would they present! how numerous! how opposite! and how strange!—*Guesses at Truth*.

[4676] As Moses cast the tree into the bitter waters, and sweetened the springs; and as Elijah cast salt into the fountain, and thereby healed the waters; so the salt of grace, must be cast into the spring, the fountain of the heart, or the streams of the life will never be sweet.—*G. Swinmock*, 1627-1673.

[4677] As the King of France said of Dover, that it was the key of England, and if his son, who then invaded the Britons, had not that, he had nothing; so it may be said of the heart, it is the key of the whole man—it opens and shuts the door to godliness and wickedness, and if grace hath not this it hath nothing.—*Ibid*.

[4678] The heart of man is like the spring of the clock, which causeth the wheels to move, right or wrong, well or ill.—*Ibid*.

V. ITS VALUE.

I The immense importance of a conscious will best realized by the contemplation of its loss.

[4679] If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell could equal, for a spiritual being, what we should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.

68

CONSCIENCE.

I. DEFINITION AND NATURE.

I Positively considered.

(1) *It is the monitor and guide of the soul.*

[4680] Conscience is a kind of inward sense and feeling of good and evil; this sense in all persons acquainted with the grace of God in truth, is exercised to discern between these two; and is much quicker and more pungent in them, by reason of that new and higher principle which is planted in their souls, than it is in any who are strangers to the life of God. This sensibility of conscience, appears not so much in discovering the nature as the degrees of moral good and evil.—*H. Grove*, 1740.

[4681] Conscience is a clock, which in one man strikes aloud, and gives warning; in another, the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens, and after death comes judgment.—*Jeremy Taylor*.

[4682] Conscience is the voice of the soul, the passions are the voice of the body. Is it astonishing that often these two languages contradict each other, and then to which must we listen? Too often, reason deceives us; we have only too much acquired the right of refusing to

listen to it. But conscience never deceives us ; it is the true guide of man ; it is to man what instinct is to the body, which follows it, obeys nature, and never is afraid of going astray.

[4683] For the nature of conscience, we must know that it is God's vicegerent in the soul, placed there by him, as superintendent over all our actions, severely to examine and supervise them, and impartially to excuse or accuse, according to their conformity or inconformity to the rule prescribed by God's law. And it is, withal, naturally the tenderest, the quickest, and the most exact sense of any of the faculties ; impatient of the least irregularity, and not coniving at the smallest deviation from the rule a man ought to act by.—*South*.

[4684] There is that in every man which we call conscience ; which approves him for having done an honest, generous, or benevolent action, and which checks him in the commission of an ill action, reproaches him having done it, fills him with secret shame, with bitter reflections, with smarting anguish, and foreboding fears.—*H. Grove*, 1740.

[4685] Conscience raises its voice in the breast of every man, a witness for his Creator. He who resigns himself to its guidance, and he who rejects its warnings, are both compelled to acknowledge its power ; and whether the good man rejoices in the prospect of immortality, or the victim of remorse withers beneath an influence unseen by human eye, and shrinks from the anticipation of a reckoning to come, each has forced upon him a conviction, such as argument never gave, that the being which is essentially himself, is distinct from any function of the body, and will survive in undiminished vigour when the body shall have fallen into decay.—*Abercrombie*.

[4686] The authority of conscience consists in this, that it enforces upon us the obligation to do, or forbear, according as we are persuaded is right. But in questionable points (which however bear a very small proportion to those which are clear), whether we are justly or erroneously persuaded, conscience leaves us to learn for ourselves ; yet urging upon us, as one of the most obvious duties, the using our best endeavours to be rightly informed. Conscience is the forcible apprising of the mind of the necessity of an observance of duty ; it is our sensibility to the claims of duty, not the prescriber of them. The excitement of our hopes and fears, in regard to the retributive consequences of our conduct, is what is meant by the voice of conscience. As conscience is the apprehension of deserved punishment or reward, it is most felt subsequently, when choice as to our conduct is no longer in our power, and when the consequences attending it already begin to appear.—*B. Dockray*.

(2) *It is a principle of power peculiar to every rational being.*

[4687] Where there is no responsibility there

can be no room for conscience, which is universally in man as an involuntary judge of right and wrong ; which will often prevent action, or the indulgence of thought, by its monitions ; and which will pass sentence upon conduct almost before there has been time to review it. Conscience may be more or less enlightened and sensitive, according to the amount of knowledge possessed by individuals, and according to the moral culture it may have received ; or it may, in some instances, be rendered fastidious by overmuch care ; or it may be blunted by want of attention ; it may be scrupulous over things trifling or indifferent, while it may be omnipotent over barriers of real importance ; it may be superstitious over appearances, while it may be regardless of principles ; it may most unjustly suffuse the countenance of innocence with the crimson hue of shame, where no cause for shame exists, and where the suspicion of its possibility has been the only source of its production ; while, in other instances of seared moral sense, it will turn the brow of unattained defiance to the world, as a covering to a secret history of heartlessness and crime. Yet in all these cases of ignorance, of deficient information, of perversion, or of crime, it is still conscious—still the principle originally of good, but perverted to error, and imperfect from the natural imperfections of fallen man.—*Newnham*.

(3) *It is a principle of power both in time and eternity.*

[4688] It is not presumptuous to say that man could have been better made if he is not to live after death. This one life of earth would be better if his moral nature were emptied of the greater part of its contents, and their place filled by instincts. A round of utilitarian duties, of low prudences, and calculations covering the brief span of existence, would be the highest wisdom. If this life is all, we are over-freighted in our moral nature, like a ship with the greater part of its cargo in the bows, ever drenched with the bitter waters of the sea, instead of floating freely and evenly upon them. If this life is all, there is no place for such a faculty as conscience, with its lash of remorse in one hand, and its peace like a river in the other. It is out of proportion to its relations. It is like setting a great engine to propel a pleasure-boat, or like building a great ship to sail across a little lake. A strong, well-grounded instinct, that led us to seek the good and avoid the bad, as animals avoid noxious food, would be a better endowment than conscience, unless it has some more enduring field than this from which to reap. The step, from instinct to freedom and conscience, is a step from time to eternity. Conscience is not truly correlated to human life. The ethical implies the eternal.—*T. T. Munger*.

2. **Negatively considered.**

(1) *It is not merely and only a moral feeling.*
[4689] Roughly speaking, feeling is the first impression in the soul ; it is the exciting cause and first beginning of every perception in the

soul. So conscience is first of all felt, but it is not, therefore, a feeling. It is, indeed, not feeling, but knowledge; and yet not knowledge of the reflective and combining sort—not a moral judgment, that being an act of reason itself due to conscience. Far from presenting knowledge in the form of thoughts about being, conscience is, by its very essence, a being which thinks itself, a conscious being, consciousness, a knowledge given with the moral being of each person and implied in it, a direct moral consciousness, and, as a component part of the heart, a direct central consciousness—one whose very function is to testify; and it makes its voice heard in the regions of reason, reaching thought and will by a direct appeal.

The primary effect of conscience, as effectually influencing the rational life, consists in a constraint, not compelling, but impelling a man to place himself in connection with the Divine law of truth and justice.—*Rev. F. J. Beck, D.D.*

[4690] Ideas of right and wrong are natural to the human mind, in its mature and sound state.

Ideas of right and wrong arise in the same way and from the same source as other simple ideas—that is, from the intellect or reason. And as, on witnessing phenomena and changes, we ascend to the ideas of substance and power, so, when we contemplate human character and conduct, we rise to the ideas of right and wrong, and pronounce one action to be right and another wrong; one agent to be virtuous and another to be vicious.

“Our moral judgments are not, like those we form in speculative matters, dry and unaffecting, but, from their nature, are necessarily accompanied with feelings of approbation or of disapprobation” (Reid.)

Neither the moral judgment by itself, nor the moral feeling by itself, but the occurrence of both, constitutes the moral faculty.

In respect of its constitution, the moral faculty contains no peculiar power, as it consists of a perception or judgment, and an emotion or feeling—the perception proceeding on the rightness or wrongness of the action, and the feeling corresponding to the perception.

But, in the operation of the moral faculty, there is this peculiarity, that it extends to all the parts and principles of human conduct, and asserts a control and supremacy over them.

This prerogative of conscience, as the master and governing principle, is thought sufficient to designate it as a distinct and peculiar power of our mental constitution.

The propriety of doing so is not lessened, but increased, when it is seen under the following head of inquiry, that the authority which conscience exercises, although it be supreme over all our other principles, is yet a derived and delegated authority; and that this faculty in its actings has reference to a law or rule of life which is ultimate, and to the will of One who is Head over all.

3 Its laws or rules.

[4691] Conscience may be—

(1) *True*—that is, it may be, plainly and clearly, in accordance with the will of God, or the ultimate and absolute rule of rectitude.

(2) *Erroneous*—that is, its decisions, instead of being in accordance with right reason and the revealed will of God, may be not in conformity with the one or the other. And this error may be vincible or invincible, according as it might have been, or as it could not have been, removed by the diligent use of means to enlighten and correct the conscience.

Conscience, as erroneous, has been denominated—

(1) *Lax*, when on slight grounds it judges an action not to be vicious which is truly vicious, or slightly vicious when it is greatly so.

(2) *Scrupulous*, when on slight grounds it judges an action to be vicious when it is not truly vicious, or greatly vicious when it is not so.

(3) *Perplexed*, when it judges that there will be sin, whether the action is done or not done.

In respect of its certainty, conscience is said to be—

(1) *Certain* or *clear*, when there is no fear of error as to our judgment of an action as right or wrong.

(2) *Probable*, when in reference to two actions, or courses of action, it determines that the probability is, that the one is right rather than the other.

(3) *Doubtful*, when it cannot clearly determine whether an action is or is not in accordance with the law of absolute rectitude.

II. ITS AUTHORITY AND OFFICE.

I Conscience is placed within us by God, as a judge who hears, determines, and passes sentence.

[4692] Against its decisions, God will admit of no appeal; whom it binds on earth shall be bound in heaven; whom it looseth on earth shall be loosed in heaven; the sentence of it God will second. The advice of it we must take in all our actions and undertakings; our arbitrator it should be in all differences, to whose decree and order we must be content to stand. It will make us honest men and maintain our honesty in despite of devils; and if we worthily use it it will not fail us in this life, at death, nor at the day of judgment.—*N. Rogers, 1640.*

[4693] Conscience is placed as God's deputy and vicegerent in man. Now it is above reason in this respect. Reason saith, you ought to do this, it is a comely thing, it is a thing acceptable with men amongst whom you live and converse, it becomes your condition as you are a man to carry yourself thus, it agrees with the rules and principles of nature in you. Thus saith reason, and they are good motives from reason. But conscience goeth higher. There is a God to whom I must answer, there is a judgment,

therefore I do this, and therefore I do not this.
—*R. Sibbes, D.D., 1577-1635.*

[4694] A most important principle in our nature is this conscience, which places us in a sensible connection with the government of the world. The whole world is under a solemn economy of government and judgment. A mighty spirit of judgment is in sovereign exercise over all, discerning, estimating, approving, or condemning. Now it was requisite there should be something in the soul to recognize this; that it should not be as some vague unperceived element around us; and something more and deeper than the mere simple understanding that such is the fact; a faculty to be impressed, to feel obligation, and awe, and solemn apprehension; something by which the mind shall be compelled to admit the indwelling of what represents a greater power. Conscience is to communicate with something mysteriously great, which is without the soul, and above it, and everywhere. It is the sense, more explicit or obscure, of standing in judgment before the Almighty. And that which makes a man feel so, is a part of himself; so that the struggle against God, becomes a struggle with man's own soul. Therefore conscience has been often denominated "the God in man."—*John Foster.*

[4695] Though conscience may lose its power when borne down by evil habits or tumultuous passion, as the strongest man by being kept long in fetters may lose the use of his limbs, yet conscience still retains its authority, that is, its right to govern. It prescribes measures to every appetite, affection, and passion, and says to every other principle of action, so far thou mayst go, but no farther.—*Beattie, Moral Science.*

[4696] We do not urge the proposition that conscience has in every instance the actual direction of human affairs, for this were in the face of all experience. It is not that every man obeys her dictates, but that every man feels he ought to obey them. It is not the reigning but the rightful authority of conscience that we, under the name of her supremacy, contend for.—*Dr. Chalmers.*

2 It awakens reflection and stimulates remorse.

[4697] Aye, thus doth sensitive conscience quicken thought,

Lending reproachful voices to a breeze,
Keen lightning to a look.

—*Mrs. Hemans.*

[4698] For generous minds, betrayed into a fault,
No witness want, but self-condemning thought.
—*Cervantes.*

[4699] Conscience is your magnetic needle; reason is your chart. I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble

about the chart, than a crew which had ever so good a chart and no needle at all.—*Joseph Cook.*

3 It accuses, and tortures the sinner.

[4700] A wicked man that hath a bad conscience is imprisoned in his own heart. Though he have never such liberty, though he be a monarch, a bad conscience imprisons him at home, he is in fetters, his thoughts make him afraid of everything, afraid of himself; and though there be nobody else to awe him, yet his conscience awes him.—*R. Sibbes, D.D., 1577-1635.*

[4701] How small things may annoy the greatest! Even a mouse troubles an elephant, a gnat a lion, a very flea may disquiet a giant. What weapon can be nearer to nothing than the sting of this wasp? Yet what a painful wound hath it given me! That scarce visible point, how it evenoms, and rankles, and swells up the flesh! The tenderness of the part adds much to the grief. If I be thus vexed with the touch of an angry fly, how shall I be able to endure the sting of a tormenting conscience.—*Bp. Hall.*

[4702] This internal judge has not been in the world altogether in vain. Let it but be imagined how many men have wished they could be rid of it. Let it be imagined with how many men it has interfered, to disturb and oppose them. Now in most of that vast multitude of cases it may be presumed that conscience has had some restraining effect. It maintained a controversy with them; arrested them; followed them; warned them; threatened them; rose up in them suddenly, at times, to protest or condemn in the name of a higher power. Perhaps in no case could this be wholly without effect. The infinite multitude of criminals, would have been still more criminal but for this. It has often struck an irresolution, a timidity, into the sinner, by which his intention has been frustrated. Its bitter and vindictive reproaches after sin have prevented so speedy or frequent repetitions of the sin.—*John Foster.*

[4703] Like an awakened conscience, the sea was moaning and tossing.—*Longfellow.*

[4704] Conscience in an ungodly man, is like the captain of a vessel in a mutiny; he is bound, and cannot rule, but he protests.—*W. Harris.*

[4705] After the fact, the force of conscience is usually felt more than before or in the fact; because before, through the treachery of the senses and the revolt of the passions, the judgment of reason is not so clear. I say our passions and affections raise clouds and mists which darkened the mind, and do incline the will by a pleasing violence; but after the evil action is done, when the affection ceaseth, then guilt flaeth in the face of conscience. As Judas, whose heart lay asleep all the while he was going on in his villainy, but afterwards it felt

upon him. Thou hast "sinned in betraying innocent blood."—*T. Manton, D.D., 1620-1677.*

[4706] It is certain from experience that we can no more direct by our choice, the sensations of our mind, than we can those of the body; when the fire burns, flesh and blood must feel pain; and a rational mind, compelled to act against its own conviction, must ever grieve and be afflicted. These natural connections are unalterably fixed by the Author of nature, and established to be means of our preservation. We are taught by the sense of pain, to avoid things hurtful or destructive to the body; and the torments and anxiety of mind, which follow so close and so constantly at the heels of sin and guilt, are placed as guardians to our innocence, as sentinels to give early notice of the approach of evil, which threatens the peace and comfort of our lives. If we are perfect masters of the sensations of our mind, if reflection be so much under command, that when we say, Come, it cometh, when we say, Go, it goeth; how is it that so many suffer so much from the uneasy thoughts and suggestions of their own hearts, when they need only speak the word and be whole? Whence the self conviction, the self-condemnation of sinners, whence the foreboding thoughts of judgment to come, the sad expectations of Divine vengeance, and the dread of future misery, if the sinner has it in his power to bid these melancholy thoughts retire, and can, when he pleases, sit down enjoying his iniquities in peace and tranquillity?—*Bp. Sherlock, 1678-1761.*

[4707] How foolishly those men argue who give way to all their passions without reserve, and excuse themselves by saying that every passion is natural, and that they cannot be blamed for doing what nature prompts them to do. It is only a part, and that confessedly an inferior part of their nature, that prompts them to such indulgence. Their nature, as a whole, remonstrates against such indulgence. It is therefore unnatural, in the proper sense of that word, and therefore to be condemned and abandoned.—*Beattie, Moral Science.*

[4708] Men conceive they can manage their sins with secrecy; but they carry about them a letter, or book rather, written by God's finger, their conscience bearing witness to all their actions. But sinners being often detected and accused, hereby grow wary at last, and to prevent this speaking paper from telling any tales, do smother, stifle, and suppress it when they go about the committing of any wickedness. Yet conscience, though buried for a time in silence, hath a resurrection, and discovers all to their greater shame and heavier punishment.—*Thos. Fuller.*

[4709] There is a power in conscience which will compel us, in spite of all repression, to notice the neglects of duty of which we are guilty from day to day. The reproaches, though individually transient, do yet, by their recur-

rence, exercise a powerful influence. They resemble those noxious ephemera which make up in number what they want in strength; and while the individual perishes, the genus survives. People are to a large extent unconscious of it, and if the charge were made upon them they would repel it; but I believe a large portion of human dissatisfaction springs from these constantly rising and suppressed accusations, which have much the same influence on our peace as a diseased nervous system or deranged digestive organs. And, in spite of all efforts to check them, there will be times when convulsive assaults of conscience will break in upon the satisfaction of the most self-satisfied, and start "like a guilty thing upon a fearful summons." Man's peace is in this respect like the sultry heat of a summer's day, close and disagreeable at the time, and ever liable to be broken in upon by thunders and lightnings.—*Harris.*

4 It illuminates the soul.

[4710] There is in a great crime an awfully illuminating power. It lights up the theatre of the conscience with an unnatural glare, and, expelling the twilight glamour of self-interest, shows the actions and motives in their full and true aspect.—*Canon Farrar.*

[4711] Understanding is a common glass, that lets in all the forms and colours of external objects; conscience is a looking-glass, opaque, which reflects only internal objects. Through the first we see other people; by the second we see ourselves.

III. ITS CULTURE.

1 It must be regulated with care.

[4712] If we would be pure and manly of heart, we must be careful to cultivate our conscience. We must always be alive to its slightest prompting, as the soldier on guard is alive to the slightest sound or motion round him. It may be compared to some of these delicate instruments of modern science, whose equilibrium the tiniest hair will disturb. So long, then, as your conscience is regulated like your watch, you will be moving forward in the right path. But a dulled, dormant conscience, means a soul unclean, failing, and condemned.—*W. H. Davenport Adams.*

[4713] As the ship's safety depends upon the needle's sensitivity, so does our moral growth upon a healthy conscience.

2 Its action must be sanctified, its dictates revered, and its promptings obeyed.

[4714] Get conscience well informed by the Word, as you set your watch by the sun; and then be ruled by it. Do nothing against conscience. If conscience saith Do such a thing, though never so unpleasing, set upon the duty. When conscience saith, Take heed of such a thing, come not nigh the forbidden fruit. Conscience is God's deputy or proxy in the soul.

The voice of conscience is the voice of God. Do not stifle any checks of conscience, lest God suffer thee to harden in sin, and by degrees come to presumptuous sin.—*J. Watson, 1692.*

[4715] Man without a conscience, is a machine without a regulator; sometimes too fast, sometimes too slow, and seldom right. Conscience without a Divine light, is like a dial without the sun; a shade, a blank, a useless instrument.

[4716] So manifold are the implications of conscience with the prejudices, and educational impressions, and even the idiosyncrasies of men, that no human dexterity can unravel them. Sundry grave moral points there are which we believe to be absolute and universal, and which,—because they affect social life, come under human cognizance, and to the adjudication upon which conscience can be allowed to utter no demurrer. But beyond them God awfully interdicts our passing. We have not now to discuss what conscience is. We speak to men who admit its existence, and who acknowledge its authority. We speak to men who, whatever may be the resolution with which they pursue an unimpassioned anatomy of the human soul, as they untie the filaments which intertwine its faculties, feel that conscience is invested with a superhuman sanctity. We speak to men who, notwithstanding the strength of their convictions upon matters of conventional wisdom, can honourably yield to superior voices, but who feel, the moment that conscience interposes, that, at their peril, they must assert and maintain it, even though they are dissidents from the universe.—*Joseph Sortain.*

[4717] Every man who is about to do a wicked action should, above all things, stand in awe of himself, and dread the witness within him, who sits as a spy over all his actions, and will be sure, one day or other, to accuse him to himself, and put him on such a rack as shall make him accuse himself to others too.—*Pythagoras.*

[4718] Some persons follow the dictates of their conscience, only in the same sense in which a coachman may be said to follow the horses he is driving.—*Abp. Whately.*

[4719] The principle cannot be surrendered. Mistaken or not, the conscience must rule the life. To do right in disobedience to conscience would be (if it could ever be done) more fatal to the character by far than to do wrong in obedience to it.—*John Foster.*

[4720] Whosoever a question of conduct comes before us—for ourselves personally—and whosoever we are in debate, not as to its expediency, but as to its rightness or wrongness, no reasons are to decide us, so long as our conscience remains unsatisfied. Other men may charge that conscience with being little-minded and miserably punctilious; and even we ourselves may be disposed to agree with them, and to be angry at its pertinacity. Nay more, in the

abstract, it may be fastidiously absurd; still, according to God's law, this, its poor hesitation, is an interdict which we cannot, without guilt, disallow. "Whatsoever is not of faith is sin."

If you carefully study this moral difficulty, you will perceive that this is no insult to our reason. You will see that a man is not called upon to act contrary to his intellectual convictions, but simply to hold them in the balance until conscience shall give to one side the preponderance. Whence comes its weight we say not; but weight it has, which but few men, if any men, will deny. And, by common consent, we give it such a supremacy of value, that but few men, if any men, will deny that we ought to pause while it suspends itself; or in which we ought, without further controversy, to acquiesce when it inclines.

Then, let us never practically forget as a rule, that be our moral uncertainty about what it may—be it a matter trivial or be it great; whether it concerns a passing affair of the moment, or one which is so grave that it taxes all our other principles of action; whether it simply affects the forms, or, more awfully, the doctrines of our religion—if our conscience withhold its assent, we, at our peril, give our suffrage to either side, even though our selection be the true one.—*Joseph Sortain.*

[4721] It is manifest both from reason and Scripture that the authority of conscience is great. When a man believes upon due deliberation that a certain action is right, that action is right to him; and he is to be held guilty if he violates his conscience; if he does one thing while his sense of obligation is directed to its contrary.

That conscience has a natural right to regulate the whole human system, is evident from the following considerations: It may be innocent or praiseworthy in certain circumstances, to counteract our bodily appetites and refuse to gratify them; but to counteract the dictates of conscience is felt to be blameable.

The dictates of conscience are universally regarded as more sacred than the principles of taste and of a higher character. These may be violated, and yet the violator is not viewed as committing a crime: not so the violator of the dictates of conscience. The supremacy of conscience is often asserted with awful power, when in the midst even of outward prosperity, it makes the transgressor miserable, and when the transgressor is about to die and has nothing to fear from man.

The conclusion is, that to allow no more to this part than to other parts of our nature; to let it guide and govern only occasionally, in common with the rest, as its turn happens to come—this is not to act conformably to the constitution of man.—*Beattie, Moral Science.*

[4722] The practical reason for insisting so much upon the natural authority of conscience, is that it seems in a great measure overlooked by many who are by no means the worst sort

of men. It is thought sufficient to abstain from gross wickedness, and to be humane and kind to such as happen to come in their way. Whereas, in reality, the very constitution of our nature requires that we bring our whole conduct before this superior faculty; wait its determination; enforce upon ourselves its authority, and make it the business of our lives, as it is absolutely the whole business of a moral agent, to conform ourselves to it. This is the true meaning of that ancient precept, "reverence thyself."—*Buller*.

3 It must be cleansed from deception towards ourselves and nurtured in charity to others.

[4723] To St. Paul it was no matter of conscience whether he abstained from, or ate, the meats forbidden by the Mosaic law; if, however, he abstained from them, he knew that, while he did no moral wrong to himself, he would avoid doing a moral wrong to his brother Christian. "All things indeed are pure; but it is evil for that man who eateth with offence." Then imitate him. Calmly, unprejudicedly, under the influence of an honest wish to conciliate if possible, and with earnest prayer to be preserved from error, examine yourselves as to what conscience really does interdict, and what it will allow—and then give to its permission the fullest scope; seize that permission with avidity, and act upon it with the loving purpose of coalescing with your fellow-men. And be earnest in all these your concessions. Tremble lest a fastidious taste, or a self-indulgent inclination, or a refined want, or an ecclesiastical habit, or a despotic assurance in your own theological infallibility—should beguile you into the cruel fancy that that is the voice of conscience which, God knows, may be only the voice of fashion, or of education, or of conceit.—*Joseph Sortain*.

[4724] In a world like this, and among such creatures as men, a conscience that has no charity in it, is cruel as a sword; a conscience that makes no allowance for, and has no forbearance with men, crushes them as a war-chariot would crush them.

[4725] With the sensibility of conscience is connected its power. The conscience which has little tenderness will not have much authority; and if it has but little authority, 'tis a sign it has not much tenderness.—*H. Grove*, 1740.

[4726] About the abstract merits of the conscientious scruples of the Jewish Christians, St. Paul had no doubt; he was sure that they were groundless. Of this he had been "persuaded by the Lord Jesus." As far as the pity of an enlarged mind towards one that was contracted, could enter into the apostle's feelings, he must have looked down with compassion upon them. But what was his personal behaviour? "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

At present, we have to concern ourselves only

with the active delicacy with which St. Paul treated these men, whom he knew to be in error. He uttered no word of excommunication. He charged them with no intentional misrepresentations. When they adduced authorities, no invectives escaped his lips, wherewith to denounce them as suppressors of facts; or as ingenious mutilators of records; or as inconsistent time-servers. And yet, we repeat again, he, through direct and infallible inspiration, *knew* that they were in error. He, however, bowed to their claims; he sacrificed no principle of his own, for he most broadly asserted his own conviction; but there was no pugnacity, no self-mortified pride displaying itself in vindictiveness, because they would not yield; no affectation of superior piety and wisdom, weeping its laments over their contumaciousness. He abnegated his own rights in homage to their ill-formed conscience.—*Joseph Sortain*.

4 Its sensitiveness must be preserved and restored.

[4727] When it has lost its delicate sensibility, and its power of direction, there seems to be only one method of restoration, and that is by placing it alongside of a pure standard of right and wrong, as the magnetized iron which has lost its virtue is restored by being bound up for a time with a correctly pointing magnet.—*J. McCosh*, *LL.D.*

IV. OBJECTIONS MET CONCERNING THE MORALITY OF THE CONSCIENCE.

[4728] Man has a moral nature, and is able to discern between right and wrong.

It has been objected to man having a moral nature because actions which are reckoned right by some men are condemned by others, and things which are reckoned wrong in one country are tolerated or applauded in another.

But the replies to this objection are obvious.

1st. Men's palates differ much, but who denies a sense of tasting to be natural.

2nd. Men commit absurd practices, but who would say that man is destitute of reason.

3rd. The fact that men everywhere are agreed to call some actions right and some actions wrong, however contradictory their views upon this may be, proves that man has ideas of right and wrong—a moral faculty to be appealed to and capable of education and of regulating his conduct.—*C. N.*

[4729] It deserves to be remarked, that actions which are wrong, and admitted to be wrong, in themselves, by those who do them, may be done to avoid some apprehended evil, or to obtain some expected good. By the laws of Solon and Lycurgus, deformed and sickly children were killed, to prevent the increase of a burdensome and useless population. The practice of exposing the aged, or of putting them to an unnatural death, originated in the intention to avoid, or shorten, the evils and infirmities of age. The Thug is supported in his

trade of murder by the belief that, by every victim which he slays, he is rendering more propitious the Goddess of Destruction, to whose service he is devoted. And even he who has persecuted in the name of Christ, may have thought that in doing so he was doing both God and man service. These are instances, therefore, not of the absence, but of the aberration of the moral faculty. The absurd practices which prevail in the world are as good arguments to prove that man is destitute of reason, as the immoral practices which prevail are to prove that he has not a moral nature.

All men, in all ages, and in all places, have not agreed to call the same actions right and the same actions wrong; but all men, not destitute of the original and essential elements of their nature, have agreed to call some actions right and some actions wrong; and they could not have done so without having the ideas of right and wrong—that is, without having a moral faculty.

[4730] Some have said man's moral sense may be the result of education, and he is only a moral being just as he is a living organism, by laws of his development, but to this it may be replied that were there no moral nature to which the education appeals, no amount of training would produce the moral result.—*R. A. Redford.*

V. ITS IMPERFECTIONS.

1 Actions may be according to conscience and yet criminal.

[4731] Thefts, frauds, homicides have often been committed in accordance with conscience. The crime, however, lies not in acting according to conscience, but in the state of mind or course of life which made that appear right which in fact was wrong.

Men often judge amiss respecting their duties in consequence of their own faults. Some take little pains to ascertain the truth; some voluntarily exclude knowledge; and most persons would possess more accurate perceptions of the moral law if they sufficiently endeavoured to obtain them. And, therefore, although a man may not be criminal in performing a given act which he ignorantly supposes to be lawful, he may be punished for that ignorance or vice in which his wrong supposition originates.

It appears then that men ought to act at all times according to the dictates of conscience when there is no doubt or suspense in their minds: if the case is not clear, it is evident that they should wait till, by the due use of means, they have ascertained what is their duty. If conscience should pronounce anything to be a crime which is not a crime, they ought to abstain because they do not know the judgment to be erroneous, and would not be guiltless if they should act in opposition to it. The reason is, that supposing, as they may, the voice of conscience to be the voice of God, they could not transgress its orders without expressly rebelling

against what appeared to them to be the authority of God. "There is nothing unclean of itself (no meat); but to him that esteemeth anything to be unclean, to him it is unclean." The apostle Paul (Rom. xiv. 14) is speaking of an action which was not sinful in itself, and yet he declares that it was sinful to the man whose conscience pronounced it to be such. The judgment of conscience does not change the nature of actions, but it changes them to us; because the authority of God seems to us to be interposed either to command or forbid. In the case to which Paul referred, the sin did not consist properly in the action itself, but in doing it with the persuasion that it was sinful.—*Dr. John Dick.*

[4732] A certain conscience perhaps is inherent; but the conscience of the African who would lie and steal from and poison the most affectionate of his pastors who had converted him, is a very different monitor from the conscience of that good missionary.

[4733] Conscience has often been beguiled to admit trifling ceremonies as an expiation of great sins, or of a whole life of iniquity; when, had it been in its right state, it would have shaken the whole soul, as with an earthquake.

VI. HUMAN ACCOUNTABILITY AS TO ITS EXERCISE.

1 As regards ourselves and others.

[4734] A man's conscience may be mistaken; but still, after all, it is the only light that he has got which will enlighten him in each separate case where he has a choice of conduct. A man's conscience may be mistaken; but if so, obedience to it is a mistake and not a sin, and we know that mistakes are very different from sins. If our conscience be mistaken because we have not taken due trouble to enlighten it, then for that neglect of cultivating our conscience we are responsible. But even then the conscience claims our obedience, and if to obey is a mistake, to disobey is a sin. All other authorities speak to men in general; this voice speaks to the very soul that hears it, and to none other. All other authorities speak of the general rules by which we must live; this voice speaks of what is to be done now, here, in these circumstances. Now, no one can help feeling that a command given to him personally to do, or not to do, a given act at the moment, must have more weight than a general command given to all men, or given for all times. It is as if God Himself had interfered for our guidance, and had thereby superseded all other guidance. And though the messenger who thus comes direct from God may after all be mistaken, yet surely we can do nothing but obey him, and pray God to guard him against mistakes.—*John Foster.*

[4735] Never pass by or palter with the clear voice of conscience, with the plain command of

duty; never let it be doubtful to your own soul whether you belong to the right side or wrong, whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong, and try to persuade yourself that it is not. Never trifle with the verdict of your own soul, and make excuses for your sin to yourself, or try to palliate and forget what you ought to forsake with hearty contrition. For remember that the voice within is the very voice of God; and if you play false with that, you are a traitor to your Master.—*Ibid.*

[4736] As to all moral points the sanctions of conscience, even in this life, are far more terrible than the tortures of the Inquisition. What shame can be compared with "our confusion of face," when it turns away its countenance? What desolation, when its look is cold? What pangs, when it wounds? But, beyond its arraignment, we must "every one of us give account of himself to God." And, from among the terrible points of that accountability, the ways in which we have treated the consciences of others will stand foremost. For therein we shall have shown how we have felt towards God's lower courts of judicature. And if we have confronted them with insolence; if we have scornfully smiled at their summings-up; if we have inveighed against their honesty; if, by threats, or simulated tears, or chicanery, we have ever attempted to delude them into retractions; and if we have succeeded, we shall have done our utmost to "destroy them for whom Christ died."

[4737] Conscience is to be distinguished from prejudice and ignorant partizanship. "I verily thought I ought to do many things contrary to the Name of Jesus; which things also I did," saith St. Paul; but he does not excuse or justify them. It is by a reference to a higher law, than our prejudice, or passion, or avarice, that conscience is to be re-invigorated. "That word *Judgment* doth breed a kind of conscience [repressive and restraining law] in a man," saith the murderer in Shakespeare, when he faltered in his undertaking. It was this momentary reminder of *God the Judge*, and true Lord of Conscience, which awakened scruples in one so hardened.—*B. G.*

[4738] He that hath a blind conscience which

sees nothing, a dead conscience which feels nothing, and a dumb conscience which says nothing, is in as miserable a condition as a man can be on this side of hell.—*P. Henry.*

[4739] No man thinks his conscience erroneous: every one judges himself to be in the right, and to be rightly informed. Now, if he thus judges, and acts contrarily, he sins, because he intends to sin; and, therefore, by crossing an erroneous conscience, though possibly he doth well in the action, yet he sins in intention, since he doth that that he himself thinks doth cross the rule by which he should walk.

It is very sad to fall under the entanglements of an erroneous conscience; for then we are under the sad necessity of sinning on both hands: if we act according to it we sin; and if we act not according to it we sin.—*Hopkins.*

[4740] That which is dumb, or asleep, and is not active and frequent in self-inquiries, is not "a good conscience." Will you not answer unto conscience but when it begins to speak? and turn to business or company that you may not hear it? Know that it and you must answer unto God. That conscience alone is good which speaks much with itself and much with God.—*Abp. Leighton.*

[4741] Dare I to say begone! yet thou dost taunt

Till I could strike thee dead;

Impervious monitor, why dost thou haunt

And fill my soul with dread

Till peace has, 'frighted, fled?

Security and ease thou'st bid depart,

Tell me why hast thou sped

Thine all remorseless arrows to the smart?

Why should thy gleaming lamp thus scorch my heart?

"Begone!" he cried, and she replied him mild,
(Though all reluctant to forego her sway)

"O man, thou art an ever wayward child,

Where wilt thou be when I shall take away

From off thine heart my hand? Dost thou essay

To still my warning voice? I go!" She fled,

Alas, no longer would she stay,

But joined the guardian angels overhead,

And left apostate man with manhood—dead!

—*A. M. A. W*

SECTION VII.

LAWS BY WHICH MAN IS CONDITIONED.

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SECTION VII.

LAWs BY WHICH MAN IS
CONDITIONED.

I

HEREDITARY TENDENCIES AND
DISTINCTIVE ORGANIZATION.I. ILLUSTRATIONS OF THE DOCTRINE OF
HEREDITARY TENDENCIES.

1 Disease and bodily defects.

[4742] Asthma has attacked several members of the same family when forty years old, and other families during infancy. The most different diseases, such as angina pectoris, stone in the bladder, and various affections of the skin, have appeared in successive generations at nearly the same age. The little finger of a man began from some unknown cause to grow inwards, and the same finger in his two sons began at the same age to bend inwards in a similar manner. Strange and inexplicable neuralgic affections have caused parents and children to suffer agonies at about the same period of life.—*Ribot*.

2 Peculiarities of vision.

[4743] The peculiarities of vision which depend on mechanical causes are strabismus, myopia, and presbyopia. The transmission of these is very common. In general it is to hereditary causes that we are indebted for the conformation of our visual apparatus, and, consequently, for our being far or near-sighted. Portal, in his "Considerations sur les Maladies de Famille," describes an imperfect form of strabismus, called Montmorency sight, with which nearly all the members of that family were affected. Darwin observed that the Fuegians, when on board his ship, could see distant objects far more distinctly than the English sailors, notwithstanding their long practice. This is clearly an acquired faculty accumulated and fixed by heredity.—*Ibid*.

[4744] Anæsthesia of the nerves of sight is transmissible in all its grades and in all its forms. It is a well-known fact that the sensibility of the eye to light is very different to different persons. It may vary as much as 200 per cent., and, of course, will pass through all the intermediate degrees. Heredity transmits these inequalities,

from partial to total anæsthesia, or blindness, when the eye, incapable of noting form or colour, has only an indistinct perception of light. Congenital blindness may run in families. Blind persons will sometimes beget blind children. P. Lucas speaks of a blind beggar who was the father of four sons and a daughter all blind. Dufau, in his work on blindness, cites the cases of twenty-one persons blind from birth, or soon after, whose ancestors, father, mother, grandparents, and uncles had some serious affection of the eyes. The incapacity to distinguish colours, known under the name of Daltonism, or colour-blindness, is notoriously hereditary. The distinguished English chemist Dalton was so affected, as were also two of his brothers. Sedgwick discovered that colour-blindness occurs oftener in men than in women. In eight families akin to each other, that affection lasted through five generations, and extended to seventy-one persons.—*Ibid*.

3 Size of hand.

[4745] That large hands are inherited by men and women whose ancestors led laborious lives, and that men and women, whose descent for many generations has been from those unused to manual labour, commonly have small hands, are established opinions.—*Spencer*.

4 Left-handedness.

[4746] There are families in which the special use of the left hand is hereditary. Girou mentions a family in which the father, the children, and most of the grandchildren were left-handed. One of the latter betrayed its left-handedness from earliest infancy, nor could it be broken of the habit, though the left hand was bound and swathed.—*Ribot*.

5 Handwriting.

[4747] On what a curious combination of corporeal structure, mental character, and training must handwriting depend! Yet every one must have noted the occasional close similarity of the handwriting in father and son, although the father had not taught his son. A great collector of franks assured me that in his collection there were several franks of father and son hardly distinguishable except by their dates. Hofacker,

in Germany, remarks on the inheritance of handwriting; and it has been even asserted that English boys, when taught to write in France, naturally cling to their English manner of writing.—*Darwin*.

6 Talent for statesmanship.

[4748] The recurrence of the same names in high office, during more than one generation, furnishes a curious commentary on the careless and mistaken commonplaces that talent is not hereditary, or that it is ordinarily traced through the mother. In a competition open to all the nobility and gentry of England, the highest prize was won in succession, by three or four sons of fathers who had held the same position.

7 Tendencies to particular virtues.

[4749] The glory of a family does help a man through life, until, indeed, he becomes very debased. Men believe in association; and a Stanley is honourable, not from the best motives, but because he is a Stanley. *Noblesse oblige*. Having to date from a fair lineage, a man will be careful not to soil that lineage: thus the Spartan boys were brave, not alone because their nerves were stronger than those of others, but for the reason that they were Spartans, and had an hereditary virtue descending upon them from their family or other people. It was not a physical—it was a mental gift: to be base or effeminate, was so utterly out of the practice of the Spartans, that it never entered into their minds to become so.—*Gentle Life Series*.

8 Tendencies to particular vices.

[4750] Tendencies to particular vices are inherited and are exhibited in cases where the early death of parents, or the removal of the children in infancy, prevents the idea of any imitation or effect of education being the cause. That the organization of the thief is transmitted from father to son through generations, seems tolerably certain. Gall has cited some striking examples. And murder, like talent, seems occasionally to run in families. Parents with an unconquerable aversion to animal food have transmitted that aversion; and parents with the horrible propensity for human flesh have transmitted the propensity to children brought up away from them under all social restraints.—*The Homilist*.

II. MODES OF TRANSMISSION OF ENDOWMENTS AND QUALITIES.

1 They usually descend from both parents, in different proportions, to their various children.

[4751] Of the fact of the actual transmission of endowments and qualities of various kinds from parent to offspring, few will entertain any doubt, whatever doubts may be felt as to the mode of the transmission, and the extent to which this is effected. The question then arises,

From which of the parents are these characteristics mainly derived, from the father, from the mother, or from both parents? And are particular endowments and qualities inherited principally from different parents? In several remarkable cases, the derivation of intellectual talent has been traced to the mother; but in other cases it has been clearly from the father that the faculties in question were transmitted. In a great many instances—the majority I believe—it will be found that the endowments and qualifications of both the parents have been transmitted to the children, although in different proportions, to various members of the family. In several cases it has been observed that persons inherit remarkable qualities, intellectual and moral as well as physical, from the grandparents instead of the parents.

2 They are more or less modified by the parental character.

[4752] In the case of disease, this principle has long been recognized. And may not the hereditary descent of diseases, which has for some time been carefully observed, afford us a guide to trace out the mode of the descent of intellectual and moral endowments and qualities, which has escaped, or at any rate has not secured, a corresponding amount of observation. It is obvious, however, that endowments and qualities of different kinds do not by any means always directly and lineally descend. As the offspring are in each case derived not from one only, but from two parents, something may be supposed to be derived from each, which will of course be more or less modified by the character of both parents.

3 They are transmitted in various ways.

[4753] In addition to this, endowments and qualities of each kind appear to be transmitted in various ways. In some few cases, a particular talent or quality descends direct from one of the parents to one of the offspring without undergoing a change. In other cases the talent or quality is so transmitted, but an entirely new direction is given to it by the new possessor, as when the son of a great painter comes out as a poet, or the son of a distinguished mathematician is eminent as a lawyer.

4 The qualities of both parents are usually distributed among their offspring.

[4754] One very remarkable peculiarity about the descent of both endowments and qualities, and also physical peculiarities as well, of which I could adduce some striking instances, is the case where the qualities of both the parents are, as it were, split and divided among the offspring, one child inheriting one quality, another child another quality, of one or other of its parents. Thus one child will possess the taste, another the originality, another the acuteness, of one or other of the parents, while he will be wanting in the other capacities peculiarly ex-

hibited by them. So also, as regards the moral qualities and dispositions of the parents, it may be observed that these are also occasionally in a corresponding manner, as it were, split and distributed singly among the different members of the family. For instance, one child may be remarkable for the energy, another for the courage, another for the honesty, another for the benevolence, which peculiarly characterized one or other of the parents, while he did not possess, to any great extent, any of the other qualities. The same may be observed with regard to the transmission of deficiencies from the parents to the children. Professor de Quatrefages, in his valuable work on the progress of anthropology, has pointed out something analogous to this in the case of animals of cross-breeds, some of whose progeny will exhibit the breed of one parent, some that of the other.—*Journal of the Anthropological Institute.*

5 In the transmission, family peculiarities will miss a generation, and reappear in the grandchildren.

[4755] As regards the descent of physical qualities of different kinds, this is far easier to trace than is the transmission of those which are intellectual and moral. Any person is capable of perceiving the likeness of a child to its parents, and the disposition of particular children, to particular diseases of one or other of the parents, is also perceptible. The latter is especially the case with insanity. It is also well known that diseases, in their transmission, will miss a generation and re-appear in the grandchildren. This mode of the descent of physical qualities which are perceptible, may afford us an insight into the theory of the transmission of those which are intellectual and moral, and which are not obvious to any but very attentive observers.

The fact, indeed, of the resemblance of a person to an ancestor, whether parent, grandparent, or more remote relation, may afford a correct insight as to the hereditary transmission of qualities. I have known two instances of persons bearing a striking resemblance to very remote ancestors, whose portraits were well known. In other cases a near resemblance may be perceived to collateral relations, uncles, aunts, great uncles, great aunts, and cousins. In the case of a man where a marriage with one of quite a different blood—a mulatto, for instance—has taken place, a comparatively remote descendant will occasionally exhibit a striking resemblance to his mulatto ancestor, although the intermediate ancestors exhibited no strong traces of this relationship. In this instance, moreover, some or one only of the children of the particular family will be marked in the way alluded to, while the others will be without any traces of this description.

[4756] The colour of the hair affords also a striking indication of the mode in which qualities descend from parents to children. One child

will have hair of the colour of that of the father, another of that of the mother, while the hair of the other children will resemble in colour that of one of the grandparents, great grandparents, uncles, or aunts. In some instances no resemblance to the hair of any of his relations is perceptible. In a manner closely analogous may be the transmission of endowments and qualities in general, whether physical, moral, or intellectual.—*Geo. Harris.*

6 Table showing the various modes of heredity.

[4757] The Rev. Joseph Cook divides it into these branches:—

1. Direct heredity: the child resembles its parents.

2. Reversional heredity: the child resembles its grandparents.

3. Collateral heredity: the child resembles its uncle or aunt.

4. Co-equal heredity: the numbers of the two sexes are on a large average about equal.

5. Premarital heredity: the child of a second or third marriage resembles a former husband.

6. Prenatal heredity: the child's disposition and character are powerfully affected by influences which have powerfully affected the mother prior to its birth.

7. Initial heredity: the child is affected by the temporary mood of the parents at the time of their becoming such.

7 The physiological aspects of the transmission of will.

[4758] History shows that this sum of qualities is transmissible, as a whole or in part; for it sometimes happens that the original combination is broken up in passing to the descendants, who can collect but fragments (as Pitt and his granddaughter). Like every other faculty, strength of will may be hereditary. This was observed by Voltaire with regard to the Guises. "The physical, which is 'father to the moral,' transmits the same character from father to son for ages. The Appii were very proud and inflexible; the Catos always austere. The whole line of the Guises was bold, rash, factitious, full of the most insolent pride and of the most winning politeness. From François de Guise down to that one who, all alone, and unexpectedly, put himself at the head of the people of Naples, they were all—in look, courage, and character—above ordinary men. I have seen full-length portraits of François de Guise, of Balafré and his son; they were all six feet high, and they all possess the same features—there is the same courage, the same audacity on the brow, in the eyes, and in the attitude." We know not how the will is thus transmitted; but when we see that its energy and its weakness are connected with certain states of the organism, and that physical strength commonly renders men bold and courageous, while physical weakness makes them timid, we can scarcely doubt that this transmission takes place by

means of the organs, and that it is, in fact, physiological.—*Ribot*.

III. ORGANIZATION AND RESPONSIBILITY.

1 All men have the same nature and responsibilities, yet not all men are alike valuable.

[4759] There is often one man in a generation, a Plato, a Luther, a Bacon, a Cromwell, of more worth than ten million of others—one whom God has made "mighty to help," mighty in intellect, in genius, in power, in philanthropy, in force of consecration to truth.

2 Hereditary tendencies, in some cases, run considerably to lessen, or at least affect, a man's responsibility.

[4760] If you plant seeds for apple-stalks, you are obliged to graft every one of them; but if you take from a good apple tree a cutting, it will grow up and bear the same kind of fruit which that tree bears. Now, I do not say that literally there is a transfer of qualities from parents to children, as there is a literal transfer of fruit from the original tree to the tree which is produced from a cutting, so that the apples are greenings or pippins according to the stock from which they sprung; but I believe it is substantially like that.—*Beecher*.

[4761] The child is father of the man. Circumstances change, and the development of evil alters; but the selfsame thing is there, essentially unchanged. The shuffling, tricky, lying school-boy is lacking all through life in the ingenuousness of moral courage. And he cannot reach it, any more than he can reach the stature of Goliath.—*A. K. H. Boyd*.

[4762] Then there are many persons who come into life with inflamed passions. There are many persons that are born with an intense bias to lying. There are many persons that are crafty by nature. There are many persons that are thieves by nature. We begin to classify their condition, and we call it kleptomania—the mania for stealing. We all have something of it; it is distributed more or less throughout business; but it exists in an overpowering measure in multitudes of persons; and they have in them certain traits, the foundation for which was laid in their ancestry. It is said, "They do not have a fair chance in life." No, they do not have a fair chance in life.

[4763] Who can give qualities to men, when they have not brought the germ with them into the world?—*Forster*.

[4764] Measure every man with his own measure; i.e., do not expect or require from him more than is in him.—*Asiatic Proverb*.

[4765] However the Holy Spirit works upon the renewed soul, He no more sets Himself to cure the hereditary diseases of the mind than those of the body. Religion does not alter

temperament: it leaves the cheerful man cheerful; it leaves the anxious, desponding man, still prone to look at the future through the haze of anxiety and fear. It no more pretends to cure that hereditary taint, that overshadowing gloom, that all its life had its grasp of Cowper's mind, than it pretends to weed out the family consumption or apoplexy from the Christian's body.—*A. K. H. Boyd*.

[4766] The old doctrine that men at birth are like a sheet of white paper is not quite true. They are like such a sheet written on with invisible ink; and though there is nothing to be read there when they are born, or for a time afterwards, yet when they are held to the fire of circumstances there begins to be developed in them a writing that they did not write. Who did write it? Their fathers? Their mothers? Yes, in part. Who else? Their grandfathers, and their grandmothers, and their fathers and mothers, running back through three or four generations. In other words, the individual man comes into life as a seed which has in itself the effects of the foregoing conduct of a successive line of ancestors. Man, therefore, is a composite result. He is not an original and new thing organized perfectly, to be set in motion, and to be determined as to his outcome wholly by his own will. There are elements that inhere in every man who is born into the world, which are not all of them casual. Many of them are; but some of them are essential. They are related to the foundation of character. They go to determine moral responsibilities; and under the great government of moral responsibilities, they go to determine the subsequent degree of guilt or innocence in the conduct of men. The influence on us of our ancestors is undoubted, even though the analysis may be imperfect and obscure—as it is. The very features that have come down to us, came from our ancestors. It is not as if God were an artist, and invented a face for every man that has been born and that is to be born. Human features, as separated from each other, are as types in a case; but when they are fashioned into the face, or countenance, or bodily form of an individual, they are features every one of which has before existed in some ancestor, in whole or in part. We are spelled out of the past existences of all those who were our ancestors.—*Beecher*.

[4767] It can scarce be doubted that the tenor of every man's conduct and fortune depends very much upon the situation wherinto he was thrown at his birth, the natural endowments and dispositions wherewith he was born, or that these depend as much upon the persons who gave him birth as theirs did upon those from whom they sprung; so that he might either not have been born at all, or have run a very different course of life, had his parents, or his parents' parents, been otherwise matched. But who can help observing what trivial causes,

what turns of humour, whim, and fancy, sometimes brings people together?—*Tucker*.

[4768] In the investigation of human character there is one single mistake made by nearly all investigators. They have formed a notion of the nature and effect of some particular virtue, or vice, or quality. But they will not perceive that the virtue, vice, or quality in question, becomes a very different thing when implanted in different persons. Not one human creature being really like another, their respective qualities, of which in the abstract we know something, will take different forms and powers according to the personality on which they act.

[4769] The nature of the soil and the state of the atmosphere may determine whether a plant shall be green or yellow, tall or short, sweet or sour, but it cannot bring about a change in the development of the plant, it cannot make the berry precede the blossom.—*Contemporary Review*.

[4770] However, man has power of will, and in every case, except of persons of wholly unsound mind, has some power to shape his own course, and must never be regarded as a mere cipher or straw at the mercy of the wind.—*C. N.*

3 Hereditary tendencies may modify our character, but do not destroy our personal responsibility.

[4771] It is as impossible to change the colour of the eye or the hair, or to add to or take from the stature of an individual, as to alter the range of the mental vision, to restrain the growth of the intellect, or to hinder the outflow of the emotions. All the parts have to be dealt with as they are. They cannot be given, they cannot be taken away. They are present. They have been inherited. Their state is the normal one of the person to whom they belong. Professor Maudsley considers them ungovernable. He refers to organization as "tyranny," and hints that its sway is irresistible. This is the very thing in which I am interested. If organization constituted an individual, who could not be influenced, then might pens and tongues cease. Instruction would be useless, and improvement impossible. All that has been said had better never have been thought of, and all observation, sympathy, and benevolence may be ended for ever.—*S. Meredith, in Good Words*.

[4772] There are hereditary tendencies, different constitutions, temperaments, and circumstances that exert a modifying influence which no self-discipline can entirely counteract. But making all due allowance for the disturbing effects of these natural or inherited conditions, it is a truth which cannot be gainsaid, that there is very much in our character that we ourselves have produced. Our very accountability to God rests upon our ability to build up a good character; and if we are judged according to the goodness and evil of our character itself, we may certainly be held responsible for the good or evil influence which, unknown to us, it produces

upon others. For that influence is the inevitable consequence of our character.—*Rev. Hugh Macmillan*.

[4773] However we may account for it, whether on the principle of hereditary transmission, or on that of special characteristics being given directly by God to every man, it is the fact, that each of us is born with a certain predisposition to joy or sadness, to irascibility or patience, to quickness of action or deliberateness of conduct, which we call temperament. And it is also true, that, while conversion may Christianize that temperament, it does not change it. The sanguine man does not become after conversion a melancholy man. But then, on the other hand, the man of melancholy temperament is not made over into the sanguine when he comes to Christ.

4 Evil hereditary tendencies, if dealt with in early youth, can be successfully controlled.

[4774] I have seen a great number of the women whose career has startled the world by its "abandonment." Children of such women have also come under my observation, under circumstances in which they could have had no knowledge whatever of their mother's mode of life. They have been taken from the breast in prison, and conveyed into our hands; and no intercourse with their mother, nor information about her, has reached them all through childhood. And my experience leads me to be perfectly assured that the whole tendency of organization can be conquered. The child possessing all the mother's qualities can be prevented from using any of them in the same way that the woman has done.—*S. Meredith, in Good Words*.

5 Some hereditary appetites and passions need special grace for their right regulation.

[4775] In the far-reaching influences that go to form every life, and away backward as certainly as forward, children are sometimes born with appetites fatally strong in their nature. As they grow up, the appetite grows with them, and speedily becomes a master, the master a tyrant, and by the time he arrives at his manhood, the man is a slave. I heard a man say that, for eight-and-twenty years, the soul within him had had to stand, like an unsleeping sentinel, guarding his appetite for strong drink. To be a man at last under such a disadvantage, not to mention a saint, is as fine a piece of grace as can well be seen. There is no doctrine that demands a larger vision than this of the depravity of human nature. Old Dr. Mason used to say that as much grace as would make John a saint would barely keep Peter from knocking a man down.—*Robert Collyer*.

IV. PRACTICAL LESSONS TAUGHT BY THE DOCTRINE OF HEREDITARY TENDENCIES.

[4776] 1. As far as tendencies are hereditary,

how careful we should be to form habits and dispositions which are right, and which we should like to see reproduced in our posterity.

2. As evil tendencies are best checked and regulated, and right tendencies best developed, in early years, how necessary for parents, guardians, and teachers to study the character of the child in relation with its hereditary peculiarities.

3. As evil tendencies, to the last, are dormant, how carefully should we through life study our inherited disposition, and ever be using precautionary measures to preserve our character, so that it be free from stain.

4. If right tendencies and talents are inherited, and as it is through these that our chief temptations usually arise, how necessary to thankfully acknowledge these blessings, and continually be consecrating them to the service of God and the good of our fellow-men.

5. As virtue and vice are both inherited, how we should think twice before we either severely blame or unduly extol our fellow-men. Depend upon it, God's judgment and ours about our contemporaries greatly differ.

6. As evil tendencies are capable by discipline and otherwise of being controlled, never let us plead our inherited peculiarities as an excuse for sin.—*C. N.*

[4777] Shakespeare's ridicule of those who are "villains by necessity," and who excuse their character by accusing the stars (or their ancestors), applies, in principle, to many assertions about heredity.—*B. G.*

[4778] England's heredity, or true transmitted heirloom, is the Bible, the Christian religion, a noble literature—Milton, Shakespeare, Locke, Newton; and all traditions of high principle, truth, and honour.—*Ibid.*

[4779] Every man, in his own age and generation, has transmitted to him overhead, and not through the blood, all the materials of the past, accumulated by the experience, industry, and genius of ages, that he may learn and master these, and if possible, where occasion and genius serve, may add to them for the heredity of coming generations.—*Ibid.*

[4780] The confusion of physiological and psychical relations, between ancestors and descendants, and the overlooking the influence of example and association, is a violation of all the requirements of science, logic, and common sense.—*Ibid.*

[4781] The pseudo-scientific and quasi-philosophic assertions by many on this subject, are scarcely worthy of pig-breeders, to say nothing of anthropologists or of educators of humanity. For if all or half they say were true, then—from these assumptions rather than speculations—one might infer that parents could save a great deal of expense, trouble, and anxiety by educating *themselves*, instead of their children, in the

hope that they would thus inoculate their offspring with learning, genius, and virtue.—*Ibid.*

[4782] The children of philosophers, astronomers, mathematicians, are not born with the results of their fathers' knowledge in their brains—if, indeed, *brain* ever contains any records at all—but all children have to acquire everything for themselves, from the A B C to the highest attainments.—*Ibid.*

2

TEMPERAMENT.

I. ORIGIN AND SIGNIFICANCE OF THE TERM.

[4783] The use of this word is of very ancient date. We trace it as far back as the time of Galen, who broached the doctrine that the blood consisted of four humours, corresponding to the four elements; these were respectively designated *bilis*, *sanguis*, *atrabilis*, *phlegma*. This view of the doctrine of temperaments prevailed in the schools down to the time of Cullen.—*R. B. Todd.*

[4784] The most general internal psychophysical difference between men, is usually designated by the conventional term of temperament. We find according to some inquirers, that the term is derived from the notions of the ancients, who, after Empedocles, explained the different constitutions of the whole man, from the several "tempered elements" in him; now, as they assumed four such elements, they also conceived four temperaments. Practical observations in life seemed to justify this supposition, and hence it became permanent, except that, with the increase of knowledge, much was gradually added which was not originally comprehended in it; and by various combinations of the single temperaments into such as are called compound, it was attempted to overtake nature in the multiplicity of her phenomena. We see in the pathological application, that there is something very appropriate in this ancient division; but we may here reduce it to the above-mentioned scientific principle. We find, namely, in general, either a predominant spontaneity or a predominant receptivity. The former gives us an active, the latter a passive temperament; but the greater or less permanency of actions or impressions certainly admits of a fourfold subdivision. The passive, with a receptivity which may be easily but not deeply affected, gives the sanguine temperament; the same, with receptivity capable of being deeply affected, gives the melancholy temperament; the active, with quick, vigorous, but not durable activity, gives the choleric temperament; the same, with slow but enduring activity, gives the phlegmatic temperament.—*Feuchtersleben.*

II. ITS NATURE.

- 1 The different temperaments may be called the constitutional mental nature.

[4785] One of the diversities in human nature is that which we designate by the name of temperament. For a long time the whole question of temperament was declared useless and unprofitable, and it was said to be but labour lost to endeavour to lay down such distinctions. Recently, however, it has again been brought up, and made the subject of fresh investigation. You know the name of the four temperaments—the melancholy, the phlegmatic, the sanguine, the choleric. These names are either of Greek or Latin origin, and derived from the word which means either the blood, or the bile, or a mucilaginous humour. It was thought that the difference of temperament was to be explained by a preponderance of one or other of these substances. Though this explanation does not indeed stand the test of experience, yet it contains a true element, inasmuch as it makes temperament, though the expression of a mental disposition, depend upon the constitution of the bodily organism. For the mental life is far more closely interwoven with the bodily than we are wont to imagine. Thus temperament is indeed a mental disposition, but it is conditioned by the body. This disposition, however, has reference to the relation in which we stand to the external world. And it is according to this that the temperaments are distinguished from our relation to the external world.—*Lutherolt*.

- 2 The difference in the temperaments are referable to peculiarities in the quality of the solids and fluids in a man's make and constitution.

[4786] Although all individuals of the same species are composed of the same tissues, consisting of the same elements both proximate and ultimate, and agreeing in all essential points of chemical constitution, yet there exist between certain groups of them, sometimes in the most striking degree, differences not only in the physical powers and actions of their frames, but also in their mental qualities. These differences are referable only to peculiarities in the constitution of the individual, or, in other words, to the peculiarities in the quality of his solids and fluids, which are of a nature so recondite that we cannot detect them by any chemical or anatomical means, and we appreciate them only by the character with which they impress the physical, and, to a certain extent, mental actions of the individual in which they exist. To express this character in one word, physiologists employ the term temperament.—*R. B. Todd*.

- 3 The temperaments depend upon the constitution of particular systems of the body.

[4787] The brain and nerves being predominantly active from constitutional causes, seem to produce the nervous temperament; the lungs,

heart, and blood-vessels being constitutionally predominant, give rise to the sanguine; the muscular and fibrous systems, to the bilious; and the glands and assimilating organs, to the lymphatic. The different temperaments are indicated by external signs, which are open to observation.—*George Combe*.

- 4 Different temperaments are marked by different physical properties.

[4788] In looking at the physical conditions of the best-marked examples of the sanguine and melancholic temperaments, it is important to ascertain whether any one property, or quality, stands out more prominently than the rest, which might seem to give to the whole economy of the individuals its peculiar cast. It appears to me that there is no single physical property which is so closely associated with difference of temperament, as variety in the quantity, and perhaps also in the kind, of colouring matter or pigment, evinced by the colour of the hair and skin, and influencing also the colour of the eyes, and of the blood, and of the nervous centres.—*R. B. Todd*.

[4789] If it be admitted that a constant connection exists between colour and temperament, as I think is sufficiently obvious, it will follow that the nature of the temperament is determined by certain peculiarities in the physical condition of the frame.—*Ibid*.

- 5 The inter-relations of the different temperaments.

[4790] The temperaments, the existence of which seems most consistent with observation, are those admitted by Cullen, namely, the sanguineous and the melancholic, the phlegmatic being a degree or modification of the sanguineous, and the choleric of the melancholic.—*Ibid*.

- 6 The contrasted effects of different types of temperament.

[4791] Your experience tells you that some men are placid and tranquil, because they are phlegmatic; they cannot be easily excited; there is no danger of over-pungency towards them; they are in their nature like oxen that will bear the goad and whip with patient toughness; while others are exquisitely sensitive, like a fiery Arab steed, that cannot even bear to have the whip raised above it, and whom one stroke of the lash would make crazy with rage and excitement.—*Beecher*.

[4792] The above author evidently confounds temperament with temper, and this with irascibility. He makes the "placid" man "phlegmatic," because he has thought and patience; and the excitable and angry man, sanguine, because he is impatient.—*B. G.*

- 7 Disposition and temperaments.

[4793] Disposition is from *διάθεσις*, and means the arrangement or relation of the powers and

principles of mind to one another. It is in part natural, arising from original endowment of body or of mind, and partly acquired, or varied by the influence of association and other circumstances in the life and experience of individuals.

The temperaments and the desires, and other like elements in man, are variously mixed, and the resultant bias or tendency and sum of all these is the disposition. "The balance of our animal principles," is Reid's name for man's natural temper.

8 Temperament viewed in relation to temper.

(1) *Its nature.*

[4794] People suppose they are playing upon an ordinary instrument in man. An instrument, indeed, but one that is capricious, changeable, ever varying inharmoniously.—*Pascal.*

[4795] Amongst the infinite numbers of mankind, there is not more difference in their outward shape and features, than in their temper and inward inclination. Some are best frightened from sin, and won by terror, threatening, and amazement; their fear is the properest passion to which we can address ourselves; others can feel no motive so powerful as that which applies itself to their ingenuity or imagination.—*Isaac Watts.*

[4796] Passions are quick and strong emotions, which by degrees subside. Temper is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul.—*Blair.*

9 The duty of keeping the temper equable.

[4797] One of the most mysterious properties of plants, is that of regulating their temperature. The twigs of the trees are not frozen through in winter, neither does their temperature mount up in summer in proportion to the external heat. Their vitality protects them equally from both extreme. When you are yielding too much to mere external influences, think of this. Do not be elated by prosperity; do not be chilled by adversity. Let not external circumstances regulate your demeanour. But let it be governed by your strong will acting under a sense of what is right. Your temper will then be equable.

10 The influence of temperament upon the mind.

[4798] These peculiarities react, to a certain extent, upon the mind, and more or less clog or aid its workings: but certain powers and modes of action of the mind, are by no means so constantly associated with certain states of the body as to connect the mental and bodily states as to cause and effect. It is true that the sanguine temperament is generally accompanied by a mind exhibiting certain characters, but the exceptions to this, are so numerous that we cannot assign the corporeal state as the cause of the mental, nor *vice versa*. Bodily peculiarities are infinitely more frequently inherited than mental

—the powers and activity of the mind are greatly determined by education and training; but those qualities of body which give a character to its temperament, are born with it; and although they may be modified by external influences, they are yet at all times sufficiently distinct to prove them to be inherent physical properties of the entire organism.

At the same time it seems reasonable to admit that the mind has its temperaments, as the body has, and in a great measure independently; and the terms sanguine, melancholic, phlegmatic, and choleric may be severally applied to them according as the emotions and feelings and the intellectual actions vary in their modes and degrees of development, and in their rate of working.—*R. B. Todd.*

3

PHLEGMATIC TEMPERAMENT.

[The phlegmatic temperament has been sometimes erroneously confounded with apathy, and in the delineations of it has often been degraded to idiotism].

I. ITS MANIFESTATIONS.

1 On the bodily side; slowness and sluggishness.

[4799] The vital processes go on slowly but satisfactorily; the consumption is small, the plasticity great, the circulation moderate, the nervous system subordinate in its power.—*Feuchtersleben.*

2 On the mental side; continued tenacious reaction.

[4800] Here fancy and feeling fall still more into the background, and desire seems to convert itself rather into a compound stability, and does not therefore so easily rise to a passion.—*Ibid.*

[4801] Sensibility, self-feeling, which is seldom capable of exciting it, and self-love, which has its root in it, agree best with this temperament. We draw, therefore, this deduction, and it is proved in life, that the phlegmatic temperament is by no means a passive one, for the energy of indolence (*vis inertiae*), is perhaps the most invincible of all energies.—*Ibid.*

4

SANGUINE TEMPERAMENT.

I. ITS PHYSIOLOGICAL AND PHRENOLOGICAL DIAGNOSIS.

[4802] The sanguine or active temperament, in which the arterial portion of the system is

most active, is known by a florid or fair complexion and light hair.—*A. L. Vago*.

[4803] The sanguine temperament is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair inclining to chestnut, blue eyes, and fair complexion, with ruddiness of countenance. The brain partakes of the general state, and is vigorous and active.—*C. Donovan*.

[4804] The sanguine temperament, as its name imports, has its origin in a large development of the lungs, heart, and blood-vessels. It must therefore be evident that it is one of no trifling importance. On it, to a considerable extent, depends the nourishment or support of all parts. It is recognized by a firm, plump, well-defined form, reddish or sandy coloured hair, blue eyes, and a ruddy complexion. In this case there will often be a fondness for exercise or field sports, and a perfect antipathy to a state of quiescence. Of course the brain will participate in the general activity of the constitution. The temper is frequently so hasty that it boils up into a towering passion.—*James C. L. Carson, M.D.*

[4805] It is reasonable to expect an infinite variety as regards the extent to which the characteristic marks of the temperaments are manifested in various individuals. Taking examples which afford good indications, the two temperaments above referred to may be described as follows, after Cullen. Individuals of the sanguine temperament have the quantity of the fluids in the body large in proportion to the solids, the habit of body soft and plump, after the period of manhood disposed to obesity, and at all times readily sweating upon exercise, the skin smooth and white, the hair soft, generally of a pale colour, or from thence passing through different shades to a red; the complexion ruddy, the eyes commonly blue; the strength of the whole body is moderate, and the mind sensible, irritable, cheerful, and unsteady. The most exquisite examples of this temperament are found in men from the time of puberty to that of manhood, also in women. In both sexes the characteristics of the temperaments are far less manifest in old age.—*R. B. Todd*.

II. ITS MANIFESTATIONS.

1 On the bodily side, facility but not energy of the functions.

[4806] The vital processes are carried on rapidly; consumption and reproduction quickly alternate, the circulation is brisk, predominating in the arteries, the nerves are irritable, the movements light, and fancy is prevalent in the operations of the mind.—*Feuchlerleben*.

2 On the mental side, apprehension and sensation with little firmness.

[4807] The feeling of the sanguine is attuned

to cheerfulness; his desires are superficial and changeable; emotions are more proper to him than passions, and acute emotions more than chronic. The sympathetic feeling, the inclination for sociability, which has its root in it, are the most current with him. *Vive la bagatelle!* is his motto.—*Ibid*.

[4808] Childhood is the stage of the sanguine temperament. The child lives for the moment, and sorrow and joy rapidly succeed each other in his case. This absorption in the present forms the charm of childhood. The sanguine always exhibit something of this childlike disposition, and it is this that makes them such general favourites. At the same time, they, like children, are, by this very feature, in danger of petulance, caprice, and instability. Oetinger, the Wurtembergian theosophist, himself of the sanguine temperament, says, "the mercurial" (he means the sanguine) "temperament would be the noblest, if only it had fixity."—*Luthardt*.

III. CHARACTERISTICS OF PERSONS OF SANGUINE TEMPERAMENT.

1 The undertaking more than can properly be done.

[4809] It imparts to the character activity, zeal, and enthusiasm. Persons of this temperament, by being over-zealous, frequently undertake more than they can accomplish. Hence it is that red-haired persons are sometimes believed to be deceitful and faithless, which defects are more often constitutional than intentional.

2 The dislike to steady and quiet work.

[4810] The great love of activity among persons of this temperament, unfits them for sedentary occupations, which to them is more burdensome than the most toilsome exercise. This temperament is therefore unfavourable to deep mental application or continuity of thought.—*A. L. Vago*.

[4811] Clergymen of the active nineteenth-century type are often of this temperament. In some cases it is disastrous both to themselves and their parish. I once knew four of such clergymen, all within four miles of each other, in the busiest time of the year for their parish, laid by on sick beds. One of them the doctor ordered not to do anything for a whole year. All these four were very ambitious, and vied much against each other. They never let their neighbour have an iron in the fire, without putting the same into their own. Of course none of their irons ever became anything like hot, except at the handles, which burnt their fingers. They all seemed to live in one feverish state of excitement. A fifth clergyman who lived near those four, and of a like sanguine temperament, and peripatetic habits, told me that he went to sleep if he attempted to sit down to read.—*C. N.*

3 A tendency to flightiness and childishness.

[4812] The sanguine temperament may be fitly designated as the enjoying, or as the *naïve* temperament. It lets life immediately, and without reflection, press in on it, and is thus especially suited to childhood. The peculiarity of this temperament consists in the all-sided susceptibility for the most various impressions. It disposes the man to move with the greatest ease from one interest to another. It serves to promote the higher ideal life of the individual, so far as it fits the man to receive the influences of the whole fulness of existence, to appropriate the glory of life, to keep the eye open for great and small, for all colours, for all flowers of the world. Yea, it promotes the fulfilment of duty itself, so far as it disposes to live entirely in the present, in this moment; for duty just requires us to live for the present, for the moment, as it also requires that all sides, all elements of life, should have justice. But the same temperament opposes great hindrances to the fulfilment of duty, because it disposes to flightiness, to superficiality, and so to split up life into an unconnected multiplicity, as well as, finally, to indecision and unreliability. Every one in whom this temperament predominates will have struggle enough with himself. For when we said that it disposes to flightiness, we have not yet said enough. A more penetrating experience teaches us that each of the temperaments, not only brings with it the temptation to degenerate into the extreme, to pass over into its caricature, but has even an innate inclination, a natural tendency thereto; that the germs for a caricature of itself are present from the first, that they grow and unfold in increasing measure, except one afterwards succeed in quenching them.—*Dr. H. Martensen.*

IV. ETHNOLOGICALLY VIEWED.

[4813] The xanthous and leucous races of man, inhabiting for the most part cold or temperate climates, afford the most numerous examples of the sanguine temperament, while the melanocomous or dark races, found chiefly in warm climates, are mostly of the melancholic temperament. And those individuals of the xanthous and leucous races, which in physical characters approach most nearly to the dark races, as by the existence of a large quantity of dark pigment in their tegumentary tissues, are of the melancholic temperament, whilst the light-coloured members of the xanthous races, are prone to exhibit the characters of the sanguine temperament.—*R. B. Todd.*

5

CHOLERIC TEMPERAMENT.

[We must not confound irascibility, as resulting from habitual indulgence in passion, with the above temperament.]

I. ITS MANIFESTATION.

1 On the bodily side, predominant irritability.

[4814] The vital processes are carried on vigorously and rapidly; consumption and reproduction, both brisk, keep pace with each other; the circulation is rapid, the motor-nervous system is active.

2 On the mental side, violent but not durable action.

[4815] Fancy is less prominent than the more decided operations, partly of the senses, partly of the intellect; feeling less prominent than desire; the latter is violent but changeable. Transient passions are peculiar to the choleric man; the ideal feeling, the inclinations rooted in it, and the passions resulting from it, are most prevalent with him.—*R. B. Todd.*

II. CHARACTERISTICS OF PERSONS OF THIS TEMPERAMENT.

1 Persons of choleric temperament are easily ruffled, but equally easy to please.

[4816] Persons of irritable temperament, although they are easily ruffled, and are on that account subject to disquietude and discomfort, are, on the other hand, equally easy to please; and occurrences as trivial as those which displease them afford them delight. The man of even temper, therefore, while he escapes many little troubles, loses also a proportionate, if not an equal number of little pleasures. The mountain which protects the waters of the lake from being agitated by the blasts of the tempest, has the effect as well of preventing the sun from brightening its surface.—*Geo. Harris.*

III. ETHICALLY VIEWED.

1 In measure advantageous to ethical interests.

[4817] The choleric temperament is very properly to be designated the practical, and belongs especially to mature age. It disposes to action, to energetic engagement in life, to courage and endurance.

2 In many respects a hindrance to ethical development.

[4818] The choleric person is inclined to the regardless maintenance of the object once aimed at, to passionate volcanic violence, to to which all means are right, as the object must be reached at any price, is inclined to obstinacy and stubbornness, to that narrowness which steers exclusively to one point which it has once taken for its mark, shutting the eyes to the surrounding widespread fulness of life, and consequently blind to the many other requirements addressed to the moral will. More than any other, the choleric person is in danger of becoming a moral particularist or oddity. His

cardinal faults are usually pride and the lust of power, anger and irritability, hatred, revenge, and jealousy.—*Dr. H. Martensen.*

6

BILIOUS TEMPERAMENT.

I. ITS PHYSIOLOGICAL AND PHRENOLOGICAL DIAGNOSIS.

[4819] The bilious or persevering temperament, in which the muscular portion of the system predominates in activity, is evinced by strongly marked and firmly set features, a swarthy complexion, dark hair, and well-developed muscles. It gives the constitution great power of endurance, fits it for both mental and physical exertion, and for extensive undertakings.—*A. L. Vago.*

[4820] The fibrous (generally, but inappropriately, termed bilious) temperament, is recognized by black hair, dark skin, moderate fulness and much firmness of flesh, with harshly expressed outline of the person. The functions partake of great energy of action, which extends to the brain; and the countenance, in consequence, shows strong, marked, and decided features.—*George Combe.*

[4821] The bilious temperament is indicated by a predominant muscular system, darkish hair, dark or yellowish skin, firm frame, hard flesh, and a more or less harsh but manly expression of face. This temperament confers the greatest power of endurance, and will enable the brain, as well as all the other parts of the body, to undergo an immense deal of work without much fatigue. It is a most important temperament, and is essentially connected with strength, durability, and sustained exertion.—*James C. L. Carson, M.A.*

7

MELANCHOLIC TEMPERAMENT.

I. ITS PHYSIOLOGICAL AND PHRENOLOGICAL DIAGNOSIS.

[4822] Individuals of the melancholic temperament exhibit in their various tissues a considerable amount of pigment, as shown by the dark colour, generally black, of the hair and eyes; while on the other hand those of the sanguine temperament are deficient in colour, having light hair, blue or grey eyes, and fair or white skins. Observations are yet wanting, in sufficient number, to determine the relative amount of colouring matter in the blood of individuals of each of these temperaments, or to ascertain whether it is characterized by any peculiar chemical qualities. It seems highly

probable that the amount and kind of colouring matter in the skin, hair, and eyes, as well as of that in some of the secretions, as bile, urine, &c., is influenced by the amount and kind of the hæmatine.—*R. B. Todd.*

[4823] In persons of the melancholic temperament the habit of the body is rather hard and meagre, the quantity of fluids in the whole system moderate in proportion to the solids, the simple solids firm and dense, the hair hard, black, with a tendency to curl; the skin coarse, of a dun colour, with a corresponding complexion; the eyes very constantly black; the strength considerable, the mind slow, disposed to gravity, caution, and timidity, with little sensibility or irritability, but tenacious of all emotions once excited, and therefore of great steadiness. This temperament is most completely formed in advanced life, but the characters of it appear often very early.—*Ibid.*

II. ITS MANIFESTATIONS.

1 On the bodily side, sluggishness of the functions with permanency.

[4824] The vital processes are carried on more slowly; plasticity furnishes its organic matter slowly, but duly wrought out; the circulation is less brisk, the venous system predominates over the arterial; the nerves are excitable; the movements are quieter, but more durable.

2 On the mental side, deep and enduring sensibility.

[4825] It manifests, on the psychical side, deep and enduring sensibility; the fancy, as arising from receptivity, predominates likewise in this passive temperament. The feeling is disposed to sadness; desire shows itself more as longing (yearning); chronic affections are more peculiar to the melancholic than acute; intellectual feeling, the inclination for inquiry rooted in it, and the passions hence arising are most current with it. Aristotle of old, on this account, ascribed this temperament to men eminent in art and science. Our age, in the form of its *tedium vite*, has brought the melancholy complexion into vogue. Nevertheless, thus much is certain, that neither complexion nor temperament make a great man.—*Feuchtersleben.*

III. ETHICALLY VIEWED.

1 In measure it supports the fulfilment of duty.

[4826] In contrast to the sanguine, as the enjoying and *naive*, we can designate the melancholy as the suffering, or as the "sentimental" temperament. This disposes to such moods as contain the contrast between ideal and reality, while it, however, remains undetermined which ideal or ideals exercise their power over the mind; for as an infinite difference is possible here, the melancholy mind has often no clear conception of the powers that move in it. It

inclines one to take life on the earnest side, and to sadness, so that one is disposed to remembrance and to longing, and lives in the past or in the future, as one cannot find his satisfaction in the present. To this temperament, youth especially corresponds, without needing on that account to expel the sanguine; it belongs especially to that time of life in which love to the other sex awakes, and therewith also love for ideas, to the age in which ideas are still fermenting, and have assumed no shape. No other ideal effort is possible without an element of the melancholic. It supports the fulfilment of duty so far as in this, more than the mere outer world of the senses and the surface of life comes into view, inclines to deeper meditation, and disposes to give ear to the voices of the spirit, which speak to the soul even amid the throng and confusion of daily life.

2 It opposes several hindrances to the fulfilment of the consciousness of duty.

[4827] The melancholist has a propensity to live in his mood, that is, in the prolonged succession of the same feelings. While the sanguinist passes with ease from one feeling, from one mental state, to another, the melancholist is bound to one and the same state and mood, which he cannot quit. As it is the proper inclination of the melancholist to despise the present and this moment, which never satisfies him, and as his inclination draws him preponderantly to the past or future, he is in danger of becoming unpractical. If one do not succeed in mastering this temperament ethically and disciplinarily, there is developed in the soul a consuming selfishness, in which the individuality, with its unsatisfied claims, is incessantly busied with itself amid fruitless ponderings, which is eminently the case with poetic natures (Goethe's "Tasso"). While the one-sided sanguinist gets into a false optimism, the melancholist falls into a false pessimism, an ideal fanatical despising of his surroundings, of the daily prose of life and duty. And if the sanguinist is specially given to sensual sins, there is developed in the melancholist—simply because he is so infinitely important to himself—a secret pride, a morbid vanity, which runs into mistrust of other men, from whom he fears ignoring, disregard, falseness, and other evils.—*Dr. H. Martensen.*

[4828] When I compare the season of youth to the melancholy temperament, you will perhaps be astonished, and ask whether youth is not the time of pleasure. But it is, above all other ages, the age of the ideal; and this is the feature which places the young among the melancholy. They mentally build up a world of their own—an ideal world, of which their fervid imagination is enamoured—and deem themselves to be raised far above the common-place world around. There is something lovable in this youthful disposition, and we ought all to keep young in this sense, in which

it has been well said that they who grow old never were young. But the danger in this stage is the pride which despises others, and that revelling in fancy and sentiment, which, shunning real earnest work, seeks its ideal in enjoyment, and at last in very un-ideal enjoyment. Manhood is the time of work. Now we seek to set our mark upon the world. Our will contends against the resistance offered by actual life, and strives to master it.—*Luthardt.*

[In this extract the circumstances of youth are somewhat confused with bodily temperament.—*C. N.*]

3

LYMPHATIC TEMPERAMENT.

I. ITS PHYSIOLOGICAL AND PHRENOLOGICAL DIAGNOSIS.

[4829] The lymphatic temperament is supposed to depend on a predominance of the glandular and lymphatic system of vessels. It often happens that people with this temperament are loaded with fat. They have a large abdomen, a round and full form, flabby flesh, fairish hair, dull and sleepy-looking eyes, inexpressive, vacant, and waxy countenance. Here we have a slow, languid, and sluggish disposition, which is extremely unfavourable for either mental or bodily exertion. The individual of this temperament is a sort of vegetative creature. He is not easily roused to exertion, and even if roused, he will soon sink into a lull again. It matters not how favourable the development of his cerebral organs may be, they will be of little use, as they will be permitted to lie dormant the greater part of their time. In place of being put out to usury, they may be said to be buried in sand.—*James C. L. Carson, M.D.*

[4830] The lymphatic or procrastinating temperament, in which the secreting glands are the most active portion of the system. This is distinguished by corpulency, and is indicative of physical and mental languor. This temperament is never found to exist in a pure state among geniuses, nor even to predominate, unless accompanied by a large brain, as in the case of Dr. Johnson, and even he seemed to have been slow in his labours, for by the time he had completed his dictionary he had exhausted the patience of Millar, the publisher.—*A. L. Vago.*

[4831] The lymphatic temperament is distinguished by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and pale skin. It is accompanied by languid vital actions, with weakness and slowness in the circulation. The brain, as part of the system, is also slow, languid, and feeble in its action, and the mental manifestations are proportionally weak.—*George Combe.*

9

NERVOUS TEMPERAMENT.

I. ITS PHYSIOLOGICAL AND PHRENOLOGICAL DIAGNOSIS.

[4832] The nervous temperament is recognized by fine thin hair, thin skin, small, thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active and energetic, and the mental manifestations are proportionally vivacious and powerful.—*George Combe*.

[4833] The nervous or sensitive temperament, in which the brain and the nervous system are most active. It is characterized by sharp features, thin lips, small muscles, pale complexion, and sometimes delicate health. Persons of this temperament have very acute perception, and are very susceptible, so much so as to be often overpowered by the intensity of their own feelings. It is where this temperament prevails that we find small heads with great minds, as in the case of Alexander Pope.—*A. V. Vago*.

[4834] The nervous temperament is usually indicated by fine, thin hair, thin skin, small muscles, paleness of complexion, and frequently an irritable disposition, which induces bad health. This temperament confers great quickness and vivacity of mental action, without the capability of endurance. The brain is so remarkably active that it is very easily excited, and, for the want of endurance, soon exhausts its powers. It is highly important that persons with this temperament should avoid all sorts of excess. If the lower faculties should happen to predominate in the individual over the higher, he will speedily run, if exposed to temptation, into drunkenness or debauchery, and he will spend what is called a merry life and a short one.—*James C. L. Carson, M.D.*

II. ITS NATURE, CHARACTERISTICS, AND INTER RELATIONS.

[4835] By some writers a nervous temperament is admitted, the prominent characteristic of which consists in a great excitability of the nervous system and a prominence of emotional impulses over the influences of the will. Individuals of this temperament are generally fidgety and restless, take but little sleep, and are anxious about trifles; they are called "creatures of impulse;" their emotions are easily excited, and often not readily subdued. In persons of this temperament, when labouring under disease, phenomena referable to the nervous system are very apt to complicate, and often to obscure, the morbid actions. This temperament, however, cannot be said to exist apart from the sanguineous or melancholic; it always accompanies one or the other, most frequently the former, and the most exquisite examples of it are found in the female sex.—*R. B. Todd*.

10

ANIMAL SPIRITS.

I. CHARACTERISTICS.

1 They are subject to atmospheric influences.

[4836] Rarefied and debased atmosphere depresses the animal spirits, mainly by depriving the material frame and vital fluids and gases of vigorous nutriment.—*Geo. Harris*.

2 Their excitation is independent in effects.

[4837] That which affects the animal spirits does not, however, always or necessarily affect also the nervous ether or fluid. Thus, a great depression or exaltation of the animal spirits may leave the nervous ether or fluid unaffected; and the nervous ether or fluid may be highly excited, while the animal spirits remain in the same state.—*Ibid*.

[4838] Animal spirits and "nervous ether" are phrases to cover ignorance: bright or gloomy thoughts, of purely mental origin, explain these changes of mood.—*B. G.*

11

LAW OF IMPRESSIBILITY.

I. NATURE OF ITS INFLUENCE ON OUR LIVES.

1 Its receptive action more or less decides our native inclination.

[4839] It is proverbial that the extremes of wickedness collect at the extremes of society. Place persons so high that they feel that they cannot mount higher, for they are on the very pinnacle, and so protect them that they feel that they are secured by their very position from falling, and the true dispositions of man's heart will be exhibited. Weaknesses and follies which those who climb by the help of other men the heights of worldly aggrandisement would carefully curb or conceal, are unblushingly displayed, or perhaps even gloried in, by those who feel their independence; and vices which might have been kept down under a salutary fear of failure, are allowed to spring up in rank luxuriance. Or take the other extreme. Place man so low that he cannot fall, chain him so down that he cannot rise, and again his inborn character develops itself. The virtues which proceed from a sense of shame and a fear of offence, now disappear, as well as all those which originate in a desire to rise in society. Discontent and grumbling, envy and malignity, leading to dishonesty and reckless criminality, become the characteristics of this state of society; just as luxury and licentiousness, indolence and a selfish indifference to all human interests, are the distinguishing features of those who are in the

enjoyment of prosperity which cannot be broken. In the one state, society, with its sunk and dangerous classes, spreads crime like a malaria, and is ready for revolution; while in the other, it abandons itself to the softest and yet most selfish effeminacy, running after every frivolity, ready to contend for nothing but its own pleasures, and to labour for nothing but the retention of its ease.—*President McCosh.*

2 We are, through its agency, powerfully affected by the external moral atmosphere.

[4840] When you first enter a new moral atmosphere, you feel it very keenly. But you grow less sensitive to it daily, as you become accustomed to it. It may be producing its moral effect as really, but you are not so much aware of its presence.—*Loyd.*

[4841] There are houses, on entering which you feel directly the peculiar moral atmosphere. It is oppressive. It catches your throat; it gets into your lungs; it (morally) puts a bad taste into your mouth. There are dwellings which, even in a physical sense, seem never to have fresh air thoroughly admitted; never to have the lurking malaria, that hangs in corners and about window-curtains, thoroughly cleared out, and the pure fresh air of heaven let in to fill every inch of space. There are more dwellings, where this is so, in a moral sense. You enter such a dwelling; you talk to the people in it. You at once feel oppressed. You feel stupid; worse than that, you feel sore and cantankerous. You feel you are growing low-minded. Anything like magnanimity or generosity goes out of you.—*Ibid.*

[4842] The thing about a book which affects your mind and character most, is not its views or arguments: it is its atmosphere. And it is so also with persons. It is not what people expressly advise you that really sways you; it is the general influence that breathes from all their life.—*Ibid.*

[4843] Probably you have known people who were placed in a sphere where the atmosphere, moral and physical, was awfully depressing. They did their work poorly enough; and many blamed them severely. For myself, I was inclined to wonder that they did so well. But passing from this, I say that most men, even of those who do their work in life decently well, have only energy enough to do well if you give them a fair chance. And many have not a fair chance: some have no chance at all. There are human beings set in a moral atmosphere in which moral energy and alacrity could no more exist than physical life in the choke-damp of the mine.—*Ibid.*

[4844] The ultimate tendency of all moral atmospheres upon all ordinary people, is to assimilate them to the element in which they live. Let men breathe any atmosphere long enough, and this will follow; save in the case of an exceptional man here and there.—*Ibid.*

[4845] We see that a man generally becomes better or worse morally, advances or retrogrades socially, according to the standard of life which prevails around him; a standard which he himself is at the same time helping to depress or raise.—*Dora Greenwell.*

[4846] Sensitively to feel the moral influences amid which you live—the moral influences arising from external nature, or from the dwelling in which you live, or from the people with whom you associate, or from the books, and newspapers, and magazines, and reviews you read—is to feel the moral atmosphere. And a very great part of the influence which moulds human character, and decides human destiny, is of this vague yet pervading kind. A tree, I am told, draws the chief part of its nourishment from the air; very much more than it draws from the earth through its roots. The tree must have roots, or it would not live or grow at all: yet the multitude of leaves draw in *that* by which it mainly lives and grows. And it seems to me to be so with human beings. We must be morally rooted and grounded, as it were, by direct education, and by directly getting principles fixed in our minds. But after this is done, we mainly take our tone from the moral atmosphere. We are mainly affected by moral currents. In talking to people, in living in places, in reading books, you feel the atmosphere; you are aware of the current. I do not speak to people whose moral nature is callous as the hide of the rhinoceros, and who never feel the moral atmosphere at all.—*Loyd.*

3 We are, through its agency, powerfully affected by external circumstances and associations.

[4847] Very few are likely to have within themselves an intellectual and moral fibre of bent and nature so determined that they are not what they are, mainly through the influence of the external circumstances which have been acting upon them all through life.—*Ibid.*

[4848] The circumstances with which everything in this world is begirt, give everything in this world its size and shape, and by tightening it and relaxing it this way or that, make the thing to be what it is.—*Laurence Sterne, Tristram Shandy.*

[4849] When two ideas have, by any accident, been joined together frequently in the understanding, the one idea has, ever after, the strongest tendency to bring back the other: for instance, the celebrated Descartes was very much in love with a lady who squinted; he had so associated that passion with obliquity of vision, that he declares, to the latest hour of his life he could never see a lady with a cast in her eye without experiencing the most lively emotions.—*Sydney Smith.*

[4850] What can the barn-door fowl know of the experiences of a disabled eagle? The man who is breaking stones on the highway may

never be depressed, but his elder stone-breaking brother, who moulds marble into angels, may often sigh for a clearer light and a daintier touch. So everything depends upon the world we live in.—*Parker*

[4851] Everything depends on those who live by the roadside; many have as noble aspirations as the statuary.—*B. G.*

12

EARLY, OR FIRST IMPRESSIONS.

I. THEIR INFLUENCE IN THE FORMATION OF CHARACTER.

[4852] You have but to enter into a nursery to see the truth of the words of the poet, "the child is father to the man." Wrapt up in the heart of the child, even as in the rosebud, there are the germs of the beauty that shall be in the full-blown flower; there lie the passions that, if uncurbed, will show themselves when he becomes a man in overt acts of rebellion.—*J. G. Pilkington.*

[4853] The laws of development in character are almost as arbitrary as the laws of growth in nature, and it is far from impossible to determine the future character of a man from the impulses and tendencies of his childhood.

[4854] There is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features, to those who look with enlightened eyes.—*Ruskin.*

[4855] The home influence must inevitably be the dominant one in the formation of character, or, where there is unusual native strength, in its direction and development.—*Baldwin Brown.*

[4856] Lord Kaimes, speaking of first impressions, has this sagacious observation, "designing wisdom is nowhere more legible than in this part of the human frame. If new objects did not affect us in a very peculiar manner, their impressions would be so slight as scarce to be of any use in life; on the other hand, did objects continue to affect us as deeply as at first, the mind would be totally engrossed with them and have no room left either for action or reflection."—*B. Doekray.*

[4857] Each man is largely what his childhood and youth have made him. Each man is in body, in heart, in mind, what his parents and generations of parents have made him. He cannot destroy that past; he cannot uproot the tendencies, the habits, the thoughts, the feelings which he has received, with their thousand shades of colouring, from others if he would. And human society cannot destroy the past if it would. It must receive its heritage.—*J. J. S. Perowne.*

II. THEIR RETENTIVE POWER AND HALLOWED MEMORIES.

[4858] A house becomes sacred. Every room has a thousand memories. Every door and window is clustered with associations; and when, after long years, we go back to the house of our infancy, faces look out upon us, and an invisible multitude stand in gate and portal to welcome us, and we hear airy voices speaking again the old words of our childhood.

III. THE CULTURE OF EARLY IMPRESSIONS.

I. They may be improved and rightly developed by healthful contact.

[4859] From the advantages which the mind directly derives through education, it is evident that it is imbued with an inherent natural tendency to advance in the career of improvement. By this means, and by placing the individual in a position where he will have the opportunity of associating with persons of cultivated minds and of a high tone of character, a sort of healthy mental and moral atmosphere is created around him. There is, indeed, as already remarked, a mental and moral as well as a material atmosphere. And as the latter is composed of various ingredients, and affects the condition of those who live in it, and inhale it, in several ways; so the mind, in a corresponding manner, is affected by the mental and moral atmosphere by which it is surrounded, and which consists in, or is the product of, the conversation and tone of sentiment, and feeling and manners, of those among whom we live, and with whom we associate. And as our material frames and organs vary greatly in health, and vigour, and activity, according to the material atmosphere by which they are encompassed; so, in a corresponding manner, is the health of our spiritual being more or less dependent upon the mental and moral atmosphere in which it exists.—*Geo. Harris.*

[4860] The law of impressibility is not the only element, or the main element, in the formation of character; for man is not merely plastic and passive, like clay in a mould, but is active, self-willed, independent, and a responsible personality.—*B. G.*

13

LAW OF ASSOCIATION.

I. ITS MEANING.

[4861] It denotes those mental movements, or modes of consciousness, which follow in a certain succession or order.—*Wm. Fleming.*

II. ITS TWO DISTINCT ASPECTS.

[4862] The first is unguarded, without design, and inconstant.

The second is more constant, as being regu-

lated by some desire and design; that is, it is spontaneous or intentional.—*Hobbes*.

III ITS GENERAL AND REGULATIVE LAWS.

[4863] The laws of *similars*, the laws of *contraries*, and the law of *co-adjacents*. A portrait suggests the original; a giant a dwarf; one street the street next to it.

[4164] 1st. Thoughts are connected together or associated, because they previously co-existed in the mind.—*Hobbes*.

2nd. Thoughts are recalled not so much on account of their previous co-existence, as in some relation perceived between them by the mind, and to the perceiving of which relation, their previous co-existence may have furnished occasion and opportunity.—*Wm. Fleming*.

So that previous co-existence is the universal condition under which, rather than the universal law according to which, the recurrence of thoughts is regulated, and our ideas associated, in the way of redintegration.

3rd. In some cases successive trains of our ideas may have co-existed, and to this fact is owing their tendency to reproduce one another; but more frequently they have had no such previous alliance in the mind. An object never before perceived, may suggest an old familiar object; while, again, an object frequently perceived, may suggest in different moments very different, and even quite new trains of thought. Were it not for this characteristic of the principle of association, the field of our knowledge would have been comparatively narrow, confined as it must have been to the relations which, from actual observation, we had stored in our minds. We could never have been able to get out of the past wheel or circle of our thoughts. As it is, the suggestive capacity, continually started by everything around us, is, in all active and cultivated minds, ever entering on fresh fields of intellectual interest, and acquiring fresh stores of knowledge.—*Tulloch*.

4th. By the influence of association are formed permanent combinations of thoughts and feelings of a completely new character. As in matter, compounds have properties which are not manifested by any of the component parts in their separate state, so it is in mind; the result of various thoughts and feelings being fused into one whole, may be to produce a new principle, with properties differing from the separate influence of each individual thought and feeling. In this way secondary [and tertiary, &c.] and factitious principles of action are formed.—*Wm. Fleming*.

IV. ITS PHILOSOPHY.

[4865] Concerning the laws which regulate the succession or order of trains of thought, we know and can know very little. The consecution or connection of thoughts admits, really, of intelligent explanation. Inquiry in this matter ends in this, that such a law is the constitution of the human mind.—*Ibid*.

PUBLIC OPINION.

I. DEFINITION AND NATURE.

[4866] Public opinion is that common stock of thought and sentiment which is created by human society, or by a particular section of it, and which in turn keeps its authors under strict control. It is a natural product; it is a deposit which cannot but result from human intercourse; no sooner do men associate with one another than a public opinion, of some kind, comes to be. And as civilization advances, and man multiplies the channels whereby he ascertains and governs the thoughts of his fellow-man, public opinion grows in its strength and in its area; and men voluntarily, or rather instinctively, abandon an increasing district of their understandings and of their conduct to its undisputed control. It varies, in definiteness and in exigency, with the number of human beings which it happens to represent: there is a public opinion proper to each village or town, to each society or profession, to a country, to a civilization, to the world; but between the most general and the narrowest forms of this common body of thought and sentiment, there are bands and joints which weld the whole into substantial unity.—*Canon Liddon*.

II. ITS CHARACTERISTICS.

1 It is practically the result of a general contribution.

[4867] It is the workmanship of all the human beings, who go to make up society, or a section of society. Certainly the wise, the experienced, the conscientious, the disinterested, contribute towards it, each in proportion to his weight and influence. But as certainly also, the reckless, the unprincipled, the foolish, the selfish, have their share in producing it; a larger share, the world being what it is, than their nobler rivals. In public opinion, power often counts for more than character: Nero could shape opinion at Rome more effectively than Seneca. Genius which holds itself bound by moral considerations is often less influential, at least for a time, than genius which mocks jauntily at the simple distinctions between right and wrong. Public opinion is, in point of fact, a conglomerate; it is a compromise between the many elements which go to make up human society, a compromise in which all are represented, but in which, upon the whole, the lower and selfish elements of thought and feeling are apt to preponderate.—*Ibid*.

[4868] "I was walking one day," says one, "in Westminster Abbey. As I paused to survey the monuments of the illustrious departed that are gathered there, my attention was arrested by the appearance of the pavement near to where I stood. A beautiful many-coloured light rested upon it, and gave it an aspect that I could not but linger to behold. The cause

was apparent. A painted window above me explained the reason. And the pavement, beautiful as it appeared, had no colour in itself; it was the window above that gave it the beautiful hue. How many are like that pavement! they appear beautiful, and we are apt to mistake it for 'the beauty of holiness;' but it is in a borrowed light—contact with the wise and good it may be; remove that, and their true colour appears."

2 It is subject to constant vicissitudes.

[4869] It is liable to the action of disturbing causes, which betray it, upon occasions, into wild inconsistencies with itself. The panic produced by an unforeseen catastrophe, the fascination exerted by a brilliant writer or speaker, the apparent coincidence between some suspicion entertained by a long-cherished, perhaps unexamined prejudice, and some trivial discovery or occurrence—these things will sometimes rouse into desperate energy some one element of passion, latent in the vast body of general opinion, so that it breaks with all that has hitherto restrained and balanced it, and precipitates a society upon some course of conduct altogether at variance with its better antecedents. And this liability of powerful sections of opinion to suffer from the disturbing effects of panic, must needs unfit them for the duties of guides in matters of religious and moral truth. In truth, common opinion is too wanting in patience, in penetration, in delicacy of moral touch and apprehension, to deal successfully, or otherwise than blunderingly and coarsely, with questions like these. It cannot be right to cry—

"Hosanna!" now, to-morrow "Crucify!"

to applaud in Galilee that which is condemned in Jerusalem; to sanction in this generation much which was denounced in that; to "adore what you have burned, and to burn what you have adored," with conspicuous versatility; merely because a large body of human beings—the majority of whom, it may be, are quite without particular information on the subject—love to have it so.—*Canon Liddon.*

III. ITS INFLUENCES AND EFFECTS.

I Too great deference to public opinion produces hurtful results.

[4870] This phrase, "What will the world say?" exercises over us, from earliest infancy, great influence and power. Accustomed to hear and repeat it, we are more anxious to appear virtuous, than to endeavour really to be so; and we lend a more willing and ready ear to the expression of public opinion, than to the voice of our own conscience. Satisfied and perfectly at ease when men pronounce a favourable judgment of our acts, we lose sight of the tribunal of our Supreme Judge.—*Heinrich Zschokke.*

[4871] If publicity could be perfect, there would be less to be said in its disparagement.

If every one wore his heart upon his sleeve, we should at least get rid of all falseness, and the world would know with whom and with what it was dealing. But a studied publicity is very dangerous. When, all people know that what they may say or do, is likely to be made public, they will dress up their sayings, or their doings, to meet this appalling publicity. And that which they deem will not be pleasing to the public, though it may be the thing, of all others, which the public ought to hear, they will carefully suppress. A studied and arranged publicity is the nearest friend to insincerity.—*Helps.*

[4872] One of the most powerful tribunals ever set up in the world, is public opinion; and next to the direct and positive legislation under which we live, it exercises the greatest control over the principles and conduct of men, whatever their rank or station. And there are always to be met with in society men who, in a spirit of wrong-doing, would rather risk the possible grasp of the law, than meet the certain censure of public opinion; for there are details both of lax principle and of wilful transgression, which are reached by the stern grasp of public opinion, when perhaps they may have escaped the exactness of legislative interference.—*Rev. George Fisk, LL.B.*

[4873] There are some things which it is almost impossible to over-estimate. One of these is the indifference of men to all affairs but those which touch them nearly, or which relate to things that are about to happen to them immediately. A full belief in this indifference, would often prevent agonies of shame and terror. Even the murderer, in some flagrant case of murder, who imagines that the whole world is thinking of him, would be astonished to find how small and transitory is the attention given to him, so busy and pre-occupied are all men about their own affairs.—*Arthur Helps.*

[4874] How many praiseworthy enterprises, which have been crowned with the blessings of all nations, would never have been formed nor accomplished; how many valuable institutions and useful establishments, so worthy of our gratitude, would never have existed, if the courage and perseverance of their authors had yielded to the clamours of opposition produced by ignorance and intolerance.—*Heinrich Zschotte.*

15

THE SPIRIT OF THE AGE.

I. ITS POWER.

I It sways both public action and public opinion.

[4875] National character is the aggregate of personal qualities, with something superadded which grows out of associations and the mutual

conformative influence of opinions and policy.
—*Dr. Granville.*

[4876] How potent the spirit of the age is, may be inferred from a proverb, which, strange to say, was made by the Arabs, who say that "a man is not so much the child of his father, as the child of the age in which he lives."—*Arthur Helps.*

[4877] As I blow this feather from my face,
Obeying with my wind when I do blow,
And yielding to another when it blows,
Commanded always by the greatest gust,
Such is the lightness of you common men.
—*Shakespeare.*

[4878] When mutations and revolutions come in human ways of thinking or feeling, the great afflatus is felt by many souls simultaneously, far apart, and without communication.—*Boyd.*

[4879] A rational character, that is, the description of one, tends to realize itself, as some prophecies have produced their own fulfilment. Tell a man he is brave, and you help him to become so. The rational character hangs like a pattern in every head, each sensibly or insensibly shapes himself thereby, and feels pleased when he can in any manner realize it.—*Carlyle.*

[4880] There are undoubted evidences of the advance of the world in true civilization. The most extraordinary wars and civil revolutions have taken place on the globe. Since the French Emperor put his bloody foot upon the steps of the throne, there have been set on foot the most wide-spread combinations of governments, the most prodigious armies and navies, such as turn the historic Armada into a mere affair of yachts. So much did the spirit of the past dwell in military things, that a hundred or two hundred years ago, such a history would have drawn with it the world's nerve and blood and vitality. But all western Europe rose up, and the world did not tremble. All Russia gathered together, and the Orient did not feel it. And the pounding of war, in that gigantic conflict, disturbed the world as little as a thresher's flail upon the barn-floor disturbs the earth beneath it. Not even the nations that carried such battle in their hands, thought it heavy. Great Britain took but her left hand. Not a wheel stopped in her manufactories. Not an acre the less was tilled in France; and the world read the account simply as news.—*Beecher.*

2 It stimulates individual effort.

[4881] Knowledge develops itself in the heated atmosphere of town life. Where men meet, and thought clashes with thought—where workmen sit round a board at work, intellectual irritability must be stirred more than where men live and work alone. The march of mind, as they call it, must go on. Whatever evils there may be in our excited, feverish, modern life, it is quite certain that we know through

it more than our forefathers knew. The workman knows more of foreign politics than most statesmen knew two centuries ago. The child is versed in theological questions which only occupied master minds once.—*F. W. Robertson.*

16

HABIT.

I. ITS GROWTH AND POWER.

1 The facility of its growth is increased by repeated action.

[4882] By acting repeatedly in any one way, we get a facility for acting in that way. All skill is thus acquired. For want of adequate practice in printing and engraving, I cannot set types, cannot chisel epitaphs into marble. So, for want of adequate practice in well-doing, the bad man finds it hard to be a good man. But if from childhood, a person should form virtuous habits, and only such, he would ever find it difficult to be other than virtuous.—*S. R. Brittan.*

[4883] The story runs, that as Abdallah lingered over his morning repast, a little fly alighted on his goblet, took a sip, and was gone. It came again and again; increased its charms; became bolder and bolder; grew in size till it presented the likeness of a man; consumed Abdallah's meat, so that he grew thin and weak, while his guest became great and strong. Then contention arose between them, and the youth smote the demon, so that he departed; and the youth rejoiced at his deliverance. But the demon soon came again charmingly arrayed, and was restored to favour. On the morrow, the youth came not to his teacher. The mufti, searching, found him in his chamber lying dead upon his divan. His visage was black and swollen; and on his throat was the pressure of a finger, broader than the palm of a mighty man. His treasures were gone. In the garden the mufti discovered the footprints of a giant, one of which measured six cubits. Such is the Oriental portrayal of the growth and power of habit.

[4884] Nothing shows more the corruption of the will, or disinclination of the heart to virtue, than confirmed customs and habits of sinning; and yet, in this perfection of vice, we lose the very sense and feeling of sin. Habits grow from often repeated actions; and though at first they require distinct acts of the will to give them being, yet at last we grow so perfect, so ready at the work as not to want the authority and consent of the mind: as servants who, by being often told their master's work, at last fall into the road of their business without being called on, and yet act as much under the direction of their master's will as when they were under their daily or hourly instruction. And so it is in habits: the mind, which is the governing principle, lies by, and the work goes on without

being attended to. Of many instances give me leave only to mention one, which shall be that of common swearers and blasphemers of the holy name: a vice in itself so prodigious that no aggravation can heighten it, no excuse can lessen it! And yet those who are most guilty of this sin, are least sensible of it; it is so familiar to them that they are not conscious when they offend: blaspheming is their idiom, a turn in their way of speaking, and oaths the mere expletives of their language.—*Ep. Sherlock.*

2 Its sway may tend either to the increase of vice or the furtherance of virtue.

[4885] By frequently corrupting ourselves in various modes, we acquire a variety of corrupt aptitudes. Every repetition of a sinful thought, makes more facile the next repetition. We get our selfishness by degrees. No man becomes bad at once. The earliest oath of the profane swearer makes him shudder. He looks round to see whether some Divine bolt is or is not about to shiver him for his sin. But by and by, he has sworn profanely so many times, that the principle of the third commandment has become unfamiliar to him and the principle opposite to it has become thoroughly domesticated. The man now swears momentarily and without hesitation. But he who has domesticated in his heart a single principle of profane action, may be presumed to be the subject of more than one vicious habit. The philanthropist Howard used to button his coat when near a profane man. He felt that his purse was then in risk. Facility in acting according to one wrong principle, indicates facility in acting according to many wrong principles; for a single bad habit makes less difficult the acquisition of another and another. He who has accustomed himself to falsehood, can readily accustom himself to fraud. It is, therefore, dangerous to acquire even what may seem the most unimportant habit of wrong gratification. No such habit can be really unimportant.—*S. B. Brittan.*

[4886] A desire or an affection repeatedly acted upon is, after each repetition, acted upon with less and less effort; and, on the other hand, a truth or moral principle which has been repeatedly passed over without adequate attention, after every such act makes less and less impression, until at length it ceases to exert any influence over the moral feelings or the conduct. At first, an act of vice requires an effort and a powerful contest with moral principles; and it is speedily followed by that feeling of regret to which superficial observers give the name of repentance. This is the voice of conscience; but its power is more and more diminished, after each repetition of the deed; even the judgment becomes perverted respecting the first great principles of moral rectitude; and acts, which at first occasioned a violent conflict, are gone into without remorse, or almost without perception of their moral aspect. A man in this situation may still retain the knowledge of truths and principles which at one time exerted an influence over his

conduct, but they are now matters of memory alone. Their power, as moral causes, is gone, and even the judgment is altered respecting their moral relations. He views them now perhaps as the superstitions of the vulgar, or the prejudices of a contracted education; and rejoices, it may be, in his emancipation from their authority. He knows not, for he has not the moral perception now to know, that he has been pursuing a downward course, and that the issue, on which he congratulates himself, consists in his last degradation as a moral being. Even in this state of moral destitution, indeed, the same warning principle may still raise its voice—unheard but not subdued—repelled as an enemy, not admitted as a friendly monitor and guide.—*Abercrombie.*

[4887] It was a good reply of Plato, to one who murmured at his reproving him for a small matter: custom, said he, is no small matter. A custom or habit of life does frequently alter the natural inclination either to good or evil.

[4888] *Ubi homines sunt, modi sunt.* Habit is the deepest law of human nature. It is our supreme strength; if also, in certain circumstances, our miserable weakness.—*Carlyle.*

3 It eases action.

[4889] In every man there is a magnet—in that thing which the man can do best there is a loadstone.—*Lord Lytton.*

II. ITS DISTINCTIVE FEATURES AND CHARACTERISTICS.

1 It differs from instinct in being an acquired and not a natural principle.

[4890] It has been alleged that both instinct and habit are without intention, and, consequently, are mechanical. In regard to habit, however, it is apprehended that this must be taken with some limitation. For, though in the acts which proceed from an aptitude either of mind or body, acquired and established by frequent repetition, there may not be a present and vivid impression of every impulse of the will, arising from the facility with which they are performed; yet all the acts of the intelligent agent must originate in such impulses. Habit, then, so far at least as it relates to a principle of action, must mean not merely the facility of doing a thing by having done it frequently, but also the impulse of the will to do the action. True, habit, if we make no resistance to it, will bear us on in the course in which it prompts us to go, just as the stream will carry along with it the swimmer who makes no effort to oppose it. But still, if there were no will, there would be no action. If the mainspring of a watch lose its power to act, the watch stops its movements.

When habit accords most completely with the evil bias in the heart, it is most easily formed and established; but when it opposes and represses that bias, it is commenced and confirmed

with no small difficulty, and with much tardiness; because violence is done to the natural evil bias. The irksomeness and pain, however, which may thus attend the formation of a good habit, may be alleviated and removed by unbroken regularity in the cultivation of it. If it relate to a daily duty, then, if it should be observed every day, as the time for doing it returns, it will soon become agreeable and pleasant. This periodic performance of it will abate the uneasiness originally felt, and contribute to make it at length a source of enjoyment.—*James McCrie*.

2 It does not belong to inanimate creatures.

[4891] The earth does not grow in fertility by the frequent production of crops. It has, indeed, been said that trees, growing in an unkindly soil and ungenial climate, sometimes acquire qualities by which they can bear the inclemencies connected with their position with less detriment. And this, no doubt, somewhat resembles the power of habit. But then, whatever may be the fact with regard to vegetable life, in respect to inanimate creatures, there is nothing analogous to it. The clock does not go better by the continued repetition of its movements.—*Ibid.*

III. ITS INFLUENCE UPON GENERAL CHARACTER.

1 The principle of habit holds a most important place in the moral condition of man.

[4892] It applies to any species of conduct, or any train of mental operations, which, by frequent repetition, have become so familiar as not to be accompanied by a recognition of the principles from which they originally sprung. In this manner good habits are continued without any immediate sense of the right principles by which they were formed; but they arose from a frequent and uniform acting upon these principles, and on this is founded the moral approbation which we attach to habits of this description. In the same manner habits of vice and habits of inattention to any class of duties, are perpetuated without any sense of the principles and affections which they violate; but this arose from a frequent violation of these principles, and a frequent repulsion of these affections, until they gradually lost their power over the conduct; and in this consists the guilt of habits. Thus, one person acquires habits of benevolence, veracity, and kindness, of minute attention to his various duties, of correct mental discipline, and active direction of his thoughts to all those objects of attention which ought to engage a well-regulated mind. Another sinks into habits of listless vacuity or frivolity of mind, of vicious indulgences and contracted selfishness, of neglect of important duties, disregard to the feelings of others, and total indifference to all those considerations and pursuits which claim the highest regard of every responsible being; and the striking fact is, that, after a certain period, all this may go on without a feeling that aught is wrong either in the moral

condition or the state of mental discipline; such is the power of moral habit.—*Abercrombie*.

[4893] This important truth is deserving of the deepest and most habitual attention, that character consists, in a great measure, in habits, and that habits arise out of individual actions and in individual operations of the mind. Hence the importance of carefully weighing every action of our lives, and every train of thought that we encourage in our minds; for we can never determine the effect of a single act, or a single mental process, in giving that influence to the character, or to the moral condition, the result of which shall be decisive and permanent. In the whole history of habits, indeed, we see a wonderful display of that remarkable order of sequences, which has been established in our mental construction, and by which every man becomes, in an important sense, the master of his own moral destiny. For each act of virtue tends to make him more virtuous; and each act of vice gives new strength to an influence within, which will certainly render him more and more vicious.—*Ibid.*

[4894] The best support of character will always be found in habit, which, according as the will is directed rightly or wrongly, as the case may be, will prove either a benignant ruler or a cruel despot. We may be its willing subject on the one hand, or its servile slave on the other. It may help us on the road to good, or it may hurry us on the road to ruin.—*Smiles*.

[4895] I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation, induce a repetition of the most unworthy actions. The mind is weak where it has once given way.

[4896] As practice strengthens habit, so habit, like the sculptor's chisel on the block of marble, is developing for eternity our moral character.—*Stanley Law*.

IV. ITS INFLUENCE UPON THE SOUL.

1 The soul has its habits, which it learns, like the body and mind, by use and practice.

(1) *The soul is the creature of habit.*

[4897] The habit of living without God, is one which may be learned by any of us if we will. It is one of the easiest of all habits to acquire. Unlike some other habits, it demands of us no exertion and no self-denial: rather it consists in the refusal and repudiation of both these; we have only to live at our ease, without care and without effort, and the habit is formed, too often for ever. When it is fully formed, then comes the peace of death, of spiritual death; and the soul that let God alone, is at last let alone by its God.

But there is another, an opposite, habit of the soul, that of living to God, with God, and in God. That too is a habit, not formed so soon or so easily as the other, yet, like it, formed by a

succession of acts, each easier than the last, and each making the next easier still, until the result is that which some of you have witnessed in a parent or elder friend, a state of ready and willing obedience to every call of duty, of patient and thankful endurance of every appointment of God's Providence, of simple and earnest devotion, of faithful and undoubting hope.—*Dean Vaughan*.

V. ITS INFLUENCE UPON THE AFFECTIONS.

1 The tendency of all emotions is to become weaker by repetition.

[4898] An affection consists of an emotion leading to an action; and the natural progress of the mind, in the proper exercise of the affection, is that the emotion becomes less acutely felt as the affection becomes easier and more familiar.

Thus, a scene of wretchedness, or a tale of sorrow, will produce, in the inexperienced, an intensity of emotion not felt by him whose life has been devoted to deeds of mercy; and a superficial observer is apt to consider the condition of the latter as one of insensibility, produced by familiarity with scenes of distress. But this is not so. It is that healthy and natural progress of the mind, in which the emotion is gradually diminished in force as it is followed by its proper actions; that is, as the mere intensity of feeling is exchanged for the habit of active benevolence.

The emotion must be steadily followed by the action which belongs to it. If this be neglected, the harmony of the moral process is destroyed, and, as the emotion becomes weakened, it is succeeded by cold insensibility or barren selfishness.

There are two conclusions arising out of this subject. The one relates to the bad effects of fictitious scenes of sorrow, as represented on the stage, or in works of fancy. The emotion is produced without the corresponding action, and the consequence is likely to be a cold and useless sentimentalism, instead of a sound cultivation of the benevolent affections.

The second conclusion is that, in cultivating the benevolent affections in the young, we should be careful to observe the process pointed out in the philosophy of the moral feelings. They should be familiarized with scenes of actual suffering, but this ought to be accompanied by deeds of minute and active kindness, so as to produce a full and lively impression of the wants and feelings of the sufferer.—*Abercrombie*.

VI. ITS INFLUENCE UPON HAPPINESS.

[4899] It is the effect of habit to reconcile us to inconveniences in our situation, and to enable us to overcome difficulties in the pathway of life. It was, therefore, a wise counsel of Pythagoras: "Choose that course of action which is best, and custom will soon render it the most agreeable."

"The art in which the secret of human happiness in a great measure consists," says Dr. Paley, "is to set the habits in such a

manner that every change may be a change for the better. Whatever is made habitual, becomes smooth and easy, and nearly indifferent. The return to an old habit is likewise easy, whatever the habit be. Therefore the advantage is with those habits which allow of indulgence in the deviation from them. The luxurious receive no greater pleasure from their dainties, than the peasant does from his bread and cheese; but the peasant, whenever he goes abroad, finds a feast, whereas the epicure must be well entertained to escape disgust. A reader who has inured himself to books of science and argumentation, if a novel, a well-written pamphlet, an article of news, a narrative of a curious voyage, or the journal of a traveller, comes in his way, sits down to the repast with relish; enjoys his entertainment while it lasts, and can return, when it is over, to his graver reading without distaste. Another, with whom nothing will go down but works of humour and pleasantries, or whose curiosity must be interested by perpetual novelty, will consume a bookseller's window in half a forenoon, during which time he is rather in search of diversion than diverted; and as books to his taste are few and short (they are not so now-a-days), and rapidly read over, the stock is soon exhausted, when he is left without resource from this principal supply of harmless amusement." Books of this class, at present, so far from being harmless, are in general lamentably adverse to happiness, because destructive of morality.—*J. R. Boyd*.

VII. IMPORTANCE OF CULTIVATING RIGHT HABITS.

1 The vast power of habit the best argument for its prudent development.

[4900] The diminutive chains of habit are generally too small to be felt, till they are too strong to be broken.—*Dr. Johnson*.

[4901] Habit is a second nature which often supersedes the first.

[4902] Those who are in the power of evil habits, must conquer them as they can; and conquered they must be, or neither wisdom nor happiness can be attained; but those who are not yet subject to their influence may, by timely caution, preserve their freedom; they may effectually resolve to escape the tyrant whom they will very vainly resolve to conquer.—*Dr. Johnson*.

[4903] One who has accustomed himself to do evil, will find it as difficult, as impossible (humanly speaking), to change his course, as it would be for the negro to change the colour of his skin, or for an animal to erase those marks which nature has impressed upon him as the characteristic of his species.—*Dean Vaughan*

[4904] An evil habit, once acquired, is the most remorseless tyrant that a man can have to grapple with. Like the treacherous frozen asp, that, nursed in a human breast, turned in renewed

strength, to sting the hand that had cherished its life, so repeated vice, carelessly indulged in, or persistently clung to, will not only poisonously wound and sear a man's whole moral being, but grind at last his very soul to hell. No Eastern despot was ever so ruthlessly cruel, so mercilessly vindictive to the helpless victims of his power, as will prove an evil habit to the heart that nurtures its growth, and hugs its ever tightening chains.—*A. M. A. W.*

[4905] To break off gradually from evil habits, except in rare cases of dangerous disease, is attempting to concentrate the energies on a small point, while the whole force of the appetite is in full gratification. If we keep a tiger alive, and expect to manage him, the best thing is to feed him; but if we desire and intend to kill him, and cannot do it violently, the only thing is to stop his food at once. For a little while he will roar and tear, but will soon grow weak.

17

LAW OF REACTION.

I. ITS INFLUENCE.

- 1 It is the inevitable condition of our life in the world.

[4906] We are all here as David was in the desert of Idumea; our life is a perpetual alteration, which will never be settled while we live. If we be weary, we desire rest; and if we rest over long, our bed becomes troublesome, though it should be all of roses. Then again, we thirst to be in action and business, which also in a short time tires us and puts us into another alteration; and that carries us again to desire to do nothing. All our life goeth like Penelope's web—what one hour effects the next destroys.—*N. Caussin.*

II. ITS RELATION TO REST.

- 2 There is an intimate correspondence between motion and rest.

[4907] Nothing can naturally rest in any place to which it was not before naturally inclined to move; and the rest is proportionably more composed and steady, according as the motion was stronger and more vigorous.—*J. Howe, 1668-1702.*

III. ITS EFFECTS ON THE MIND.

- 1 It stimulates intellect.

[4908] The world thus moves on, like light and heat, by vibrations, and is kept from stagnation, like the ocean, by flows and ebbs. Even in speculative opinion, we see like swingings of the pendulum: in the old earnest schools of Greece, ending in the Sophists, who, in their turn, raised up Socrates and Plato in opposition; in the pleasure-loving Epicureans, gendering the sternness of the self-righteous Stoics, while the

paradoxes of the Stoics strengthened the easier code of the Epicureans; in the formalism of Bacon; in the mathematical school of Descartes and Spinoza, leading to the experientialism of Locke, which degenerated into the scepticism of Hume and the sensationalism of Condillac; which had to be counteracted by the *à priori* forms of Kant, Hegel, and Coleridge. An excess of electric force at one end of a needle, does not more certainly produce an opposite force at the other end, than an extreme position generates its contrary in all spheres of thought and action.

18

LIGHT OF NATURE.

I. ITS LIMITED POWER AS A GUIDE.

- 1 The light of nature is insufficient for the instruction of the soul.

[4909] In whatever manner it is accounted for, the fact cannot be disputed, that no persons, ancient or modern, who had only the light of nature to guide them in their researches, have attained to the true knowledge of the unity of God, or have formed such notions of His worship, as were suitable to His majesty, holiness, and spirituality; or have composed a system of morality, founded on just principles, and enforced by sanctions of such efficacy, as to insure obedience to its precepts; or have established by convincing arguments the doctrine of the future existence of the soul.

Perplexed with doubts, and sensible of the weakness of their reason, the heathens themselves, not the vulgar only but philosophers, have acknowledged the necessity of a Divine revelation.

Yet modern infidels, in proof of the sufficiency of reason, among other things, allege that they can produce a system of natural religion complete in all its parts, and supported by incontestable evidence. But to what cause shall we attribute their superiority to the wisest men of antiquity; to Socrates, Plato, and Aristotle? Does nature now speak with a louder voice, and are her lessons written in more legible characters? No; but the circumstances of our modern infidels, and of the philosophers of antiquity, are exceedingly different. The latter felt their way amid the dubious twilight of nature, while the former walk in the sunshine of revelation. When an infidel boasts of the clearness and extent of his ideas on the subject of natural religion, he is a dwarf mounted on the shoulders of a giant, and vaunting that he sees further than a man of ordinary stature. He is a thief, impudently attempting to rival or eclipse the splendour of another man, by a display of those riches which he has previously stolen from him. It is to the Scriptures, either directly or indirectly, that he is indebted for the greater perfection of his system.

If human nature is depraved, as both history and experience prove, the same knowledge will not suffice us, which would have been sufficient in a state of innocence. Although reason were able to discover all the articles of natural religion, it would not have been a competent guide, because the new circumstances of man, in consequence of his sins, required the knowledge of new truths, which lay beyond the range of its inquiries. Reason could give us no adequate information respecting the favour of our Maker. We need to know whether God will pardon our offences, and on what terms He will pardon them; and it is manifest that on these points, none can give us information but Himself. On the supposition of a remedial scheme, or a Divine interposition in our favour, there must be new duties incumbent on us, of which the light of nature could give us no notice, because they are the result of a new dispensation.—*Dick, on Inspiration.*

II. SYMPATHY BETWEEN MATERIAL AND HUMAN NATURE.

[4910] In the tranquil landscape, and especially in the distant line of the horizon, man beholds somewhat as beautiful as his own nature.—*Emerson.*

[4911] Nature is as a book of hieroglyphics which the individual mind must interpret.—*George B. Cheever.*

[4912] It is in quiet and subdued passages of unobtrusive majesty, the deep, and the calm, and the perpetual; that which must be sought ere it is seen, and loved ere it is understood; things which the angels work out for us daily, and yet vary eternally; which are never wanting and never repeated; which are to be found always, yet each found but once; it is through these, that the lesson of devotion is often taught, and the blessing of beauty given.—*Ruskin.*

III. LOVE OF NATURE CONSIDERED AS AN INDEX OF CHARACTER.

[4913] Though the absence of the love of nature is not an assured condemnation, its presence is an invariable sign of goodness of heart and justness of moral perception, though by no means of moral practice; and in proportion to the degree in which it is felt, will probably be the degree in which all nobleness and beauty of character will also be felt.—*Ibid.*

19

POLITICAL, SOCIAL, AND ETHICAL CODES.

I. THE SOURCE OF LAW.

1 "The powers that be are ordained of God."

[4914] What is this wonderful charm which made the old Romans and us English great,

which is stronger than money, and armies, and trade, and all the things which we can see and handle?

To respect the law; to believe that God wills men to live according to law; and that He will teach men right and good laws; that magistrates, who enforce the laws, are God's ministers, God's officers and servants; that to break the laws is to sin against God;—that is the charm which worked such wonders, and will work them to the end of time.—*Kingsley.*

II. ITS NECESSITY AND SANCTION.

[4915] Had man continued in unstained innocency, it is concluded on all hands there must have been a government among them; that is, not punitive or coercive, for which there could have been no occasion, but directive and conservative of superiority and inferiority; as it is also even among the angels of heaven, where are no inordinate dispositions to be repressed. Much more is government, in the severer parts of it, necessary for lapsed man on earth; the making of restrictive laws, and governing by them.—*J. Howe, 1630-1705.*

[4916] If human law were a matter of infinite caprice; if it were bound to no necessary truths, and bounded by no inexorable conditions; to ascribe to it any heavenly sanction would be impossible. But tied down as it is, to the particular work of protecting society, it must enforce the principles which are practically essential to such protection. However imperfectly it may do so, however these fundamental principles may be misapplied, or overlaid by selfish or inefficient legislation, they remain as the heart and core of all human law, while they are themselves Divine. The dream of any voluntary social compact as the basis of government, has long since been rejected, if it was ever seriously entertained, by the thought of Europe; whether men believe in God or not, they understand that the central laws which keep society together are not matters of human choice, but are necessary and inevitable. And for those who do believe in a Creator and a Providence, this necessity of such laws is itself eloquent; it tells them of God's mind and will, ay, of the very harmonies of His own moral life, translated into the sphere of creaturely existence; impressed upon that which is not less His gift and work than are human thought and human language: impressed indelibly upon, indissolubly bound up with, the very being and structure of society.—*Canon Liddon.*

III. ITS PURPOSE AND DESIGN.

1 For the improvement of social morals.

[4917] The first business of the legislator is to protect human life against violence; the second, to protect the due transmission of human life; the third, to protect the means whereby human life is supported. In other words, every human code must aim at enforcing

more or less perfectly the sixth, seventh, and eighth commandments, if it is to do its work of protecting society against dissolution. The three remaining commandments of the second table of the Decalogue, the law of reverence for parents, the law against detraction, and the law against covetousness, are indeed in a high degree precious as upholding and invigorating the social fabric; reverence for superiors, charity for all men, and contentedness with a man's actual circumstances, are very fair guarantees, in their way, against indulgence in murder, or adultery, or theft. Of these three commandments, however, the fifth, the ninth, and the tenth, two are, in the letter, more evangelical than the other three; they belong more to the sphere of motive, and less to that of outward acts. And they all provide, in the first instance, for the sanctity and perfection of the individual soul; they may be violated on a large scale, not, indeed, without much social discomfort and distress, but certainly without threatening the actual dissolution of society. Forms of government may vary, have varied, will vary, to the end of human history. But so long as men shall live together, law must in these main features be invariable. And we cannot too carefully bear in mind, that while the largest license of political opinion is not merely consistent with the safety, but scarcely other than essential to the well-being of society, we no sooner call in question by word or act the great laws to which reference has just now been made, than we do what we can towards bringing about, with all the accompanying ruin and distress, utter social chaos and anarchy.—*Ibid.*

[4918] Human laws are made to supply in some measure men's defects of conscience.—*F. J. S.*

2 For the prevention of crime.

[4919] The law is not shown to be effectual when a great many are suffering the punishment it denounces. It is shown to be effectual when it inspires a wholesome fear of the punishment it denounces; when those who might be disposed to offend, are so thoroughly assured of the certainty and severity of the punishment the law will inflict upon every offender, that no one is actually under punishment at all.—*Boyd.*

[4920] In all equal government, it is the design of penal laws that the terror might reach to all, the punishment itself but to a few. And when the utmost endeavours that can be used shall have had that happy success to reduce a vast number of offenders to a paucity, we should rejoice to see that there needed to be but few examples found in such kinds.—*J. Howe, 1630-1705.*

3 To instigate a sense of individual responsibility.

[4921] The law is meant to remind us more or less that we are brothers, members of one

body; that we owe a duty to each other; that we are all equal in God's sight, who is no respecter of persons, or of rank, or of riches, any more than the law is when it punishes the greatest nobleman as severely as the poorest labourer. The law is meant to remind us that God is just; that when we injure each other we sin against God; that God's rule and law is, that each transgression should receive its just reward, and that, therefore, because man is made in the likeness of God, man is bound, as far as he can, to visit every offence with due and proportionate punishment.—*Kingsley.*

IV. ITS VALUE.

1 Positively considered.

(1) *The value of law is principally seen in the benefits of civilization.*

[4922] What is the difference between a civilized man and a savage? You will say—A civilized man can read and write; he has books and education; he knows how to make numberless things which makes his life comfortable to him. He can get wealth, and build great towns, sink mines, sail the sea in ships, spread himself over the face of the earth, or bring home all its treasures, while the savages remain poor, and naked, and miserable, and ignorant, fixed to the land in which they chance to have been born.

True; but we must go a little deeper still. Why does the savage remain poor and wretched, while the civilized people become richer and more prosperous? Why, for instance, do the poor savage gipsies never grow more comfortable or wiser—each generation of them remaining just as low as their forefathers were, or, indeed, getting lower and fewer? for the gipsies, like all savages, are becoming fewer and fewer year by year, while, on the other hand, we English increase in numbers, and in wealth, and in knowledge; and fresh inventions are found out year by year, which give fresh employment, and make life more safe and more pleasant.

This is the reason: That the English have laws and obey them, and the gipsies have none. This is the whole secret. This is why savages remain poor and miserable, that each man does what he likes without law. This is why civilized nations, like England, thrive and prosper, because they have laws and obey them, and every man does not do what he likes, but what the law likes. Laws are made not for the good of one person here, or the other person there, but for the good of all; and therefore the very notion of a civilized country is, a country in which people cannot do what they like with their own, as the savages do.—*Ibid.*

2 Negatively considered.

(1) *Without law there would be no safety.*

[4923] Every man's private selfishness and greed and anger, would struggle without check to have its own way, and there would be no bar or curb to keep each and every man from injuring each and every man else, so the strong would devour the weak, and then tear each

other in pieces afterwards. So it is among the savages. They have little or no property, for they have no laws to protect property; and therefore every man expects his neighbour to steal from him, and finds it his shortest plan to steal from his neighbour, instead of settling down to sow corn which he will have no chance of eating, or build houses which may be taken from him at night by some more strong and cunning savage. There is no law among savages to protect women and children against men, and therefore the women are treated worse than beasts, and the children murdered to save the trouble of rearing them. Every man's hand is against his neighbour. No one feels himself safe, and therefore no one thinks it worth while to lay up for the morrow. No one expects justice and mercy to be done to him, and therefore no one thinks it worth while to do justice and mercy to others. And thus they live in continual fear and quarrelling, feeding, like wild animals, on game or roots, often, when they have bad luck in their hunting, on offal which our dogs would refuse, and dwindle away and become fewer and wretcheder year by year; in this way do the savages in New South Wales live to this day for want of law.—*Ibid.*

V. ITS RELATION TO LIBERTY.

1 Law is the conservator, and not the destroyer, of civil freedom.

[4924] Zealots in liberty are apt to suppose that it consists entirely in independence of all government; that is, that the less power is lodged with government, the more freedom is left to the citizens. But the most perfect state of liberty consists in the most complete security of person and property, not only from government, but from individuals; and in this point of view, I apprehend, liberty is enjoyed to far greater extent in England than in any other country in the world. In this point of view, honesty and peaceable behaviour are essential to the enjoyment of liberty. Robbery, fraud, assassination, murder, assault, even exposure to duels, are all destructive of a state of liberty; and, taking exemption from these evils, as well as from any arbitrary interference on the part of government, I cannot doubt but that the balance is greatly in our favour, though we have great room for improvement. If in any other country there is greater security from individual invasion of person or property, it is enjoyed at an annoying and dangerous sacrifice of public liberty, for which there can be no compensation. Besides, as in despotic countries there is no such publicity as in this, it is doubtful whether appearances are not often contrary to the reality. For instance,

it has latterly been discovered, contrary to all former supposition, that there are more suicides, in proportion to population, in Paris than in London; and I will add, though it has nothing to do with my subject, that there are more in London in July than in November, which is contrary to all former supposition also. Whether a man has his pocket picked by a sharper, or by an oppressive impost; whether his plate or jewels are seized by an order of government, or are carried away by a housebreaker; whether his estate is cleared of its game by the king's purveyor, or by a gang of poachers; or whether he is confined to his house after a certain hour by a regulation of police, or by the fear of being robbed or murdered—in neither predicament can he be said to enjoy perfect liberty, which consists in security of person and property, without molestation or restraint, provided there is no molestation or restraint to others. To attain this liberty strong government is necessary, but strong without being vexatious; and the only form is that which, in the true spirit of our constitution, consists of a simple supreme government, presiding over and keeping duly organized a scale of self-governments below it. It is by moral influence alone that liberty, as I have just defined it, can be secured, and it is only in self-governments that the proper moral influence exists. In proportion as the supreme government takes upon itself the control of local affairs, apathy, feebleness, and corruption will creep in, and our increasing wealth, which should prove a blessing, will only hasten our ruin.—*Walker.*

[4925] For hundreds of years we have been growing more and more free, and more and more well governed, simply because we have been acting on St. Paul's doctrine—obeying the powers that be, because they are ordained by God. It is the Englishman's respect for law, as a sacred thing, which he dare not break, which has made him, sooner or later, respected and powerful, wherever he goes to settle in foreign lands; because foreigners can trust us to be just, and to keep our promises, and to abide by the law which we have laid down. It is the English respect for law, as a sacred thing, which has made our armies among the bravest and the most successful on earth; because they know how to obey their officers, and are therefore able to fight and to endure as men should do. And as long as we hold to that belief, we shall prosper at home and abroad, and become more and more free, and more and more strong; because we shall be united, helping each other, trusting each other, knowing what to expect of each other, because we all honour and obey the same laws.—*Kingsley.*

SECTION VIII.

THE EPISTLES

TO

THE SEVEN CHURCHES OF ASIA.

II. ANALYTICAL AND COMPARATIVE TABLE OF THE EPISTLES TO THE SEVEN CHURCHES OF ASIA.

| CHARACTERISTICS | | No. 1. Ephesus (Rev. iii. 1-6) | No. 2. Smyrna (Rev. ii. 10-17) | No. 3. Pergamum (Rev. ii. 12-17) | No. 4. Thyatira (Rev. ii. 18-29) | No. 5. Sardis (Rev. iii. 1-6) | No. 6. Philadelphia (Rev. iii. 7-13) | No. 7. Laodicea (Rev. iii. 14-22) | |
|----------------------------|-------------------------------|--|--|--|--|--|--|--|--|
| I. ADDRESS and SALUTATION. | Name of Church | Unto the angel of the church of Ephesus write; | Unto the angel of the church in Smyrna write; | Unto the angel of the church in Pergamos write; | Unto the angel of the church in Thyatira write; | Unto the angel of the church in Sardis write; | Unto the angel of the church in Philadelphia write; | Unto the angel of the church of the Laodiceans write; | |
| | Appropriated Title of Saviour | These things saith he that holdeth the seven stars in his right hand, and who walketh in the midst of the seven golden candlesticks; | These things saith he that is the first and the last, which was dead, and is alive; | These things saith he which hath the sharp sword with two edges; | These things saith the Son of God, who hath his eyes like unto fire, and his feet <i>are</i> like unto fine brass; | These things saith he that hath the seven Spirits and the seven stars; | These things saith he that is holy, and true, that keepeth the book of David, he that openeth, and no man shutteth; and no man openeth; | These things saith he that is holy, and true, that keepeth the book of David, he that openeth, and no man shutteth; and no man openeth; | These things saith the Amen, the faithful and true, who keepeth the saying of the creation of God; |
| COMMENDATION. | Commendation | 1 I know thy works, and thy labour, and thy patience, which thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 3 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 4 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 5 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 6 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 7 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; | 8 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; |
| | Reproof | 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. | 5 I have somewhat against thee, because thou hast left thy first love. | 6 I have somewhat against thee, because thou hast left thy first love. | 7 I have somewhat against thee, because thou hast left thy first love. | 8 I have somewhat against thee, because thou hast left thy first love. | 9 I have somewhat against thee, because thou hast left thy first love. | 10 I have somewhat against thee, because thou hast left thy first love. | 11 I have somewhat against thee, because thou hast left thy first love. |
| PROMISE OF SUCCESS. | Promise of success | 3 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 2 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | |
| | Promise of success | 3 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 2 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | 1 He that overcometh shall be clothed in white raiment, and shall not be ashamed before the Father, and the angels. | |

II. MAIN TOPICS
(Embracing Commendation, Reproof, Exhortation, Warning, Promises.)

| | | | |
|--|---|--|---|
| <p>5 Remember, therefore, the first works; or else I will come unto them quickly, and will render unto them double, as they have done, except they repent.</p> | <p>6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.</p> | <p>7 He that hath an ear, let him hear what the Spirit saith unto the churches;</p> <p>To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.</p> | <p>8 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>9 Remember, therefore, the first works; or else I will come unto them quickly, and will render unto them double, as they have done, except they repent.</p> | <p>10 Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; he that shall overcome the devil, he will give these things unto him, and he will give him a crown of life.</p> | <p>11 He that hath an ear, let him hear what the Spirit saith unto the churches;</p> <p>To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, on which is written a name known only to him that receiveth it.</p> | <p>12 Him that overcometh will I make a pillar in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> |
| <p>11 Behold, I come quickly; hold that fast, that no man take thy crown.</p> | <p>12 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>13 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>14 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>15 Remember, therefore, the first works; or else I will come unto them quickly, and will render unto them double, as they have done, except they repent.</p> | <p>16 But unto you I say, And they shall walk with me in white; for their garments are washed white by the word of life.</p> | <p>17 He that hath an ear, let him hear what the Spirit saith unto the churches;</p> <p>To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.</p> | <p>18 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>17 Remember, therefore, the first works; or else I will come unto them quickly, and will render unto them double, as they have done, except they repent.</p> | <p>18 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>19 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>20 Behold, I stand at the door, and I will knock, and if any man shall hear my voice, and shall open the door, I will come in to him, and will sup with him, and he shall be with me.</p> |
| <p>19 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>20 Behold, I stand at the door, and I will knock, and if any man shall hear my voice, and shall open the door, I will come in to him, and will sup with him, and he shall be with me.</p> | <p>21 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>22 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>21 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>22 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>23 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>24 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>23 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>24 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>25 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>26 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>25 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>26 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>27 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>28 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |
| <p>27 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>28 He that overcometh, I will make him a pillar, and he shall stand in the temple of my God, and he shall go out, and he shall come out, and he shall set down with my Father in his throne.</p> | <p>29 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> | <p>30 He that hath an ear, let him hear what the Spirit saith unto the churches.</p> |

III. CONCLUDING PROMISES AND ENFORCEMENTS.

THE SEVEN CHURCHES OF ASIA.

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THE SEVEN CHURCHES.

1

INTRODUCTORY.

I. THE LITERARY CHARACTER OF THE EPISTLES.

1 These Epistles are distinguished by extraordinary sublimity and pathos.

[4926] Much of the imagery in these Epistles is Hebraistic, but the most exquisite propriety in the terms and figures, as well as in the topics and arrangement, may be readily discerned. The truths of Christianity are here presented with wonderful vividness and power, and they are applied with peculiar solemnity and tenderness.—*Biblical Review*, 1847.

II. THEIR SYMBOLICAL NUMBER "SEVEN."

[4927] "The Seven Churches," says St. Chrysostom, "are all Churches by reason of the Seven Spirits." "By the seven," writes St. Augustine, "is signified the perfection of the Church universal, and by writing to the seven he shows the fulness of one."

III. METHOD OF ARRANGEMENT OF THE EPISTLES.

[4928] The law according to which the Seven Churches have been disposed in this picture seems to be this: Nos. 1, 3, 5, 7 indicate the different degrees of the dominion of sin over the Christian life in a Church—its graduation in evil. Nos. 2, 4, 6, indicate, on the contrary, the different degrees of the victory gained by the work of God over sin—its progress in good.—*Godet*.

IV. ANALYSIS.

1 Generally.

[4929] They are all constructed precisely on the same model. They every one of them contain—

(a) A command in exactly the same form to the Secer that he should write to the Angel of the Church.

(b) One or more glorious titles which Christ claims for Himself, as exalting the dignity of His person, and thus adding weight and authority to the message which He sends; these titles being in almost every case drawn more or less evidently from no attributes ascribed to Him, or claimed by Him, in the manifestation of Himself which has just gone before (i. 4-20.)

(c) The actual message from Christ to the Angel of the Church, declaring his intimate knowledge of its condition, good or bad, or mixed, with a summons to steadfastness in the good, to repentance from the evil—all this brought home by the fact that He was walking up and down in the Churches.

[4930] The letters to these Seven Churches are normally sevenfold, consisting of:—1. The address; 2. The title of the Divine Speaker; 3. The encomium; 4. The reproof; 5. The warning; 6. The promise to him that overcometh; 7. The solemn appeal to attention. These elements are, however, freely modified. Two Churches—Smyrna and Philadelphia—receive unmitigated praise. Two—Sardis and Laodicea—are addressed in terms of unmitigated reproof. To the three others—Ephesus, Pergamum, and Thyatira—is awarded a mixture of praise and blame.—*Canon Farrar*.

[4931] On comparing these Epistles one with another, we may observe that in two Churches, namely, Smyrna and Philadelphia, the great Shepherd and Bishop of souls finds *matter only for praise*; in two, Sardis and Laodicea, with very smallest exception in the former, *only for rebuke*. In three of the Churches, Ephesus, Pergamum, and Thyatira, the condition is a *mixed one*, so that with some things to praise, there are also some—more in one, fewer in another—to condemn. It will be perceived at once what far-looking provision is made in the selection of these particular Churches to be addressed, as in the scheme of the addresses to them, for the most varied instructions: for reproof, for praise, for reproof and praise mingled together and tempering one another; for promises and threatenings. The spiritual condition of the several Churches gives room and opportunity, nay, constitutes a necessity, for each and all of these.—*Abp. Trench*.

[4932] The Churches are represented as contending with false teachers and persecutors; as exposed to temptation from Judaism, idolatry, and licentiousness, some in enduring affliction, and others as awaiting it. Only one Church without some commendation, and but two without some censure. Exhortations to repentance and to constancy follow alternately; and promises to those who overcome conclude the Epistles, rising higher and higher until the last.—*Godwin*.

V. THEIR PECULIARITIES : OR THINGS COMMON IN ALL THE LETTERS.

[4933] (1) *Christ sustains a common relationship to them all.* First: It is the relationship of authority. "In the midst of the seven golden candlesticks there was one like unto the Son of Man." He holdeth seven stars in his right hand. The Scriptures everywhere speak of Christ as being supreme in all spiritual and Church matters.

Secondly: It is the relationship of oversight. "I know thy works:" *i.e.*, not mere external conduct, but the elements of all character. Christ reads the inner heart, and sounds the depths of the impulses.

Thirdly: It is the relationship of moral discipline. In all the letters there is commendation, rebuke, promise, threatening. He acts in every Church as the great culturing agent. His spiritual providence and power run through all.

(2) *Christ speaks through their "angels," or messengers, to all.* "Unto the angel of the church," &c. Christ speaks to man through man.

(3) *Christ promises great blessings to the victorious in all.* In each letter it is said, "To him that overcometh I will give," &c. All these Churches were in trial and great suffering, and were in danger of giving up. Hence we learn:—

First: The resistance of evil is the characteristic of all Christians. Other men may speak against evil—condemn evil in words: but the Christian *resists* it.

Secondly: The resistance of evil must in all cases be personal. To be supposed that there can be any social or ecclesiastical resistance of sin as sin is a delusion. It is to Him "that overcometh," not it.

Thirdly: That the resistance of evil is a matter of difficulty. Every warfare implies difficulty, peril, enterprise, perseverance, and so forth. But the personal war against evil is of all warfares the most trying. Though difficult, it must be done.

Fourthly: That the resistance of evil, though difficult, may be achieved. "To him that overcometh," &c. Thank God, in the case of every man evil may be overcome, and the triumph is one of the most glorious and blessed in the history of intelligent beings. Is the conflict trying, is the resistance painful? Yes, but in proportion to the pain is the splendour and the blessedness of the triumph. Mark, it is not to the mere intending, not to the mere struggling, but to the victorious.

(4) *Christ demands attention to the voice of the Spirit in all.* "He that hath an ear to hear let him hear what the Spirit saith to the churches." The common relationship of all the Churches to Christ. His method of transmitting knowledge to all the Churches, the glorious promises given to the victorious in all the Churches, He requires shall be attended to with earnestness.—*Dr. Bonar.*

VI. THE REPRESENTATIVE AND COMPREHENSIVE CHARACTER OF THE CHURCHES.

[4934] These Seven Churches represent the Church as a whole, and each is typical of a special state of feeling, of life, of thought, either pervading that whole, or to be found in it.—*Ep. Temple.*

[4935] This picture contains the portraiture of all the shades, and, in a manner, all the statistics of all the spiritual states, either of good or evil, in which Christianity on earth may find itself. The Lord chose, in order to characterize these seven degrees, the Churches of the country in which John lived, which embodied most perfectly these seven types. The number seven indicates here, as it always does, a totality; but the idea of the book is that of a *simultaneous* not of a *successive* totality.—*Godel.*

VII. THE APPROPRIATED TITLES OF CHRIST.

I Their correspondence with the distinctive feature of the several Churches.

[4936] (1) He that holdeth the seven stars, and walketh among the seven golden candlesticks:—The source of all light in heaven and earth; the watchful guardian of the Churches.

(2) The first and last, the dead and living one:—He to whom all things belong in time and space, above and beneath; the crucified Christ, the risen Lord.

(3) He that hath the sharp two-edged sword:—The judge, the searcher, the executioner, God's true minister, who beareth not the sword in vain.

(4) He that hath eyes like fire, and feet like fine brass:—He with the penetrating glance, and feet repellent of evil.

(5) He that hath the seven Spirits and the seven stars:—He who has the fulness of the Holy Spirit, and who has it for His Church, and for ministry therein.

(6) The holy, the true, the holder of David's key:—He who is the fountain-head of holiness, faithful to His word, true successor of David, heir of his house and throne.

(7) The Amen, the faithful witness, the beginning of the creation of God:—He who is the true witness of the Father, who created all things by the word of His power.—*Dr. Bonar.*

VIII. SPECIAL CHARACTERISTICS OF THE CHURCHES.

[4937] Thus what notable contrasts do these seven offer—a Church face to face with danger and death (Smyrna), and a Church at ease, settling down upon its lees (Sardis); a Church with abundant means and loud profession, yet doing little or nothing for the furtherance of the truth (Laodicea); and a Church with little strength and small opportunities, yet accomplishing a mighty work for Christ (Philadelphia);

a Church intolerant of doctrinal error, yet too much lacking that love towards its Lord for which nothing else is a substitute (Ephesus); and over against this a Church not careful nor zealous, as it ought to be, for doctrinal purity, but diligent in works and ministries of love (Thyatira); or, to review these same Churches from another point of view, a Church in conflict with heathen libertinism, the sinful freedom of the flesh (Ephesus), and a Church or Churches in a conflict with Jewish superstition, the sinful Londage of the spirit (Pergamum, Philadelphia); or, for the indolence of man a more perilous case than either, Churches with no vigorous forms of opposition to the truth in the midst of them, to brace their energies and to cause them, in the act of defending the imperilled truth, to know it better and to love it more (Sardis, Laodicea). That these Churches are more or less representative Churches, having been selected because they are so; that they form a complex within and among themselves, mutually fulfilling and completing one another; that the great Head of the Church contemplates them for the time being as symbolic of His Universal Church, implying as much in that mystic seven, and giving many other indications of the same—this also will be accepted, if not by all, yet by many.—*Abb. Trench.*

IX. PROMISED REWARDS.

[4938] There has been, and there will be again, occasion to observe that in almost all these promises there is a peculiar adaptation of the promise to the self-denial by which it will have been won.

[4939] Trench notices, The order of the promises in the seven epistles corresponds to that of the unfolding of the kingdom of God from its first beginnings on earth to its consummation in heaven. To the faithful at Ephesus, (1) the tree of life in the paradise of God is promised (ch. ii. 7), answering to Genesis ii. 9. (2) Sin entered into the world and death by sin; but to the faithful at Smyrna it is promised, they "shall not be hurt by the second death" (ch. ii. 11). The promise of the hidden manna (ch. ii. 17) to Pergamos (3) brings us to the Mosaic period, the church in the wilderness. (4) That to Thyatira, viz., triumph over the nations (ch. ii. 26, 27), forms the consummation of the kingdom in prophetic type, the period of David and Solomon characterized by this power over the nations. Here there is a division, the seven falling into two groups, four and three, as often, e.g., the Lord's prayer, three and four. The scenery of the last three passes from earth to heaven. The Church contemplated as triumphant, with its steps from glory to glory. (5) Christ promises to the believer of Sardis not to blot out his name out of the book of life, but to confess him before His Father and the angels at the judgment day, and clothe him with a glorified body of dazzling whiteness (ver. 4, 5). To the faithful at Philadelphia (6) Christ pro-

mises they shall be citizens of the new Jerusalem, fixed as immovable pillars there, where city and temple are one (ver. 12); here not only individual salvation is promised to the believer, as in the case of Sardis, but also privileges in the blessed communion of the Church triumphant. (7) Lastly, to the faithful of Laodicea is given the crowning promise, not only the two former blessings, but a seat with Christ on His throne, even as He has sat with His Father on His Father's throne (ver. 21).

[4940] The seven rewards are specially to "him that overcometh." As believers, we get eternal life; as warriors and conquerors, we get special rewards, the rewards of victory from our mighty Captain. For religion is not a thing of ease, and luxury, and comfort; but of conflict, and weariness, and wrestling. He who knows it only as the former, and not as the latter, ought to conclude that he does not know it at all. It is not for parade, or show, or a name, that Christ enlists His soldiers, but for stern battle, for hard toil, for wounds and pain, and continual facing of the enemy.—*Dr. Benar.*

[4941] The blessings of paradise before the Fall; of deliverance from the flood; of the manna in the wilderness; of the triumphs of Solomon's vast empire—are promises to the first four Churches. The blessings of baptism; of Church membership; of a seat in the great court of justice which is to judge the world—are promised to the last three. Thus covering the whole space from the creation to the judgment day, and making the Seven Churches correspond to the entire range of God's government of mankind.—*Ep. Temple.*

[4942] On reading the letters we are struck with the notable contrasts which they present. At Smyrna you have "a Church face to face with danger and death; at Sardis, a Church with comfortable surroundings 'settling down upon its lees'; a Church at Laodicea with abundant means and loud profession, yet doing little or nothing for the furtherance of the truth; at Philadelphia, a Church with little strength and small opportunities, yet accomplishing a mighty work for Christ. You have at Ephesus a Church intolerant of doctrinal error, yet too much lacking that love for Christ for which nothing else is a substitute; and over against this you have at Thyatira a Church not careful nor zealous, as it ought to be, for doctrinal purity, but diligent in works and ministries of love." In the letters addressed by the Saviour to Churches presenting such diversities of condition and character, there must be something fitted to edify the Church of Christ throughout all the stages of her history. And we can well believe that these seven were chosen by Christ because of their fitness to be the representatives of, and that through them He might address His message to, the Universal Church. And hence the exhortation at the close of every letter, requiring every one who is capable of

understanding them to give heed to their contents, "He that hath ears to hear, let him hear."—*Dr. Bonar.*

X. SUMMONS TO ATTENTION AND ENFORCEMENT TO DUTY.

[4943] Summons to attention recurs (Matt. xi. 15; xiii. 9, 43; Mark vii. 16; Rev. xiii. 9); so that Irving ("Expos. of the Revelation," vol. i. p. 354) has perfect right when he affirms, "This form always is used of radical, and as it were generative, truths, great principles, most precious promises, most deep fetches from the secrets of God, being as it were eyes of truth, seeds and kernels of knowledge."

XI. PRESENT CONDITION OF THE CHURCHES.

[4944] It is remarkable that the Churches reprimanded and threatened are with the exception of one (Pergamos) entirely effaced from the map of Christendom, whilst the three which are the subject of the Lord's promises have lasted through the ages, and are flourishing even to this day. In Smyrna there are many churches of all the Christian creeds; in Thyatira there are more than three hundred Christian households; and in Philadelphia worship is celebrated every Sunday in five churches.—*Keith.*

XII. LESSONS TAUGHT.

I Warning.

(1) *The possibility of quenched lamps and ruined shrines.*

[4945] These Seven Churches teach us also the possibility of quenched lamps and ruined shrines. Ephesus and her sister communities, planted by Paul, taught by John, loved and upheld by the Lord, warned and scourged by Him—where are they now? Broken columns and rootless walls remain; and where Christ's name was praised, now the minaret rises by the side of the mosque, and daily echoes the Christless proclamation: "There is no God but God, and Mahomet is his prophet."—*Maclaren.*

[4946] "The grace of God," says Luther, "is like a flying summer shower." It has fallen upon more than one land, and passed on. Judæa had it, and lies barren and dry. These Asiatic coasts had it, and flung it away. Let us receive it, and hold it fast, lest our greater light should bring greater condemnation, and here, too, the candlestick be removed out of its place.—*Ibid.*

2 Encouragement.

(1) *The long-suffering of Christ's patience.*

[4947] Let us not forget how much of hope and encouragement lies in the examples which these Seven Churches afford of Christ's long-suffering patience. His presence was granted to them all, the best and the worst, the decaying love of Ephesus, the licentious heresies of Pergamos and Thyatira, the all but total deadness of Sardis, and the self-satisfied indifference of

Laodicea, concerning which even *He* could say nothing that was good. All had Him with them as really as the faithful Smyrna and the steadfast Philadelphia. We have no right to say with how much theoretical error and practical sin the lingering presence of that patient pitying Lord may consist. For others our duty is the widest charity; for ourselves the most careful watchfulness.—*Ibid.*

XIII. SUGGESTED PROPHETICAL INTERPRETATIONS.

[4948] As suggestive hints for the reflection of such as will pursue them, we add what follows. Seven great periods, or rather six, passing over into a seventh, may be disclosed as corresponding, partly by contrast, and partly as parallel. The primitive world under Divine long-suffering, the continuous fall down to the first judgment of the world;—primitive Christendom under Divine power of grace, continuous downfall of heathenism down to the first judgment upon it. (Noah—Constantine.) The preparation of God's people in the dark period of the other peoples;—the preparation of the European peoples: Christendom in the unresting time of the wanderings of races. (Moses—Charlemagne.) The kingdom of Israel as the appointed type, in which decline and perversion is developed and revealed;—the Romish Church as the tolerated transition, in which we see the same decline. (Nebuchadnezzar—Hildebrand.) The Babylonish period, time of servitude, the time when the empires of heathenism begin;—Papal-worldly period, only a waiting seed (like the two tribes of Israel) is reserved, the separation of the European states begins. (Zerubbabel—Luther.) Persian-Greek period, building of the second Temple, the first bloom of heathen culture ceases;—Protestant political age, founding of the new Church, the first Reformation of national life has the same fate. (Alexander—Napoleon.) Greek-Roman time, advancing power of the world, Israel recedes before the second bloom of heathenism, general decline, and most proper time of expectation;—missionary period and period of development, advancing revelation of the true Church, the second Reformation in which Christians become predominant, finally restoration (even for Israel after the flesh) and the most proper time of fulfilment. Lastly, as according to the ancient history the appearance of the Lord brings its end (instead of judgment) to these six days, so similarly, at the end of the new period, there will be the millennial kingdom, the final appearance; and with it, at the same time, the judgment. How the Churches of these Epistles correspond to these periods as indicated by them, must be left to the individual pondering of the reader; in this internal relation there are other points which must be brought into view; but Thyatira may refer to the Papal, Sardis to the Protestant period, while Philadelphia and Laodicea go in concurrently to the coming of the Lord.—*Stier.*

THE EPISTLE TO THE CHURCH OF EPHESUS.

Rev. ii. 1—7.

(FIRST CHURCH.)

Unto the angel of the church at Ephesus write :

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil :

And thou hast tried them which say they are apostles, and are not, and hast found them liars :

And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come upon thee quickly, and will remove thy candlestick out of his place except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches :

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

THE CHURCH OF EPHESUS.

2

THE FIRST CHURCH.

I. VARIOUS READINGS AND RENDERINGS OF THE TEXT.

1 The Church of Ephesus (ver. 1).

[4949] The New Version reads "The church in Ephesus," and it will be observed that the address (ver. 8) is "to the church in (not of) Smyrna," and so to each of the other Churches, except in ch. iii. 14, where we have in the text "to the church of the Laodiceans," or, in the margin, "in Laodicea." In the best manuscripts, however, the same form is adopted in each address, and so the better reading would be "To the church in Smyrna," and in ch. iii. 14, "to the church in Laodicea," and it is so rendered in the New Version.

2 "Hast laboured and hast not fainted" (ver. 3).

[4950] It may be worth noting that the reading of this verse according to the best manuscripts is, "and hast patience, and didst bear for My name's sake, and hast not wearied." There is a play upon words here, the original of "wearied," being derived from the word translated "labour," is introduced in each verse. Thou hast undergone wearying labour, but hast not wearied—thou canst not bear evil men, but thou hast borne affliction patiently.

3 "Somewhat against thee" (ver. 4).

[4951] *Somewhat* is not in the original. The rebuke is a severe one, and not intended to be qualified. The charge was heavy, the offence great.

4 Nicolaitanes (ver. 6).

[4952] Some indeed think that at the time of the Apocalypse no sect bearing the name of Nicolaitanes existed, but that the word, which means "subduers of the people," was framed in order to describe those who, like Balaam (which word itself means "destroyer of the people"), ruined by their false doctrines the souls of the people of God. According to this view the doctrine of the Nicolaitanes is identical with "the doctrine of Balaam" in ver. 14. But the fact that there was a sect called Nicolaitane in the second century, makes it more probable that this sect existed in St. John's day, and claimed Nicolas the deacon as its founder.

It is remarkable that the phrase "to overcome the world," or, in a shortened form, "to overcome" (*the world* being understood), so

common in the Revelation, occurs in the New Testament only in the writings of St. John (St. John xvi. 33, 1 St. John ii. 13, iv. 4, and v. 4.) This is an instance of peculiar words and phrases common to the Revelation, and to the Gospel and Epistles of St. John, and so confirming our belief in the identity of their authorship.

5 The tree of life (ver. 7).

[4953] A reference to ch. xxii. 2, compared with Ezek. xlvi. 12, seems to show that "tree," both here and perhaps in Gen. ii. 9, is used as a noun of number. Heaven, as depicted in ch. xxii. by figures drawn from Eden, was furnished, not with a single tree of life, but with trees growing "on either side of the river." It does not follow that the Eden of Genesis was exactly like the picture drawn by Ezekiel or by St. John, but some have argued that "all the trees of paradise, except the tree of the knowledge of good and evil, were trees of life, by the eating of which, if man had not sinned, his life would have been perpetuated continually." (See "Holy Bible with Commentary" on Gen. ii. 9).

"In the midst of the paradise of God." In the best manuscripts it is "in the paradise of my God." "In the midst" probably crept in from Gen. iii. 3. Although Christ be Himself God, yet He calls the Father His God. (See St. John xx. 17. Compare ch. iii. 12)

"Paradise" means properly a garden, denoting in its first meaning the garden of Eden, where man was placed in his state of innocence. Hence it was used to signify a state of glory, as Ezekiel, in describing the magnificence of the Prince of Tyrus, says, "Thou hast been in Eden, the garden of God." The word was used by our Lord Himself for the happy abode of the blessed in the intermediate state (see on St. Luke xxiii. 43). Here the promise points further, namely, to the bliss of heaven (see ch. xxii. 2).—*Rev. G. Currey, D.D.*

II. GEOGRAPHICAL RELATIONS OF THE CITY.

[4954] With the topography of the city of Ephesus, with its history prior to the formation of a Christian church within its walls, we are not at present concerned. They have hardly the slightest appreciable bearing upon the interpretation of the words which now come before us. All that we need to remember is that its far-famed Temple of Artemis—visited by pilgrims from all quarters of the Empire, who carried away with them on their departure the silver shrines made by Demetrius and his crafts-

men as memorials of their visit ; surrounded by a population of priests, guides, artisans, who by that craft had their living—made it one of the great centres of heathenism.—*Dean Plumpton.*

III. HISTORICAL RELATIONS OF THE CITY.

1 As a centre of heathen civilization.

[4955] Ephesus, the chief city of Ionia, "Asia lumen," πρώτη της Ἀσίας, as the Ephesians themselves styled it, asserting in this style that primacy for Ephesus which Smyrna and Pergamum disputed with it, had now so far outstripped both its competitors that it was at once the civil and ecclesiastical centre of that "Asia" with which we have to do.—*Abp. Trench.*

2 As a centre of the early Christian Church.

[4956] St. Paul laboured there during three years (Acts xx. 31) ; he ordained Timothy to be bishop there (1 Tim. i. 3 ; cf. Eusebius, "H. E." iii. 4) ; Aquila, Priscilla, Apollos (Acts xviii. 19, 24, 26), Tychicus (Ephes. vi. 21), all contributed to build up the Church in that city. And, if we may judge from St. Paul's Epistle to the Ephesians, and from his parting address to the elders of that Church (Acts xx. 17-38), nowhere did the word of the Gospel find a kindlier soil, strike root more deeply, or bear fairer fruits of faith and love. St. John too had made it the chief seat of his ministry, his metropolitan throne, during the closing years of his protracted life ; from whence he exercised a wide, though not wholly unquestioned, jurisdiction (for see 3 Ep. 9, 10) over the whole of "Asia."—*Ibid.*

3 As under the charge of Timothy.

[4957] Timotheus had been left in charge of that Church. That was the flock committed to him as one of the chief shepherds. If we think of the angel of the Church of Ephesus as its personal ruler and representative, there is at least a strong presumption in favour of our thinking of the words before us as addressed to none other than to St. Paul's true son in the faith. It will be seen that a closer examination of the message confirms this conclusion.—*Dean Plumpton.*

4 As existing in the second century.

[4958] When we next come across traces of the spiritual condition of the Church of Ephesus it is to recognize a marked change for the better, a revival of the old energy of life and love. When Ignatius addressed his Epistle to that Church, about half a century after what we have assumed as the date of the Apocalypse, he found it under the care of an Onesimus (whether the runaway slave of Colossæ or another of the same name, we cannot say), and abounding in spiritual excellences. It gives proof of a fulfilment of prophecy of another kind than that commonly dwelt on to find that the message had done its work. The point on which the martyr touches are in singular harmony with the counsel given in the message now before

us. That in which he rejoiced was that the believers at Ephesus and their bishop "had *rekindled* their life" *ἀναζωοποίησαντες*, the self-same word as in 2 Tim. i. 6).—*Dean Plumpton.*

5 As to its present condition.

[4959] A passage in Bishop Burnet's "History of his own Times" has always seemed to me to throw light on this picture of the Ephesian Church, active, laborious, resolute to maintain in forms of sound words the truth once delivered, and yet with its inner principle of love so far decayed. He is describing the state of the Protestant communities of Switzerland, Germany, and Holland, and of the French Protestant refugees who had found shelter among them from the dragonades, the "mission bottée," as it is so facetiously called by some Roman Catholic writers, of Louis XIV. His words, written in the year 1680, are as follows : "I was indeed amazed at the labours and learning of the ministers among the Reformed. They understood the Scriptures well in the original tongues, they had all the points of controversy very ready, and did thoroughly understand the whole body of divinity. In many places they preached every day, and were almost constantly employed in visiting their flock. But they performed their devotions but slightly, and read their prayers, which were too long, with great precipitation and little zeal. Their sermons were too long and too dry. And they were so strict, even to jealousy, in the smallest points in which they put orthodoxy, that one who could not go into all their notions, but was resolved not to quarrel with them, could not converse much with them with any freedom." Speaking of the French refugees from the dragonades, he says : "Even among them there did not appear a spirit of piety and devotion suitable to their condition, though persons who have willingly suffered the loss of all things rather than sin against their consciences must be believed to have a deeper principle than can be observed by others."—*Abp. Trench.*

IV. SPECIAL CHARACTERISTICS.

[4960] A Church in some respects healthy and vigorous, but in danger (scarcely suspected) of falling from grace.—*Rev. G. Currey, D.D.*

[4961] The Church faithful as yet, but waxing cold.—*Canon Farrar.*

[4962] A Church in which outward Church life was apparently flourishing, while inner spiritual life was fast decaying.—*C. N.*

[4963] In their zeal to maintain the buttresses and the outer fabric of the Church, the interior was neglected ; it was becoming cold and dilapidated and miserable, and its usefulness was passing away.

[4964] The peculiarities of the Ephesian Church are (1) opposition to error ; (2) patient

endurance; and (3) decay of love.—*Caleb Morris.*

[4965] The prophetic interpretations as given by Holzhauer, also Sonder, are just summarized in this work. All such views, however, should be treated as subjective fancies rather than matters of belief and fact. Both these interpreters agree in regarding Ephesus as figuring "the end of the apostolic age."—*C. A.*

V. TITLE OF THE SAVIOUR.

[To the angel of the church in Ephesus write: These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks (Gr. *lampstands*).—Rev. ii. 1 (R.V.)]

[4966] It is noteworthy that each one of the messages opens with a description of Him who speaks them, embodying one or more of the characteristic attributes given in the preceding chapter. It is, perhaps, impossible to connect in each case the attribute thus selected with the wants or trials of each particular Church; but there can be little doubt that as Ephesus stands first in order of importance among the Seven Churches, and so the fact that He who sends the message "holdeth the seven stars in his right hand" and "walketh in the midst of the seven golden candlesticks," is that on which most stress is laid. He holds the star as One who rejoices in their brightness so long as they shine clearly, who sustains, protects, and guides them as He guides the stars of heaven in their courses, who can and will cast them away, even though they were as the signet on His right hand, should they cease to shine. He walks among the candlesticks as One who knows and judges all that makes the lamps burn brightly or dimly, who feeds the lamps with the oil of His grace, and trims it with the discipline of His love that it may burn more brightly, and who, if it cease to burn, though He will not quench the burning flax while as yet there is a hope of revival, will yet remove the lamp out of its place, and give to another that work of giving light to those that are in His spiritual house, which it has failed to accomplish.—*Dean Plumtree.*

VI. POINTS OF COMMENDATION.

[I know thy works, and thy toil and patience, and that thou canst not bear evil men; and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. . . . But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.—Rev. ii. 2, 3, 6 (R.V.)]

1. Labouring unto weariness.

[4967] This word *κόπῃ*, signifying as it does not merely labour, but labour *unto weariness*, may suggest some solemn reflections to every one who affects to be working for his Lord, and as under his great Taskmaster's eye, and as looking for His "Well done." This is what

Christ expects, this is what Christ praises, in His servants. But how often does labour, which esteems itself labour for Him, stop very short of this, take care that it shall never arrive at this point; and perhaps in our days none are more tempted continually to measure out to themselves tasks too light and inadequate than those to whom an office and ministry in the Church has been committed.—*Abp. Trench.*

2. Abundant (though defective) service.

[4968] This was a Church of rare temperament, finely balanced and admirable, who could promptly seize every opportunity of labour, and yet could also patiently wait or endure; with no sluggishness in her, and yet willing to be held in check by her Lord; vigorously and indignantly ejecting evil-doers, and yet meekly suffering when such was her calling. "Nevertheless," says our Lord, "I have against thee that thou hast left thy first love." See then the demands of your Lord. Here there was rendered all severity of doctrine and discipline, purity of life and avoidance of the corrupt, abundant labour and untiring patience; and yet there is something behind all that is required. So then, though you could have lived in that Church up to its high standard, though there are labours of yours written in the book of God's remembrance, though the name of Christ is in high esteem with you, yet one "nevertheless" may ruin all when the lips of your Lord open in judgment. See to it, therefore, that in the midst of your self-congratulations there be no "nevertheless" to ruin all; that there be not at the end of all your hard path of duties, alms-deeds, prayers, godly works, and well-sustained trials, this bottomless abyss swallowing and for every hiding them all. Could anything more ominously reveal that terrible fairness of judgment, that tells us that, after every allowance has been made, truth and right must proceed; that, all being said on the one side, the other must equally be heard.

And how sore is this particular rebuke to every one who is open to it! Inexpressibly sad because *absolutely causeless* is such decay of love.—*Dean Plumtree.*

3. Discernment and intolerance of evil.

[4969] And I know that thou canst not bear those that are evil although thy patience beareth much! It is quite a different thing to bear evil in the sense of 2 Tim. ii. 14: as the necessary corrective of a patience which receives all suffering, and which otherwise might degenerate into mere unholy weakness, there must always be bound up with all true love a hatred against evil (Rom. xii. 9), and consequently a holy intolerance so far against all the doers of evil. We must actually, for the sake of truth, not be able to bear the least imputation of such bearing with sinners as tolerates and is content to have any fellowship with their sin. That inability to bear is a high commendation in the sight of the Lord, and stands here pro-

minently among the first-fruit virtues of His first community.—*Stier*.

[4970] To hate that which the Lord "also hates" is a Christian grace; but take care that you hate only that which the Lord hates, and that you hate for His sake alone, else will your hatred become a vice and not a virtue. Remember, too, that hatred is a hardy and vigorous plant, indigenous to the human heart, where it finds such a genial home that, unless pruned and kept under by great grace, it will quickly overshadow and destroy the tender and beautiful exotic love which the Master Husbandman has planted there.—*J. H.*

[4971] The infirmities, even the sins, of weak brethren are burdens which *may* be borne, nay which those that are spiritual are commanded to bear (cf. Gal. vi. 2, where the same word *βαστάζω* is used); these, however, are not weak brethren but false; and there must be no such toleration of them (Psa. ci. 7, 8; cxix. 115; 1 Cor. v. 11).—*Abp. Trench.*

[4972] To hate evil, to feel the presence of those who are persistent in it as an intolerable burden, to try the claims of those who used great names to cloke it, by some certain test—this was no small work to have done, no light praise to have deserved.—*Dean Plumtre.*

[4973] I incline with some doubt to the old Patristic view, that the sect so described took its name, under some colourable plea, from Nicolaos the Proselyte. It is enough for the present to note the fact that any feeling of righteous hatred of evil, of loathing for that which corrupts and defiles, is welcomed by the Lord of the Churches as a sign of life. As long as there is the capacity for this indignation there is hope.—*Ibid.*

[4974] *I know thy works*: that may be said to each one: that is the general, the universal truth: whatever we are, as a body or as individuals, Christ knows it exactly: He knows our works, our conduct, our spirits, our life, past, present, and to come. *And thy toil, and thy patience, and that thou canst not bear evil men, and didst try those who say of themselves that they are apostles*, that they have a message and a commission from Christ, *and they are not such, and didst find them false; and hast patience, and didst bear for my name's sake, and didst not weary*. Thus then there is toil, and patience, and abhorrence of evil, and discernment, and again patience, and endurance, and unwearied exertion. What can be wanting here?—*Dean Vaughan.*

[4975] There are four excellences of this Ephesian Church specified for Divine eulogy: her labour, patience, zeal, judgment.

VII. POINTS OF CENSURE.

[But I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art

fallen, and repent, and do the first works.—Rev. ii. 4 (R.V.)]

1 Doctrinal error culminating in evil practices.

[4976] The temptations of the Christians of Ephesus were the sensual indulgence and the hasting to be rich to which they had once been given, and which some of them apparently yet advocated on pretended Christian principles. For these Nicolaitanes here mentioned seem to have been men who had sprung up within the Church, and who turned the grace of God into licentiousness. Such there have been always, and such there could scarcely fail to be in a city like Ephesus, where there was much opportunity for gross sin and much cultivation of sophistical reasoning. This heresy of the Nicolaitanes was not a mere doctrinal error, such as a people like the Ephesians, who gave heed to any vain jangling and babbling that would minister question and discussion, might readily fall into; it was a heresy whose main expression was in the life. It was their "deeds" our Lord hated, and their "deeds" the faithful in Ephesus condemned.—*M. Dods.*

[4977] Those and these had indeed this in common, that they alike opposed the truth; but those were Judaizers, seeking to bring back the ceremonial law and the obligations of it (see Acts xv. 1; Phil. iii. 2; 1 Tim. i. 7; Gal. ii. 12; iii. 2; v. 2, 6, and indeed *passim*); these, on the other hand, do not judaize, but heathenize, seeking to throw off every yoke, to rid themselves not of the ceremonial law only, but also of the moral, and to break down every distinction separating the Church from a world lying in the wicked one.—*Abp. Trench.*

2 Decline of love, and religious conventionalism.

[4978] These contests with false teachers had not left the Church unharmed. These constant appeals to points of doctrine and discipline had their effect. Always driven back upon her orthodoxy, she ceased to be the loving Church she had at first been. This atmosphere of controversy had been too freezing for the teachers. "They left their first love:" that ardent attachment with which at first they had embraced the gospel and cleaved to Christ had been chilled. And now the truth was becoming more to them than the person of Christ. They had been forced to learn the necessity of clear, enlightened, and well-grounded teaching; and the necessity of loving had been forgotten. Something of self-confidence, something of pride, had been engendered, and gradually had separated them from Christ. Yet there was little outward symptom of decay: as yet the Church, though chilled at heart, maintained her purity, her labours, and her patience.—*M. Dods.*

[4979] *But I have against thee that thou didst let go thy first love. Remember then*

whence thou hast fallen, and repent, and do the first works: and if not, I am coming for thee, coming as regards thee, coming in a manner which concerns thee—such is the force of the pronoun employed—and will remove thy candlestick out of its place unless thou shalt have repented, unless before my visitation takes place thou shalt have acquired that new mind which ever brings after it a new life. Laborious, enduring, diligent, uncompromising, yet thou hast left thy first love. And except that be recovered, Christ will move away thy candlestick, and thou shalt be a Church no more. The loss of love, even without the accompanying loss of patience, of diligence, or of purity, demands repentance or prognosticates ruin.—*Dean Vaughan.*

[4980] It is a fall from grace. Remember from whence thou art fallen. It is a condition requiring repentance; special repentance for it as for a special sin. Repent. If therefore thou shalt not repent. It is a state provoking judgment. That undoing of the Divine work done, that carelessness which treats as a thing of little value the possession of the love of Christ, that want of appreciation of things that differ which will even acquiesce in the return of a deadness once quickened, must indeed bear a condemning aspect in heaven, where the light of God's countenance is the one thing valued, where the Lord God Almighty and the Lamb are the very sum and life of all.—*Ibid.*

VIII. JUDGMENTS THREATENED.

[Or else I come to thee, and will move thy candlestick out of its place except thou repent.—Rev. ii. 5 (R. V.)]

[4981] The removing of the candlestick from a place implies the entire departure of Christ's grace, of His Church with all its blessings, from that spot, with the transfer of it to another; for it is removal of the candlestick, not extinction of the candle, which is threatened here—judgment for some, but that very judgment the occasion of mercy for others. This same transfer of the Church's privileges from some to others more worthy of them is expressed elsewhere under other images (Matt. xxi. 41; Rom. xi. 17); while sometimes the image expresses only the judgment, and not the mercy as well which is behind the judgment (Isa. v. 5-7; Luke xiii. 6-10).—*Abp. Trench.*

IX. REWARDS PROMISED.

[He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the paradise of God.—Rev. ii. 7 (R. V.)]

1 Their significance.

[4982] The imagery of this promise takes us back, as we have previously remarked, to the time of man's innocence, when he dwelt in

paradise and had access to the tree of life. Its fulfilment, however, carries us forward to the future state, where the victor shall have his home in a fairer celestial paradise, in which blooms the tree of life, of which that other was but the symbol. It tells of the restoration of that which was lost by man's sin. The tree of life which grew in Eden withered or was uprooted; the very garden was swept away by the wave of barrenness and desolation which rolled over the world. Now they reappear, or rather the things which they foreshadowed appear, in the celestial region, where after death the victors meet to reap the fruits of conquest, of which the first is the enjoyment of that eternal life— forfeited by man's fall, and where all that was lost in Adam is more than restored in Christ.—*W. Landels.*

[4983] In "the tree of life" there is manifest allusion to Gen. ii. 9. The tree which disappeared with the disappearance of the earthly paradise, reappears with the reappearance of the heavenly, Christ's kingdom being in the highest sense "the restitution of all things" (Acts iii. 21). Whatever had been lost through Adam's sin is won back, and that too in a higher shape, through Christ's obedience.—*Abp. Trench.*

2 Their correspondence to the character of the faithfulness displayed.

[4984] It is deeply interesting and instructive to observe how in this, and probably in every other case, the character of the promise corresponds to the character of the faithfulness displayed. They who have abstained from the idol meats, from the sinful dainties of the flesh and world, shall, in return, "eat of the tree of life;" or, as it is in the Epistle to Pergamum, "of the hidden manna" (ii. 17); the same law of correspondency and compensation reigning in most, if not all the other promises as well. They who have not feared those who can kill the body only, who have given, where need was, their bodies to the flame, shall not be hurt by the second death (ii. 11). They whom the world has not vanquished, shall have dominion over the world (ii. 26, 27). They who keep their garments here undefiled, shall be clad in the white and shining garments of immortality there (iii. 4, 5). They who overcome Jewish pretensions (and the earnest warnings of the Epistle to the Hebrews, show us that this for some was not done without the hardest struggle), shall be made free, not of an earthly, but of a heavenly, Jerusalem (iii. 12). The only Church in which any difficulty occurs in tracing the correlation between the form of the victory and the form of the reward, is the last.—*Abp. Trench.*

[4985] Nicolaitanes had said throughout to them, Come with us, and give your nature scope: why is there such a fitness between these pleasures we offer and the demands of your own heart, if it is not meant that here and

now you are to drink life to the full? But the words of their Lord held them: "I will give thee to eat of the tree of life; that full life you cannot have in the world, but must defer till the time of your warfare is accomplished. Only be saved by this hope from the life pressed upon you by evil men, and you shall find life, rich and lasting, in the paradise of your God." False teachers had said throughout, "Come with us and taste of the tree of knowledge." But again came the words of Him whom they could trust, "I alone have power to give, and I will give thee of the tree of life. Knowledge puffeth up, and will not strongly nourish; it is eating of that tree of knowledge which at first caused God to banish you, lest you should put forth your hand and take also of the tree of life, and eat, and live for ever. Again I will give you entrance to paradise, if only you will believably wait."—*M. Dods.*

X. HOMILETICAL HINTS.

[4986] Depend upon it that this is a true mark of discipleship, a genuine Christian grace, however little thought of. "Thou canst not bear them which are evil."

Have we this spot of God's children? Do we maintain a holy intolerance of evil doers? "Ye that love the Lord hate evil." "Do not I hate them, O Lord, that hate Thee, and am not I grieved with those that rise up against Thee?" There must be an abhorrence not of their persons, but of their principles, as dishonouring to God,—of their practice as violating His holy name, and derogatory to His glory—of their society, as a pestilential atmosphere. There can be no congeniality of sentiment. How can two walk together except they be agreed?—*Dean Plumtre.*

[4987] When we have real fellowship with the Lord, we shall make common cause with Him. His will shall be our will, His friends our friends, His enemies our enemies. We shall condemn evil wherever we find it, even though we may feel that in so doing we condemn ourselves.—*R. W. Forrest.*

[4988] Religious error, as in the case of the Nicolaitanes, is (1) mysterious in its origin and unreal in many respects; (2) results in corrupt practices (deeds); (3) often claims Divine authority; (4) rapid in its spread, three Churches out the seven were infected by the error of the Nicolaitanes. (a) Human nature in its depraved state has a greater affinity for error than for the truth. A diseased eye shrinks from the light. (b) Religious errorists are generally zealous propagandists. How necessary for Christians

to withstand and hate the very existence of religious error.—*Caleb Morris.*

[4989] Failing love need to (1) remember, (2) repent, (3) reproduce old feeling, re-attempt old effort, (4) tremble.—*Ibid.*

[4990] The ardent attachment of espousals has given way to a mechanical service. The fires of spiritual life are burning very low. The face is fair, but the heart cold; the exterior deportment correct, but the interior spirit frozen. Calculating prudence is the religious ideal rather than the passionate devotion. The heart of our Saviour and Lord aches for earnest love, and we give Him cold respect. Our head, hands, and feet are offered, but our hearts are far from Him. But here let us guard against the error of supposing that the loss of the first freshness of spiritual emotion is identical with the desertion of first love. The rush of mere feeling must subside, and it is a great mistake to try to maintain it at an unnatural pitch by spasmodic effort. Excitement is not strength till it consolidates into action and habit. The first emotions must be left, as well as the first principles. But such departure is rather a deepening than a diminution of devotion.—*T. Baron.*

[4991] Several symptoms of decaying love:—(a) Prevailing selfishness. Love is profound self-sacrifice; yet this sacrifice is never painful and seldom conscious. When, then, selfish considerations begin to prevail: when we calculate how much less we may safely do and give for Christ: when our life finds another centre, the light of love is fading. (b) Deteriorated spirituality. We become like the object of our supreme love. Loving Christ devotedly we reflect His likeness. If, then, this moral glory is becoming dim, if our holy separation from the spirit of the world is becoming vague, if our aspirations after the unscathed and Divine are becoming feeble, if we are descending to a lower level of character and conduct, we have left the first love, and are rapidly progressing to apostasy. (c) Moral cowardice. Nothing so brave as love. It dares all consequences, challenges every danger, and pours scorn on the temptations to sell its birthright. Christian love is braver than any other, constraining to deeds of noblest valour. Such decay is (1) unjustifiable, (2) ungrateful, (3) dishonourable.—*Ibid.*

[4992] The candlestick may be removed (a) by the withdrawal of gospel privileges, or (b) by the deadening of the disposition to use these.—*Ibid.*

THE EPISTLE TO THE CHURCH OF
SMYRNA.

Rev. ii. 8—11.

(SECOND CHURCH.)

And unto the angel of the church in Smyrna
write :

These things saith the first and the last, which
was dead, and is alive ;

I know thy works, and tribulation, and poverty
(but thou art rich),
and I know the blasphemy of them which
say they are Jews, and are not, but are the
synagogue of Satan.

Fear none of those things which thou shalt suffer :

Behold, the devil shall cast some of you into
prison, that ye may be tried ;
and ye shall have tribulation ten days :

be thou faithful unto death, and I will give thee
a crown of life.

He that hath an ear, let him hear what the
Spirit saith unto the churches ;

He that overcometh shall not be hurt of the
second death.

THE CHURCH OF SMYRNA.

3

THE SECOND CHURCH.

I. INTRODUCTORY.

- 1 General principles running through all the Epistles, but especially here illustrated.

[4993] (1) In this Epistle—and in all—Christ teaches that His Churches are objects of His supreme regard. More than half a century had elapsed since Christ had ascended into heaven. Great changes had taken place in His Churches, and in the world, during that period; and He had no doubt been engaged in transcendent services during that period, but He had not forgotten His Church, and now He breaks the silence of eternity in order to speak to it. (2) In this Epistle—and in all—Christ teaches His accurate acquaintance with all the members of His Churches. "I know thy works." He knows not only all the members that belong to His Church, but the character, condition, and experience of each member. He "knows what is in man" (3) In this Epistle—and in all—Christ teaches that He appreciates even the smallest indication of piety in His Churches. This we infer from the very fact of His appearance to John in order to deliver these messages. Whilst, too, He says, "I have a few things against thee," He graciously condescends to enumerate even the smallest particulars in which they were found faithful. (4) In this Epistle—and in all—Christ teaches that the life of a Christian on earth is a state of warfare, and requires great watchfulness and activity. "Be thou faithful unto death, and I will give thee a crown of life." He speaks of His disciple as one that overcometh, and of heaven as a world of conquerors, &c. (5) In this Epistle—and in all—Christ teaches that there is for His disciples in the future a glorious reward. In this letter He holds forth a "crown of life." A crown is the summit of human ambition. "Henceforth," says Paul, "there is laid up for me a crown of righteousness." (6) In this Epistle—and in all—Christ teaches that there are incidental methods by which His disciples are to be excited to struggle for the victory. They are to institute a solemn investigation into their spirit and state.—*Dr. John Harris.*

- 2 Characteristics of the city of Smyrna.

[4994] The next in order to Ephesus of the Seven Churches is Smyrna; the next not only in the spiritual order here, but in the natural as well, lying as it does a little to the north of that city. Smyrna, *Ἐφάρα τῆς Ἀσίας*, as it has been called, was one of the fairest and noblest cities

of Ionia (*ἡ καλλίστη τῶν Ἰωνικῶν πόλειον*, Lucian "Imagg." 2), most favourably placed upon the coast to command the trade of the Levant, which equally in old and modern times it has enjoyed. In ecclesiastical history it is chiefly famous as the Church over which Polycarp presided as bishop.—*Abp. Trench.*

[4995] Smyrna, to the Church in which the second of the seven letters was addressed, stands a little to the north of Ephesus, and follows it in geographical order. In the days of the apostle it was a place of very considerable importance, commanding from its position the trade of the Levant, and is to-day even larger and more flourishing than it was then. It has four churches, and has been for more than two centuries a field of evangelical missionary labour.—*Wm. Landels.*

[4996] If we found the city of Ephesus specially associated with St. John, Smyrna is equally identified with another name of undying celebrity in the Church of Christ. Sailing along the magnificent bay (the finest in the Archipelago), at the head of which the city with its 120,000 inhabitants is situated, the eye discerns on one of the crested heights, amid a cluster of tall cypresses, the white wall which encircles the reputed tomb of Polycarp. This whole Epistle "to the angel of the Church in Smyrna" has a new pathos and significancy added to it, if we connect it with this honoured member of the noble army of martyrs.—*J. R. MacDuff.*

[4997] Smyrna was a wealthy city, the crown of Ionia, the jewel of Asia, overflowing with riches and beautiful in works of art. The Christians too, though very poor secularly, were spiritually rich.

- 3 Its historical relations.

[4998] Philadelphia excepted, Smyrna is the only Church that receives unmingled praise. Most remarkable it is also, that this Church, alone of all the seven, remains till the present day. The city, too, was no less than ten times destroyed by earthquake and fire, and many of the houses being of wood, the ravages of the latter were continual. Nevertheless it has ever risen up again, like the phoenix from its ashes, more beautiful than before, and photographs taken in the spring of last year fully justify the description of it, as the ornament of Asia, the queen of the Levant, and one of the fairest cities of the East. Travellers who have visited it very recently, represent it as, commercially and otherwise, increasing in importance each year, and are of opinion that at its present rate of progress it bids fair to rival Constantinople;

while for us it is more interesting to know that this ancient apocalyptic lamp is being rekindled, and that Smyrna is the centre of missionary effort for that hallowed quarter of the earth.—*R. W. Forrester.*

4 The martyrdom of its first bishop.

[4999] The angel or chief minister to whom these words were addressed was none other than he who, we know from the earliest annals of the Christian Church, was an illustrious sufferer for the gospel's sake, and was enabled so manfully to endure his fiery baptism. There is what may almost be called a romance of sacred interest about the whole history of this saintly Father; "the blessed Polycarp," as the ancient Church for successive centuries seems distinctly to have named him. He had lived to a venerable age, far beyond even the allotted fourscore. In the prime of his youth he had become (and that too by no formal profession, but by ardent attachment) a loving disciple of the Lord Jesus.

After a life of noble consistency, the hour of trial, the testing hour of suffering, arrived. It was under the reign of the Roman Emperor, Marcus Aurelius Verus. The storm was first roused by the malignant enmity of the Jews, who found no difficulty in enlisting and stimulating the passions of the heathen mob. Not ingloriously to evade the hour of persecution, but obedient to the intercessions of his flock, who naturally wished to save for themselves a life of such priceless value—Polycarp took refuge in the adjoining mountains to await there the subsidence of the storm; spending his anxious hours, along with a few others, in wrestling at the mercy-seat—not for his own suffering Church alone, but for the whole suffering children of God scattered abroad. It seemed like a Mount of Transfiguration, where angels and the Lord of Angels strengthened him for the decease which, like a Greater Sufferer, he was about to accomplish. The cup, however, as in the case of the Prince of Martyrs, was not to pass, and he accepted it without a murmur.

The secret of his place of concealment was divulged; but the tread of his frenzied persecutors was heard with no words but those of uncomplaining submission. On his way to Smyrna, the Irenarch met him, and inviting him into his chariot, sought in vain to shake his constancy. He offered release on condition of retraction. "Be good to thyself," said the presiding magistrate, "and favour thine old age: take thine oath, and I will discharge thee. Defy Christ." The Christian hero boldly replied, in the memorable testimony, "Eighty and six years have I been His servant, yet in all that time hath he not so much as once hurt me: how then may I speak evil of my King and Sovereign Lord, who hath thus preserved me?" The judge rose from his seat, and tried to overawe him with the threat, "I have wild beasts to which I will throw thee." "Let them come," was Polycarp's reply; "I have determined that I will not turn from the better way

to the worse." "Then," said the incensed proconsul, "I will tame thee with fire." "You threaten me," returned Polycarp, "with fire, which shall burn for the space of an hour and shall then be extinguished: but thou knowest not the fire of the judgment to come, and of everlasting punishment reserved for the wicked and ungodly. Give me what death ye list." His silvery hairs made their silent appeal in vain to his murderers. "To the lion!" was the cry which rose from a hundred voices, alike Jewish and Pagan; and it was only because the beast of prey was already glutted that they had to resort to the equally terrible alternative of a slow death by burning. The pile was ready. With calm deliberation he stripped off his upper garments and undid his girdle—making no remonstrance save regarding the iron hoops with which they sought to make him fast to the stake. Such appliances, he told them, were needless, as his heroic steadfastness proved. To quote the quaint and touching words of the original narrative, "Being bound as a ram out of a great flock for an offering, and prepared to be a burnt-sacrifice acceptable unto God, he looked up to heaven and said" (truly no nobler leaf is there out of the grand liturgy of dying martyrs): "'O Lord God Almighty, the Father of Thy well-beloved and blessed Son Jesus Christ, by whom we have attained the knowledge of Thee, the God of angels, and powers, and every creature, and of the whole race of just men which live before Thee; I give Thee hearty thanks that Thou hast vouchsafed to bring me to this day and this hour, that I may have my part among the number of Thy martyrs in the cup of Thy Christ, unto the resurrection of eternal life, both of body and soul, through the operation of the Holy Spirit; among whom may I be received this day before Thee as an acceptable sacrifice, as Thou hast before ordained. For which, and for all things else, I praise Thee, I bless Thee, with the eternal and heavenly Jesus Christ, Thy beloved Son: to whom, with Thee and the Holy Ghost, be glory both now and to all succeeding ages. Amen.' Owing to untoward causes, he had to submit to lengthened suffering. The sword completed what the fire had left undone; and when all was over, the gang of hating Jews, who had been the first to collect the wood for the pile, instigated their heathen accomplices to refuse delivering up the charred remains to the Christians and accord them decent burial. By his patience he overcame the unrighteous ruler, and received the crown of immortality."—*J. R. Macduff.*

II. THE TITLE OF THE SAVIOUR.

[And to the angel of the church in Smyrna write: These things saith the first and the last, which was (Gr. became) dead and lived again.—Rev. ii. 8 (R. V.)]

I Its fitness.

[5000] The Church that is passing through the valley of humiliation and the shadow of death, is encouraged by the voice of Him who was

dead and is alive. To take this title and count out all its fulness, is as impossible as it is for the need of any human heart to exhaust the fulness of Christ. The sum of the meaning is, that through all the changes in the world and in yourselves, there remains one unaltered and untouched by any of them, "the first and the last," who is unchangeable, and whose years have no end. And together with this is linked that other truth, that He who thus existed from eternity to eternity, the unchangeable, untouched by all the vicissitudes that bring man to the verge of dissolution, did, through love of man, submit Himself to the greatest of all changes, the change of death.—*M. Dods.*

[5001] The attributes of Christ most calculated to comfort the church of Smyrna under its persecutions: resumed from ch. i. 17, 18. As death was to Him but the gate to life eternal, so it is to be to them.—*Rev. A. R. Fausset.*

[5002] Being addressed, as this Epistle is, to a Church exposed, and hereafter to be still more exposed, to the fiercest blasts of persecution, it is graciously ordered that all the attributes which Christ here claims for Himself should be such as would encourage and support His servants in their trials and distress. Brightman: "Titulos sibi sumit [Christus] qui presentium rerum conditioni conveniunt. Unde varium suae gloriae radium in singulis Epistolis spargit, pro varia fortunâ quâ sunt Ecclesiae."—*Abp. Trench.*

[5003] Already, then, in the very title under which our Lord addresses His suffering faithful, is there a great depth of consolation; and each word of the Epistle adds to it. "I know thy works." Smyrna finds no place in the records of the apostolic journeys, but the memory and recognition of Christ is of wider volume. And in this recognition is all needed support in suffering. It was not because their Lord was absent or forgetful that they were left to struggle on. In temptations, in prisons, in mockings and scourgings, He was with them; suffering along with them; often most sensibly "coming" to them and for them in cruel deaths.—*M. Dods.*

2 Its special significance.

[5004] So would He now say to the Church in Smyrna, "Fear not: be faithful unto death, if need be. The valley of the shadow of death is no longer an unknown country. I have trodden its dark declivities, and can sympathize with my servants in that last extremity; yea, and 'I am alive again.' I alone have recrossed that bourne from whence no traveller returns; I have come back, the Conqueror of death, to assure you that when called to take the same path you need fear no evil, nor feel any dismay."—*R. W. Forrest.*

[5005] The members of the suffering Church are thereby reminded that the persecution under which He exhorts them to be faithful, He has Himself suffered—suffered in its intensest form

—to its extremest limit—suffered it even unto the death. The portion He appoints for them He has Himself tasted. The path which He tracks for them He has Himself trodden. There is no pang which they have to endure but He has Himself endured the same or worse. There is no ingredient in their cup of bitterness which was not mingled in His. Every element that can enter into their martyrdom is included in those words, "He was dead."

This encouragement is strengthened by the fact that "He who was dead is now alive." This renewed life after His death shows what will be the issue of persecution and martyrdom. It is the pledge that the worst that can befall will do them no real harm. His death has been followed by more glorious life; and the martyr's death is but the transition to a life resembling His. From the worst fate which their enemies can wreak upon them, they rise to share in the honours of their Lord. For he that loseth his life for Christ's sake shall find it. "If we suffer with Him, we shall also reign with Him; if we be crucified with Him, we shall also be glorified together." Death is all that can happen to those who follow Him in His tribulations. After death there is no more that they can suffer. The second death cannot touch them.—*Wm. Landels.*

[5006] To the angel of that Church accordingly the Lord, who speaks the word in season to them that are weary (Isa. l. 4), reveals Himself by a name that speaks of permanence and calm, of victory over all disturbing forces, victory all the more complete and wonderful because it came after apparent failure—"These things saith the First and the Last, which was dead and is alive." Those who were struggling, suffering, dying for the faith, were the servants of no party-leader, no founder of a sect, no prophet with a temporary mission, but of One to whom all the aeons of the world's history, all wars and revolutions and the rise and fall of kingdoms were but as "moments in the eternal silence." They might be tempted to think their cause desperate; they might seem to be fighting against overwhelming odds; death in all the myriad forms which the subtle cruelty of persecution could devise might appear imminent, but He who "was dead and is alive" could give them there also a victory like His own.—*Dean Plumtre.*

III. SPECIAL CHARACTERISTICS.

I As compared with the Church of Ephesus.

[5007] Any adherent of the Ephesian Church going down to Smyrna would find that different graces were needed there. If he had been induced to join the former community merely through admiration of the eloquent and convincing reasoning of her teachers, or through an ambition to share in her works of usefulness, he would be much surprised, and probably discouraged, by the different state of things in Smyrna. Here the kiss of salutation and fel-

lowship was given him by lips which much suffering had closed with a firmer set. The letters of commendation, written for him by the successful churchmen of Ephesus, were opened by hands hardened and stained with ill-requited toil; and, on inquiring for the Christian place of meeting, he would be led to the unfrequented part of the city, and introduced to no stately edifice.

Such a change may have operated beneficially on some of those who in Ephesus had been chargeable with having left their first love. For in the Church of Smyrna there was little to choose but Christ only. And on becoming connected with it, a man would be thrown back upon his real motive in joining a Church at all, and be awakened to indignation against himself that he had been seeking for something more than Christ, or, to speak more truly, something less than Christ, in attaching himself to the Ephesian community.—*M. Dods.*

2 As signified by its name.

[5008] This is the briefest among the Epistles, as that to Thyatira is the longest. So, Smyrna receives no blame, Philadelphia alone standing with her in this. To the persecuted martyr-church, suffering unto death, it is enough to say, Be thou faithful! For, if for their purification, after falling from the first love, tribulation and shame came upon them, this of itself was punishment enough, and the Lord has nothing but consolation to give. Smyrna is chosen as the type of such a condition of the Church: her name (myrrh) speaking of the bitterness of suffering, but also of balsam and costly incense, yea, of the anointing and adorning of the bride, according to the Song of Solomon.—*Stier.*

3 As viewed in regard to its suffering.

[5009] Smyrna presented her *works* to the Lord in *sufferings*: that is here the pregnant meaning. If her angel might say in tribulation and poverty, "Fain would I also perform good works, but, alas, cannot;" the Lord testifies on the contrary, "Thou art rich in works of patience, which are indeed the severest and the best." *Poverty* must here be understood of external need; and we have record elsewhere of the poor state of the Christians generally in Smyrna. Moreover, the richer among them took joyfully the spoiling of their goods in the persecution (Heb. x. 34)—and the Lord's assurance meets them in love, But thou art rich.—*Ibid.*

[5010] They are poor now, for their goods had been taken from them; yet are they rich, for they had a crown in reversion.—*J. H.*

[5011] The Church faithful amid Jewish persecution.—*Canon Farrar.*

4 Viewed prophetically.

[5012] Both Holzhauser and Sonder consider the Church of Smyrna as figuring "the Time of Martyrs."

IV. PERSECUTIONS ENDURED.

[I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan (Rev. ii. 9, 10 (R.V.))]

I As to their poverty.

[5013] The ancients who came trading by land and sea, struck with the advantages of the position, and the care with which these had been used, named this city the "Glory of Asia." Her own name, Smyrna (meaning myrrh), was not less significant—telling boastfully of the fragrance which her wealth and reputation shed through all the trading world; telling now to us, still more significantly, of the bitter, myrrh-like discipline by which she proved these Christian citizens. It was in such a city that this poor Church had to bear her burden and reproach. To be poor among the poor would have been no such severe trial; but to be poor among the rich, and among men who esteem all things by their money value, is quite another matter. The form of persecution most common in this city was such heavy fining as deprived the Christians of all their worldly possessions, and such branding of them as would effectually prevent the most industrious from again rising in the world. In a city redolent of thought like Ephesus, the doctrines of Christianity would with many receive a fair and interested hearing; in the hurry and eager business of Smyrna every sentiment that seemed to slight wealth would be at once condemned. The Christians there would soon be stamped as enthusiasts, and kept as separate as possible from those whose worldly policy was so different from theirs. Unless this poverty had been unexpected, it would scarcely have been mentioned here; and that it is so mentioned bids us at once picture a Church composed not only of poor men, but of ruined men. Many among them, having enjoyed opulence and station, gave up this for the reproach of Christ's name. And now they were daily carrying this cross: seeing on the streets the insolent and contemptuous glance of former friends; hearing the gibes and taunts, spoken loud enough for their ear; and seeking a difficult and precarious livelihood where they, too, had once been rich.—*M. Dods.*

[5014] Persecution has its heroic and exciting side, and under its stimulus men do and dare much; but when, in addition to this, there is the daily pressure of ignoble cares, the living as from hand to mouth, the insufficient food, and the scanty, squalid clothing of the beggar, the trial becomes more wearing, and calls for greater fortitude and faith. We do not sufficiently estimate, I believe, this element in the sufferings of the first believers.—*Dean Plumpton.*

[5015] Suffering and persecution act on faith as the fire acts on the ore, separating the useless dross, and bringing out all that is valuable and precious. The bruised spices give out the

sweeter odour. Real faith is not weakened by persecution, any more than good iron is softened by hammering.—*J. H.*

2 As to reproaches.

[5016] This Church also endured shame and reproach. "I know the blasphemy of them which say they are Jews and are not" (ver. ix.) The Jews were ever foremost in opposing the progress of the gospel. Very awful is the language of the Apostle Paul concerning their conduct. Addressing his Thessalonian converts, he says (1 Thess. ii. 14-16): "Ye also have suffered like things of your own countrymen, even as they (the Judean churches) have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." These men made boastful pretensions; set up grand national claims; vaunted of superior spiritual privilege, crying out, "The temple of the Lord are we!" But that Lord, who seeth not as man seeth, strips them of the mask, shows them in their real character, calls them by their true name—"The synagogue of Satan." They were indeed of their father the devil, and his works they did. These wretched people, the Lord says here, were no better than the children of the evil one, a congregation of demons: after the manner of their father, who was a liar and a murderer from the beginning, they were continually reviling and maligning the saints of Smyrna. It was a sore trial, yet what an honour at the same time. "If ye be reproached for the name of Christ, happy are ye" (1 Peter iv. 14). It is, I take it the apostle means, a special distinction: we are thereby admitted to the honour of a spiritual knighthood: we earn the patent of a heavenly nobility.—*R. W. Forrest.*

3 As opposing Satanic influences.

[5017] But while the Jews who were of Satan's synagogue were thus foremost in persecuting them, and while the heathen in whose hands lay the greater power, were guilty of using it thus cruelly, partly at Jewish instigation, their troubles are traced to a darker agent, in whose hand both Jews and heathens were but tools. "Behold, the devil shall cast some of you into prison that ye may be tempted." This brings into distinct and prominent relief the real source whence all persecution comes; and shows how right they were when they looked deeper than the pride and prejudices and evil passions of men, to the evil spirit which instigated their bad acts, and regarded him as the real author of all the sufferings which they endured. Permitted by God for a wise purpose, and inflicted by the hands of men, they nevertheless came from a Satanic source. The Jews acted like so many *diaboloï* in the vile accusations they

brought against the saints of the Most High; but in so doing they were only acting as the children, and were instigated by the spirit, of their father the devil.—*Wm. Landels.*

[5018] We must distinguish between punishment which may be right, and persecution which must be wrong. Punishment attacks evil deeds to maintain the public good; persecution strikes innocent men to satisfy private malice.—*J. H.*

[5019] "The devil"—for the antagonism to the truth is traced up here, as elsewhere, beyond all merely human instruments, to the great enemy of God and man, the great accuser and slanderer, the head of all the human *diaboloï* who made themselves instruments in his work—would "cast some of them into prison," and from that prison some of them should pass out to encounter death in all the manifold forms which the cruelty of their persecutors could devise. They were to be tried with this fiery trial that the gold of their true treasure might be at once tested and purified. That which was designed by their great foe as a temptation leading them to apostasy should work, like all the other "manifold temptations" to which they were exposed, so as to be fruitful in all joy.—*Dean Plumtre.*

V. PERSECUTIONS FORETOLD.

[Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.—Rev. ii. 10a (R.V.)]

[5020] Their trials were both *present* and *prospective*; and several things are referred to as to the latter. (1) Its *instruments*—the Jews; (2) its *instigator*—the devil; (3) its *form*—incarceration; (4) its *duration*—a limited, though indefinite period. They are exhorted to exhibit courage and fidelity.—*Caleb Morris.*

[5021] Smyrna, the church of the martyrs, receives enough in that one word—*Fear not!*—be faithful! because He who utters it had overcome death as the Forerunner, and brought eternal life to light. Our translation—thou *shalt* suffer, the devil *shall* cast into prison—is still stronger in the original: it is appointed, it must be so. That which the Divine counsel, here announced beforehand, will wisely permit, is not to be feared, for it will issue not in destruction, but in victory: therefore the first strong words—*Fear none* of those things! It is indeed the devil, the wicked enemy and persecutor in his instruments, who opposes the people of God; but there is already a consolation in this, that they have him for an enemy who assaulted their Lord and Forerunner, who was judged by Him on behalf of His people, and who can move no further than is permitted to him.—*Stier.*

[5022] "And ye shall have a tribulation of ten

days ;" a storm, sharp but short, is about to burst upon thee : in the retrospect, if not in the endurance, thou wilt describe it as but a ten days' suffering : " become," show thyself, " faithful unto death, and I will give thee (not *a*, but) the crown of life." Prove thyself faithful, trustworthy, one who can be relied upon, just up to death ; through whatever may lie between thee and that last decisive sealing moment : there thy trial ends, whatever it may have been till then : just up to death ; there thy responsibility is bounded : till then thou art in charge of thyself ; after that I am in charge of thee ; after that, thou hast no longer any risk, or any room for anxiety : show thyself faithful unto death, and then, at that moment, just as thou emergest from that dark stream, or more exactly according to the figure here employed, just as thou reachest that goal, just as thy strained and wearied and panting form arrives at that winning-post, I, the judge of the race, I, the arbiter of the contest, will stretch out my hand to thee, and in my hand shall be the prize of the combat, even that crown which, being interpreted, is life, eternal life.—*Dean Vaughan.*

[5023] They were on a sea of trouble, the dark clouds which forebode the storm were gathering round, when from the lighthouse of God's Word rays of Divine light for their guidance and comfort shot right across the gloom. Fear not. Be faithful. I will give thee the crown of life.—*J. H.*

VI. REWARDS PROMISED.

[Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death.—Rev. iii. 10⁶, 11 R.V.]

[5024] It is only for Smyrna, the Church which is to be greatly comforted, that the promise to the overcomer begins at once with the universal anticipating crown. This is, indeed, in a specific sense the victor-crown of the witnesses unto blood, of which the very name of the first martyr of Christ (Stephanus means wrath or crown) was, as it were, a prophecy.—*Stier.*

VII. HOMILETICAL HINTS.

[5025] (*a*) Exceptionally unfavourable conditions with which the Church at Smyrna had to contend :—(*b*) Yet no exceptionally high rewards promised in return for the exceptional endurance demanded of them. Noblest and best service wrought with least thought of reward.

[5026] Most persons have a natural recoil from pain. Christians even imagine that suffering is likely to make thorough consistency difficult, if not well-nigh impossible. They ask, Will not faith and fortitude give way in the temptations to unbelief and fear which accompany severe trials. The address to the Church of Smyrna shows the fallacy of this ; since its members, under the trials mentioned, received unqualified praise.—*C. N.*

THE EPISTLE TO THE CHURCH OF
PERGAMOS.

Rev. ii. 12-17.

(THIRD CHURCH.)

And to the angel of the church in Pergamos write :

These things saith he which hath the sharp
sword with two edges ;

I know thy works, and where thou dwellest, even
where Satan's seat is ;
and thou holdest fast my name, and hast not denied
my faith,
even in those days wherein Antipas was my
faithful martyr, who was slain among you, where
Satan dwelleth.

But I have a few things against thee,
because thou hast there them that hold the doctrine of
Balaam,
who taught Balac to cast a stumbling-block before
the children of Israel, to eat things sacrificed
unto idols, and to commit fornication.
So hast thou also them that hold the doctrine of the
Nicolaitanes, which thing I hate.

Repent ; or else I will come unto thee quickly,
and will fight against them with the sword
of my mouth.

He that an ear to hear, let him hear what the Spirit
saith unto the churches ;

To him that overcometh will I give to eat of the
hidden manna,
and will give him a white stone,
and in the stone a new name written, which no man
knoweth saving he that receiveth it.

THE CHURCH OF PERGAMOS.

4

THE THIRD CHURCH.

I. INTRODUCTORY.

1 Geographical and historical relations.

[5027] Pergamos, now Bergama, is the most northern of the Seven Churches. Pergamos was an ancient town of Mysia, which had become great under the successors of Alexander the Great, had been the capital of the kingdom of Attalus, and had been by him bequeathed to the Romans. At the time of the Apocalypse it formed the headquarters of the Roman government. Hence it was the source from which heathen persecution flowed, and so is called "Satan's seat." It was famous for the temple of Æsculapius, of which the ruins yet remain.—*Rev. G. Currey, D.D.*

[5028] The city of Pergamos was one of the great cities of Asia Minor. By one historian it is called an "illustrious city." Of considerable antiquity, it was not until some time after it was founded that it attained to its greatest power and splendour, being made by one of the successors of Alexander the capital of his kingdom. It was famous for its great [royal] library of more than 200,000 volumes, and—what is more to the present purpose, as throwing light on the state of the Church—for several splendid idolatrous temples, of one of which ruins of great magnificence are still standing outside the city.—*Wm. Landels.*

[5029] Although of high antiquity, its greatness, splendour, and importance did not date very far back. It only attained these under the successors of Alexander; of whom one made Pergamum the capital of his kingdom—the same kingdom which a later of his dynasty, Attalus the Third, bequeathed to the Romans. It was famous for its immense library, collected in rivalry with that of Alexandria—our "parchment" (*pergamenum*) deriving its name from thence—for splendid temples of Zeus, of Athene, and of Apollo; but most of all for the worship of Æsculapius (Tacitus, "Annal." iii. 63; Xenophon, "Anab." vii. 8. 23), the remains of whose magnificent temple outside the walls of the city still remain.—*Alph. Trench.*

II. TITLE OF THE SAVIOUR.

1 Reason of its choice.

[And to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword.—*Rev. ii. 12 (R. V.)*]

[5030] Each of these addresses begins with the mention of some characteristic of Him from whom it comes. In the case of Pergamos, the selection of that characteristic prepares us for the tone of the Epistle itself. "To the angel of the congregation in Pergamos write: These things saith He that hath the two-edged, the sharp sword." We read of this sword in the first chapter. We read of it also in the Epistle to the Hebrews. "The word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This "sword of the Spirit, which is the word of God," proceeds out of the mouth of Christ.—*Dean Vaughan.*

[5031] The special intensity of the evils which prevailed at Pergamos determined, it would seem, the choice of the special attribute claimed by the Lord of the Churches as "He which hath the sharp sword with two edges." That sharp sword (the word points, in its literal meaning, to the long sword of the heavy-armed soldier, as distinct from dagger or short sabre) came, it will be remembered, from the mouth, instead of being wielded with the hand, and so answered to the description of the righteous and victorious King given by the prophet (Isa. xi. 4; xlix. 2), and was the symbolic representation of the imagery which the language of St. Paul must have made familiar, and in which the "sword of the Spirit" was "the word of God" (Ephes. vi. 17). As such the two-edged weapon was to do its twofold work. On the one hand it was to smite that it might heal, "piercing even to the dividing asunder of soul and spirit" (Heb. iv. 12), cutting to the quick, reaching the conscience, laying bare the hidden depths of each man's life. On the other it was also quick and powerful to smite and to destroy: and with it, with the weapon of the Divine Word, the champions of the truth, and the Captain of the great host of those champions Himself, would win the victory even in that battlefield where the throne of Satan was set up as though he were undisputed lord.—*Dean Plumptre.*

III. SPECIAL CHARACTERISTICS.

[I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.—*Rev. ii. 13 (R. V.)*]

[5032] The Saviour speaks of the Church as

dwelling where Satan's seat or throne is. And whatever interpretation we may give His words, they cannot but mean that the place was one of great wickedness, and therefore of great temptation.—*Wm. Landels.*

[5033] All which we can securely conclude from this language is that from one cause or another Pergamum enjoyed the bad pre-eminence of being the headquarters in these parts of resistance to Christ and His gospel. Why it should have thus deserved the name of "Satan's throne," so emphatically repeated a second time at the end of this verse, "where Satan dwelleth," must remain one of the unsolved riddles of these Epistles. Some circumstances, of which no certain notice has reached us, may have especially stirred up the fanaticism of the heathen there.—*Abp. Trench.*

[5034] Balaam's wicked counsel introduced foul immorality among the children of Israel, and so weakened those whom the enemy could not injure. A like danger threatens now the faithful Church of Pergamos, lest faithless members corrupt the Church, and so turn Christ's sword against them. The Gnostics (under this name several branches of heresy are included, a name claiming for its professors superior knowledge) were no less notorious for their evil lives than for their unsound doctrines.—*Rev. G. Currey, D.D.*

[5035] They boldly withstood the tempest of persecution, but the Jonahs must be cast out if the ship is to be saved.—*J. H.*

[5036] The Church faithful amid heathen persecutions, but liable to swerve into Antinomianism.—*Canon Farrar.*

[5037] A Church marked by present constancy notwithstanding heathen persecution, but co-existent with it a false tolerance to Antinomianism and corrupt practices.

[5038] A charge to a Church faithful and patient in the main, but disgraced by unworthy members. For such a Church especially Christ bears "the sharp sword with two edges," one to avenge the faithful, the other to destroy the unfaithful.—*Rev. G. Currey, D.D.*

[5039] The gangrene must be excised, or it will poison the whole body. A few discordant notes will destroy the harmony of the choicest music.—*J. H.*

[5040] The angel of the Church in Pergamos is both commended and reproved. Not a little of evil, of laxity, of unsound doctrine, was found in that Church; yet not a little of steadfastness and martyr-boldness for Christ. She is rebuked, she is warned, she is encouraged; and she gets a glorious promise of the hidden manna, of the white stone, and of the new name.—*H. Bonar.*

[5041] Holzhauser regards Pergamos as representing confession of faith time of the great Church fathers, from the fourth to the sixth century. Sanders, in his Protestant pendant, regards this Church as figuring the period from Constantine the Great to the middle of the eighth century.

IV. POINTS OF CENSURE.

[But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitanes in like manner.—*Rev. ii. 14, 15 (R.V.)*]

1 Eating things offered to idols.

[5042] Refusal to partake in the idol-meats was refusal to partake, not merely in the idolatry which he had renounced, but in very much else which one was not at all so entirely prepared to forego. It involved abstinence from almost every public and every private festivity, a withdrawal in great part from the whole social life of his time; for sacrifice had in one way or other bound itself up in almost every act of this social life. We have a singular evidence of this in the fact that "to kill" and "to sacrifice" had in Greek almost become identical; *θύειν*, which had originally meant the latter, meaning the former now. The poor man, offering a slain beast, after the priest and the altar had received their shares, would sell the remainder in the market; the rich would give this which remained over away. From one cause or another there was a certainty at many entertainments of meeting these sacrificial meats; there was a possibility of meeting them at all. The question therefore was one which, like that of caste at the present day in India, would continually obtrude itself, which could not be set aside.—*Abp. Trench.*

2 Not taking active steps against false teachers.

[5043] It does not appear that they approved the false teachers and evil-doers, but they tolerated them in their midst, and therefore they were condemned. They had no power or command to punish the persons of false brethren with corporal penalties, yet they could have excluded them from their communion. They should have been first pure, then peaceable, and not made their charity the grave of truth.—*J. H.*

V. JUDGMENTS THREATENED.

[Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.—*Rev. ii. 16, 17 (R.V.)*]

5044-5049.]

[5044] There was no righteous hatred such as won the praise of his Lord by the angel of the Church of Ephesus. Tolerance of debasing terms of evil took its place among the "few things" for which he was reproved. And a sharp warning both for himself and for the false teachers followed on the reproof: "Repent, or else I will come to thee quickly, and will fight against them with the sword of my mouth." There is, it will be seen, a marked distinction between the two clauses. To the chief pastor of the Church, in his separate personal responsibility for this moral feebleness, the Lord "comes quickly." The words are important as showing that that "coming quickly" had, in the mind of the apostle, quite another meaning besides that of the great final Advent. In ways which the man reproved would feel, in the chances and changes of life, in failure and disappointment, in suffering and shame. He would visit the offending pastor who did not repent and rouse himself to a nobler energy from conviction.—*Dean Plumtree.*

[5045] The sword, while it protects by destroying the persecutor, will either purify by the excision of the evil-doers, or inflict judgment on the Church which retains them in her fellowship. It hath power to pierce and penetrate as well as to slay. And while it works salutary conviction, "piercing to the dividing asunder of soul and spirit, and joints and marrow, and discerning the thoughts and intents of the heart;" failing this, it becomes a sword of judgment, and falls sharply and with piercing severity on the Church in which evil is cherished. Which it was to be in this case depended on how she received the message from her Lord. If she hardened her heart, and, whether from the love of ease or from sympathy with those who taught and practised iniquity, she continued to harbour the evil thing, the judgment threatened would be inflicted—"I will fight against thee with the sword of My mouth."—*H. M. Landels.*

VI. REWARDS PROMISED.

[He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.—Rev. ii. 17 (R.V.)]

1 Hidden manna, or Divine sustenance.

[5046] I take it, however, that the "hidden manna" represents a more central benefit; moreover, like all the other promises of these Epistles, it represents a benefit pertaining to the future kingdom of glory, and not to the present kingdom of grace. I would not indeed affirm that this promise has no pre-libations which will be tasted in the present time; for the life eternal commences on this side of the grave, and not first on the other; and here in the wilderness Christ is the bread from heaven, the bread of God, the true manna, of which those that eat shall never die (John vi. 31-33,

48-51). Nay, more than this; since His ascension He is in some sort a "hidden manna" for them now. Like that manna laid up in the sanctuary before the testimony, He too, withdrawn from sight, but in a human body, and bearing our flesh, is yet exempted from the law of corruption under which all other children of men have lain (Exod. xvi. 20, 33, 34; Acts ii. 27, 31). But this promise of the gift of "the hidden manna" is misunderstood, or at any rate is scantied of its full meaning, unless we look on to something more and higher than this. The words imply that, however hidden now, it shall not remain hidden evermore; and the best commentary on them is to be found at 1 Cor. ii. 9; 1 John iii. 2. The seeing of Christ as He is, of the latter passage, and through this beatific vision the being made like to Him, is identical with this eating of the hidden manna; which shall, as it were, be then brought forth from the sanctuary, the holy of holies of God's immediate presence, where it was withdrawn from sight so long, that all may partake of it, the glory of Christ, now shrouded and concealed, being then revealed at once to his people and in them (Col. iii. 4).—*Abp. Trench.*

[5047] This hidden manna is food for the kingdom—the kingdom of the risen and the glorified. It is Christ's resurrection-life, for those who are partakers of His resurrection. It is the food of the royal priesthood; the food of the conquerors; food that reminds them of their desert weariness, and hunger, and warfare, yet food which assures them that they shall hunger no more, but shall feed on that which is immortal, incorruptible, and divine.—*H. Bonar, Light and Truth.*

[5048] The sacred writer would become anxious to bring out the spiritual truth that the fountains of Christian life are hidden (Col. iii. 3). The world knoweth us not. Like the fire in the interpreter's house, men may try to quench it, but a hidden hand pours in secretly the food of the fuel.—*Rev. W. Boyl Carpenter.*

2 White stone and new name, or Divine direction.

[5049] The new name expressed the step which had been taken into a higher, truer life, and the change of heart and the elevation of character consequent upon it. Such are known in the world by their daily life, their business, their character; they are known above by the place they hold, and the work (the real character of which is quite unknown to the world) they are doing in the great war against evil. No man knoweth the characteristics of the growth of the character, the spiritual conflict in which work is done, and the features of that change which has been, and is being, wrought, except he who experiences the love, the grace, and the tribulation by which his spirit-life has grown.—*Ibid.*

[5050] The Gnostics had their secret mysteries, to which only the initiated were admitted. The secret of the Lord is with them that fear Him, and they only who are received as God's children know the blessedness of that condition (compare 1 St. John iii. 1). "Jacob, after he had wrestled with the angel, received the new name of Israel. Wouldst thou know what new name thou art to receive? Overcome. Till then thou wilt ask in vain; but then thou shalt soon read it on the white stone."—*Bengel*.

[5051] It is to men whose actual position in the world He thus thoroughly holds in view, that the promises of the "hidden manna" and "the stone with the new name written thereon" are made. Let us not, then, think them unpractical. They are, doubtless, not fully intelligible in this life, nor to be fully enjoyed in this life; yet, presented to us under symbols which are of this world, and being intended for men wearied by conflict with this world, they do, when examined and received, afford us refreshment and satisfaction. Both are given in opposition to what the world was offering to the Christians of Pergamos. Daily besought to fall in with the world's ways, and, while they lasted, to enjoy the palpable, visible, present advantages and pleasures of the world, Christ says to them, "I will give thee the hidden manna." Threatened with the loss of "that dear name of Roman citizen," and of whatever title the governor's favour had conferred, Christ opposes His promise: "I will give thee a new name."—*M. Dods*.

[5052] The Christian, when deprived of every source of worldly happiness, often manifests joy and strength, the source of which the world cannot understand, just as in our conservatories there are suspended beautiful plants entirely separated from contact with the earth, and which, to the wonder of the spectator, bloom and flourish in the apparently empty air.—*J. H.*

VII. HOMILETICAL HINTS.

[5053] Satan, then, as *the tempter*, is the great putter of "scandals," "stumbling-blocks," or "offences" in the path of men; his sworn servants, a Balaam or a Jeroboam (1 Kings xiv. 16), are the same consciously; while all of us, by careless walking, by seeking what shall please ourselves rather than what shall edify others (Rom. xiv. 15-23; 1 Cor. viii. 10), or by counselling our brethren in the same sense (Matt. xvi. 23), are in danger of unconsciously, but not unguiltily, being the same; that is none that is not deeply concerned in the warning of Matt. xviii. 7. All have need to ask that they may be what St. Paul prayed that the Philippian (i. 10) might be, ἀπόσκοποι themselves (the ἀπαιστος of Jude 24 rests on the same image), and that they may put no πρόσκομμα, no σκάνδαλον, in the path of others.—*Abp. Trench.*

[5054] With our Lord's command to this Church to repent, there is coupled the assurance

that He was mindful of their position, and how difficult it was to live a spotless Christian life in the city of Pergamos. "I know," He says, where thou dwellest;" and again, He speaks of their dwelling-place as being that of Satan. He knew how they were daily exposed to temptation: yet it was in that city He had called them to holiness, and in that city He would have them live holy lives. He does not tell them that because their temptations were so many and so sore, therefore He would not enter into judgment with them; that because they were more tempted than other men, therefore they might sin more than others.—*M. Dods*.

[5055] Christians must repent for the sins of others, for the sins of their nation, even so far as they have willingly suffered or encouraged them.—*J. H.*

[5056] These people of Pergamos were destined to dwell hard by the throne of Satan; yet it was expected that *there* they should confess Christ. You ask, perhaps, Will not the Lord make allowance for circumstances? He evidently made some for Pergamos; He only assured the Church that He knew how she was situated.—*R. W. Forrest*.

[5057] In the order of time most Christians have first to meet some measure of persecution; they are sure to find more or less of this in taking up their ground, in settling to their position. Then, after your position is known and acknowledged, after your character for being a Christian is recognized, the conduct of others towards you changes. Those who used to scoff now seem to inquire, are ready to meet you half way, will put up with a great many of what they call your notions, if you will only go in with some of their customs. They seem to think it a fair thing, and possibly they may make you think it a fair thing, that as they yield a good deal to you, you should yield a good deal to them. If they no longer smile at, but decently put up with some of your practices, they think they have fairly won your approval of theirs. They will show themselves of the same mind with you, that, in truth, you may become of the same mind with them. Every one knows that when thus acted towards we are in a very difficult position. It is disagreeable to seem ungracious to those who seem so courteous to us. It is painful to take up a higher position, and be obliged to say that we are aiming at a higher life than they. Besides that the ways of the world are naturally our own ways, and that they are pleasant to us, there is no pain in severing ourselves from those who follow these ways; in living through the world with the consciousness always pressed upon us that there *is*—hide it as we may, forget it as we may—an essential difference between us and many we love—that these names, "the world," and "the church," are not names only,—that there is a line, seen by the eye of God

always, and often painfully visible even to us, dividing (really and essentially dividing) men into two parties, running through nations, through cities, *through families*, cutting like a sword, or blasting as the flash of Heaven's lightning, the bond that draws heart to heart. You would that you and your friend were at one on everything; you begin to reconsider your position, to give up little by little, step by step, to draw nearer to him. You think you will commend to him your religious profession by showing its liberality and liberty of spirit, its freedom from moroseness and superstition and cant. A natural delicacy forbids you to exhibit the Christian peculiarities; the sharp distinctions of your calling are rounded off. And have you then acted kindly towards that other person? Have you not just misinformed him as to the true relation in which you stand to one another, and kept him at a distance from the truth,

adding to the rapidity and heaviness of his fall all the weight of your influence? Still so powerfully does natural affection and love of the goodwill of one another draw us, that on no feeling will Satan more readily rest the chance of his success in drawing a man from strict adherence to the faith he has professed.—*M. Dods.*

[5058] *Antipas was my faithful martyr.* Martyrdoms are the most creative things in the chronicles of a country.

I know where thou dwellest may be viewed as the language of (1) alarm, (2) duty, (3) encouragement. Surrounding depravity is no excuse for relaxation of effort. Felt weakness has the promise of proportionate and requisite grace. Moral difficulties in the way of his religious life are not to be pleaded for religious indifference.—*Caleb Morris.*

THE EPISTLE TO THE CHURCH OF THYATIRA.

Rev. ii. 18-29.

(FOURTH CHURCH.)

And unto the angel of the church in Thyatira write :

These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass ;

I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication ; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira (as many as have not this doctrine, and which have not known the depths of Satan, as they speak), I will put upon you none other burden :

But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations :

And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers ; even as I received of my Father.

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

THE CHURCH OF THYATIRA.

5

THE FOURTH CHURCH.

I. VARIOUS READINGS AND RENDERINGS OF THE TEXT.

[5059] *Thy works and* (Rev. ii. 19). There is reason to suppose that these words have crept into the text, that "and" before "the last" should be away, and the order of the words somewhat different. "I know thy love and thy faith, the last more than the first."

[5060] *A few things* (Rev. ii. 20). These words are not found in the best manuscripts. Some read, "I have against thee many things," which has apparently arisen from a desire in a copyist to contrast the cases of Thyatira and Pergamos (ver. 14). But the reading is best in sense which has most authority. "I have against thee, that thou sufferest," &c.

[5061] *Rule* (Rev. ii. 27). In Psalm ii. 9, the word is commonly rendered "break;" but the Septuagint, which the text follows, and other versions give "rule," or more literally "shepherd." It is possible that the Hebrew word may be mistranslated, as there is another word very like it which means "to feed as a shepherd," that may have been used with a kind of irony. Thou shalt shepherd them with "a rod of iron." Thy shepherding shall be punishing, thy pastoral staff an iron rod.—*Rev. G. Currey, D.D.*

II. ANALYSIS OF EPISTLE.

1 The attributes of Christ accord with the address.

[5062] The language is that of sovereignty and righteous sternness.

"Eyes like a flame of fire" and "Feet of fine brass" (ver. 18). Cf. "I am he that searcheth the reins and hearts" (ver. 23).

2 There was much to be commended (ver. 19).

[5063] (1) Works.

(2) Charity and service.

(3) Faith and patience.

(4) Progress in good works—the last more than the earlier.

3 There was much to be censured.

[5064] (1) Patience of error if not participation in it (ver. 20).

(2) The guilt enhanced because of Divine forbearance (ver. 21).

(3) The desire of unlawful knowledge. "The depths of Satan" (ver 24).

4 Judgments foretold to the various offenders, according to degrees of guilt.

[5065] (1) To Jezebel and those who share her guilt by spreading the evil—severe torments (ver. 22).

(2) To those who were affected by the guilt—death (ver. 23 a).

(3) To the Church generally—to be punished in strict accord with their measure of guilt (ver. 23 b).

5 Exhortation to those who had escaped the evil by greater simplicity.

[5066] No extra burden laid upon them; but merely exhorted to retain their original purity (vers. 24, 25).

6 Rewards promised to the victors.

[5067] (1) Power over the nations (ver 26).

(2) Reigning with Christ (ver. 27).

(3) The Morning Star (ver. 28).

Summons to attention (ver. 29).

III. GEOGRAPHICAL RELATIONS.

[5068] Thyatira, a city of no first-rate dignity, was a Macedonian colony (Strabo, xiii. 4); and it may be looked at as a slight and unintentional confirmation, in a minute particular, of the veracity of the Acts, that Lydia, a purple-seller of Thyatira, is met exactly in the Macedonian city of Philippi (Acts xvi. 14), this being precisely what was likely to happen from the close and frequent intercourse maintained between a mother city and its daughter colonies. From this Lydia, whose heart the Lord had opened to attend to the things spoken of Paul, the Church at Thyatira may have taken its beginnings. She who had gone forth for a while, to buy and sell and get gain, when she returned home may have brought home with her far richer merchandise than any she had looked to obtain.—*Abp. Trench.*

IV. HISTORICAL RELATIONS.

[5069] It may be interesting to state here that the city was a Macedonian colony, as this coincides with a fact mentioned in the Acts of the Apostles, and supplies important, though unintentional, confirmation of the minute veracity of that book. After the Apostle Paul had obeyed the summons of the man of Macedonia who appeared to him in a vision, saying, "Come over and help us," he found in Philippi, a city of Macedonia, a woman named Lydia from

Thyatira, a seller of purple, who became his first convert there, and was probably the means of introducing the gospel into her native city.—*Wm. Landels.*

[5070] Thyatira was a city of no very great importance. It had not attained to the size and dignity of others which have since utterly perished; and its continued preservation while others have passed away is no doubt owing to the fact that, notwithstanding the evil that had crept into the Church here, the letter testifies to an amount of goodness, in her "charity and service, her faith and patience," which was sufficient to preserve a city from destruction.—*Ibid.*

V. SPECIAL CHARACTERISTICS.

1 Viewed in a favourable light.

[5071] The Church is first addressed in the aggregate, the good and the evil are spoken to as forming one body. "I know thy works and charity." "Yet I have a few things against thee." The faithful must suffer harm from the evil teacher and seducer in their midst, while the wicked must receive good from their faithful brethren although they persecute and despise them. Their lives, therefore, are not wholly separate and independent. The Spirit then divides the Church into its component parts, and speaks separately to each. "I will kill the children of the seducer with death. But unto you who have not this doctrine or submit not to this teaching, hold fast till I come." We suffer in a crowd, but we are judged one by one.—*J. H.*

[5072] The Church faithful as yet, but acquiescent under Antinomian seductions.—*Canon Farrar.*

[5073] A Church in which heresy had gained a footing even in the families of true believers, but was not yet predominant.—*Rev. G. Currey, D.D.*

[5074] The Church, as a church, while not neglecting the outward activities of the Christian life, yet consenting to corrupt practices.—*Ibid.*

[5075] The whole condition of things at Thyatira was exactly the reverse of what it was at Ephesus. There much zeal for the maintenance of sound doctrine, but little love, and as a consequence, no doubt, few ministrations of love. Here the activity of faith and love; but insufficient zeal for the maintenance of godly discipline and doctrine, a patience of error even where there was not a participation in it. Each of these Churches was weak in that wherein the other was strong.—*Abp. Trench.*

2 Viewed in an unfavourable light.

[5076] Not guided in the truth by wise and able rulers as Ephesus had been, not sifted by trial like Smyrna, she soon outran Pergamos in error, and the heathen themselves in corrupt-

ness of life. Corruption was here not only allowed, but represented and ruling in the Church. To an observer who regarded merely the outside, things might seem most prosperous. Influential the Church certainly was, and no doubt numerous. To one who judged by what lay a little deeper, heathenism would appear almost respectable beside this Church, or rather beside one part of it. The rulers of this Church most run after were men of the world. They found they could be more men of the world by being churchmen; had more wealth, more importance, more applause, more power; every way could move and use the world more effectually by belonging to the Church.

[5077] The enemy comes into the household like a weak and harmless child. She will hurt no one, and, indeed, at present she has not the power; she only seeks permission to remain and dwell at peace. Grown older and stronger, she shows her malevolence and power, and deals destruction among those who foolishly and wickedly nourished her in their midst.—*J. H.*

3 Viewed prophetically.

[5078] Laudable condition: time of the Church's domination, from Justinian to Charlemagne; warning (?) against worldliness—Jezebel (*Holzhauser*). From the middle of the eighth century to the Reformation (*Sonder*). These are very diverse periods. These interpretations are subjective fancies of men's minds, not objective truths of God's Word.

VI. TITLE OF THE SAVIOUR.

[And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass.—*Rev. ii. 18 (R.V.)*]

1 Its special significance.

[5079] The message sent to the Christians of Thyatira is from the "Son of God." This is noteworthy when we remember how persistently the other term "Son of Man" is used throughout the Book of Revelation, and that here only is the phrase "Son of God" used; but it suits as does the whole description, the message of which breathes the language of sovereignty and righteous sternness.

2 Its solemn import.

[5080] "The eyes like unto a flame of fire, and the feet like fine brass," are evidently congruous when a Church is addressed in which there is much need for a discriminating discernment between good and evil, and destruction of the evil-doers. His claiming such attributes is a sufficient intimation to the Church that no evil can escape His detection, and that He will march triumphantly onward, trampling under His feet whatsoever may oppose itself to His righteous will. He sees the most covert, and He discerns the real character of the most specious and fair-seeming. Our most secret

lusts cannot escape His notice. And the vices which assume the semblance of virtue to human vision, appear just as they are to His flaming and all-searching eye. Yea, the very state of mind from which our actions spring is well known to Him.—*Wm. Landels.*

[5081] All the Churches have indeed long known that He whom they call the Lord, this Searcher of hearts and Judge, is one and equal with the Father. They have known it, but have not sufficiently understood and remembered it : therefore the Lord, who had named Himself before (ver. 18) the Son of God, significantly says here, "They shall know that I am He!" Which threatening of judgment once more combines tenderness with its severity : "I will assuredly look at the heart, and only according to the heart estimate the deeds."

Of this He gives at the same time a proof, when he graciously returns to the oppressed and burdened of Thyatira, who can stand through their fidelity to Him, and to the little centre of believers already praised in ver. 19 as existing even under the Jezebel government.—*Stier.*

VII. POINTS OF COMMENDATION.

[I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.—Rev. ii. 19 (R.V.)]

[5082] And there were no signs of any falling off in this respect. The "last works" were "more than the first." What was wanted was that these graces should be balanced by others of a more masculine type, by righteous zeal against evil, by the exercise, when necessary, of the power to judge and to condemn. Loving ministrations, patient endurance, warm-hearted faith, the more feminine graces of the perfect Christian character, are dominant in both.—*Dean Plumpton.*

[5083] The first words are all of approval. "I know thy works, and thy love, and faith, and service," or "ministration, and patience, and thy last works" as being "more than the first." There is not only a holding fast, but a going forward. There is progress, and there is improvement. Much is attained, and whatever there is, is in advance of what there was. The last works are more than the first.—*Dean Vaughan.*

VIII. POINTS CENSURED.

[But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess, and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.—Rev. ii. 20 (R.V.)]

I Evil practices, falsely tolerated.

[5084] "But I have against thee that thou lettest alone," leavest free, sufferest to go unrestrained, "the woman Jezebel." I am bound to say there is much authority for reading "thy wife Jezebel;" as if the person spoken of was

the wife of the angel or pastor of the Church himself. It is perhaps easier to explain why the pronoun "thy" should have been wrongly omitted than why it should have been arbitrarily inserted. A minister of Christ may have the misfortune to have a bad wife. Or he may have been culpably careless or culpably self-willed in choosing his wife. In either case he is much to blame if he lets alone, if he leaves free, gives scope to, evil practices in his own house; it is his business to coerce evil, if he cannot secure good.—*Dean Vaughan.*

[5085] "Notwithstanding I have against thee that thou sufferest that woman Jezebel, which calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols." Here we must not introduce a reading which Luther received and so translated—a "few things," or a "little thing!" [R.V. reads thus.] For Jezebel's dominion was, as has been observed already, more than Balaam's counsel. Thou "sufferest" her; that is, to do what she will, unhindered and unpunished.—*Stier.*

[5086] We cannot enter on the words which follow without noticing the strange reading, not "that woman," but "thy wife, Jezebel" (*ἡνὶν γυναῖκα σου*), which would force upon us the conclusion that the work of the angel or bishop of the Church of Thyatira was thwarted by one who ought to have been his helpmate in it; that she had become tainted with the teaching of the followers of Balaam, and claimed as a prophetess an authority that over-ruled her husband's. I cannot set aside that reading on account of the strangeness of the picture thus presented to us, for truth is often stranger than fiction. And on the principle, which has become almost an axiom in textual criticism, that the more difficult reading is probably the true one, this, commended as it is by some of the highest MSS., may well claim admission into the text.—*Dean Plumpton.*

[5087] What we have to deal with, in any case, in the Church of Thyatira is the assumption, on the part of some conspicuous woman—possibly, as has been said, the wife of the bishop or angel of the Church—of the character of a prophetess, supported by the phenomena that simulated inspiration, and that her utterances were used to support the twofold errors of the Nicolaitanes and the followers of Balaam, "to teach and to seduce" the servants of Christ "to commit fornication, and to eat things sacrificed to idols." The name of Jezebel, the representative of the Zidonian worship which had tainted the life of Israel with its impurities, was used, as that of Balaam had been, to point the sharpness of the rebuke, possibly with a special reference to the memorable scene when she, with unveiled face, and the brightness of her eyes, heightened with the *kohl* of Eastern cosmetics, looked out of her palace window to try for the last time her powers of fascination; or,

if we assume that the words of ver. 22 were literally true, and that here, too, the Agape, or love-feasts of the Christian Church, were stained, as the hints in 2 Peter ii. 13, 14, and Jude, verse 12, not obscurely intimate, with the perpetration of fathomless impurities in which this so-called prophetess was herself a sharer.—*Ibid.*

2 The desire of unlawful knowledge.

[5088] They may even have boasted of their knowledge of Satan. But such knowledge was purchased too dearly. Better off were they who were simple concerning evil; they have a burden, but it is not the burden only of judicial tribulation; it is the burden of resisting those troublers of the Church. They must not abandon their duty of witnessing for purity, and so for Christ; this burden they must take up, and hold fast till He come.—*Canon Boyd Carpenter.*

[5089] We must see in the startling phrase the "depths of Satan," the stern irony of condemnation. Their fancied knowledge of the mysteries of the Divine Nature, obtained by a deliberate transgression of every Divine commandment, did but bring them nearer to that Satanic nature, in which knowledge without holiness was seen in its highest power. As those who called themselves Jews were of "the synagogue of Satan," as those who boasted of their freedom were themselves the servants of corruption, so was it here. Every step they took that led them further into the depths of a mystic impurity did but identify them with that power of evil which Christ had come to conquer and destroy.—*Dean Plumpton.*

IX. JUDGMENTS THREATENED.

[And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto each one of you according to your works.—Rev. ii. 21–23 (R.V.)]

[5090] So should all the churches know that the Lord was "he which searcheth the hearts and reins," discerning all the baseness and impurity which were clothed with the high-sounding swelling words of knowledge, wisdom, freedom; that, though the long-suffering of God may in many cases reserve the execution of his sentence till the term of probation is over, there are yet others in which the sins of men bring on themselves a swift destruction, and that they which sow to the flesh shall of the flesh reap corruption.—*Dean Plumpton.*

X. REWARDS PROMISED.

[But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the

deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father; and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.—Rev. ii. 24–29. (R.V.)]

1 The Morning Star.

[5091] He will give to His faithful ones the morning star, He promises that He will give to them Himself, that He will impart to them His own glory and a share in His own royal dominion (cf. iii. 21); for the star, as there has been already occasion to observe, is evermore the symbol of royalty (Matt. ii. 2), being therefore linked with the sceptre (Num. xxiv. 17). All the glory of the world shall end in being the glory of the Church, if only this abide faithful to its Lord.—*Abp. Trench.*

2 Reigning with Christ.

[5092] His reign, so far as we know anything of it, is exercised over willing hearts—over those who recognize not only His power but His right—whose affections have been won by His love, and their judgments by His truth; and who therefore render unto Him a willing and glad obedience. These are the subjects of His kingdom now, and such, we may suppose, will be the subjects of His kingdom hereafter. It seems to me, therefore, that the conclusion to which we are shut up, is that the reign of Christ over the nations is of the spiritual nature which we have already described; and that the share which saints have with Him in His reign consists of the wide diffusion and governing influence of the principles which they have faithfully held and taught, and for which some of them have sacrificed their all. These are the strong iron sceptres by which they rule. These, by their working, break into shivers all opposing systems.—*Wm. Laudels.*

3 Power over the nations.

[5093] "To him will I give power over the nations." The royalties of Christ shall by refection and communication be the royalties also of His Church. They shall reign; but only because Christ reigns, and because He is pleased to share His dignity with them (iii. 21: Rom. v. 17; 2 Tim. ii. 12). When we ask ourselves in what sense, at what time, and in what form this "power over the nations" shall be the prerogative of the Church, we must find our answer in such passages as Rev. xx. 4; xxii. 5; 1 Cor. vi. 2; Dan. vii. 22, 27; Ps. cxlix. 6–9; and above all Matt. xix. 28; cf. also Wisd. iii. 8; Eccles. iv. 15.—*Abp. Trench.*

THE EPISTLE TO THE CHURCH OF SARDIS.

Rev. iii. 1—6.

(FIFTH CHURCH.)

And unto the angel of the church in Sardis write:
These things saith he that hath the seven Spirits of
God, and the seven stars ;

I know thy works, that thou hast a name that
thou livest, and art dead.

Be watchful, and strengthen the things which remain,
that are ready to die : for I have not found
thy works perfect before God.

Remember therefore how thou hast received and
heard, and hold fast, and repent.

If therefore thou shalt not watch, I will come on thee
as a thief, and thou shalt not know what hour
I will come upon thee.

Thou hast a few names even in Sardis which have
not defiled their garments ; and they
shall walk with me in white : for they are worthy.

He that overcometh, the same shall be clothed in white
raiment ; and I will not blot out his name
out of the book of life, but I will
confess his name before my Father, and before
his angels.

He that hath an ear, let him hear what the Spirit
saith unto the churches.

THE CHURCH OF SARDIS.

6

THE FIFTH CHURCH.

I. VARIOUS READINGS AND RENDERINGS OF THE TEXT.

[5094] Almost all better commentators are agreed that τὰ λοιπὰ here should not be rendered "the things which remain" ("*quæ huc usque tibi mansere virtutes*," Ewald); but rather, "those which remain," or "the rest" (= τοὺς λοιποῖς, or τοὺς καταλοιποῦς, Jer. xxiii. 3), as many as are not yet dead, though now at the point of death.—*Abb. Trench.*

II. GEOGRAPHICAL DESCRIPTION.

[5095] Sardis, now Sart, was situated on the side of mount Tmolus, and on the river Pactolus. It lies about thirty miles south-east of Thyatira, the ancient capital of Lydia.

III. HISTORICAL RELATIONS.

1 Secular.

(1) *Its past glory contrasted with its present insignificance.*

[5096] If the secular history of an Asiatic city had any legitimate connection with the interpretation of these Epistles, few names would offer a field of wider interest to the expositor than that ancient capital of the old Lydian monarchy through whose *agora* flowed the Pactolus with its golden sands; which was famed, in its remote past, at once for its manufactures and its coinage; whose name recalls the old tales, half mythical, half historical, of Gyges and of Cræsus.—*Dean Plumptre.*

[5097] It would be beside the mark of our present purpose to say anything of the history of Sardis. It was a celebrated and ancient city. The names of Cræsus, of Cyrus, and of Alexander, are all connected with it. Long sieges and sudden surprises; demolitions by fire or earthquake often repeated, and reconstructions after each; a condition of importance under various empires, for almost twenty centuries, and at last a reduction to a mere village of paltry huts among scattered ruins; such has been and such is Sardis, viewed by the light of common history.—*Dean Vaughan.*

[5098] Was in its palmy days one of the most splendid and opulent cities of the East, the residence of the kings of Lydia, an emporium of commerce, and a centre of manufacture in wools and precious metals; Cræsus, proverbial

for his riches, was its last king; and its inhabitants, as this letter hints, were remarkable for their self-indulgent and voluptuous habits. At the time the letter was written, the city had fallen greatly into decay, but was still a place of considerable importance. Since then, as if in verification of the threatening of the letter, it has all but vanished from off the face of the earth.—*IV. Landels.*

[5099] "I sat beneath," writes a modern traveller, "the sky of Asia to gaze upon the ruins of Sardis from the banks of the golden-sanded Pactolus. Beside me were the cliffs or that Acropolis which, centuries before, the hardy Median scaled while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Cræsus. Within its walls were once congregated the wisest of mankind—Thales, Cleobulus, and Solon. Far in the distance were the gigantic tumuli of the Lydian monarch, and around them spread those very plains once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon. But all, all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet halls of kings."

2 Ecclesiastical.

[5100] Melito, a name we hear seldom now, but the titles of whose works inspire us with a lively regret for their almost entire loss, was bishop of Sardis in the latter half of the second century, being the only illustrious name connected with this Church.

IV. SPECIAL CHARACTERISTICS.

[5101] A Church slumbering, but not past awakenment.—*Canon Farrar.*

[5102] A Church in which formalism and insincerity were fast eating out vital Christianity. A Church living too much on past experiences. The water which has passed the mill is useless to turn it.—*C. V.*

[5103] Of the angel of the Church at Sardis, and, by implication, of the society which he represented, it was said, "Thou hast a name that thou livest"—hast the show and the fame of a spiritual life—and yet thou "art dead." The cause of that loss of vitality and strength is to be found, we may believe, in the absence, in this instance, of the "tribulation" and the

"endurance" which were so prominent in the judgment passed on the works of other churches. The members of the Sardinian Church had not been tried in the fire of adversity; life had not been braced and strengthened by the conflict with persecution; men had been content with "works" of a lower and less noble kind, occasional acts of charity, the routine of decent conduct. There had been no open scandals; Sardis was still recognized by the other churches as a living and true member of the great family of God—was even, it may be, winning their admiration for its seeming energetic vitality. And yet the chill and the paralysis which were the forerunners of the end were slowly creeping in upon its life; death, not life, was already master of the position, the dominant characteristic of the Church as a whole, and of its spiritual ruler in particular.—*Dean Plumpton*.

[5104] The Church had become Pharisaical, cold, and lifeless; the name of Christ remained, but love for Christ had departed. Outwardly it might appear a beautiful structure, but in reality it was but a whited sepulchre full of dead men's bones. The casket was there, but the jewel was gone.—*J. H.*

[5105] We are not told of anything peculiarly trying in the Church of Sardis (unless it were the absence of everything peculiarly trying); and, in the case of Laodicea, we find that it was the very exuberance of advantages that brought upon her such poverty. There was no Church that had such a reputation as this; she was the praise of all of whom she was not the envy. She, if any, would have been excused had she surveyed the progress of the Head of the Church, and congratulated herself on what He would find in her. He has been grieved in Ephesus, grieved in Pergamos, grieved in Thyatira; but here are no Balaamites, nor Nicolaitanes, nor lying prophetess. It is not before men there was any imperfection, but before God. Their part was well played, so far as men could see; but the part God had assigned them they did not perform. Their works were not perfect. And at Sardis were no such gross sins commonly and openly committed as had stained the other churches. The members were decent, well-conducted, industrious, moral people, else they could never have acquired the reputation they enjoyed. There are no strange opinions. There is no contention; no, the quiet and peace of the grave are there. There is no doubting, no questioning whether Scripture be indeed the word of God, because Scripture is received as a mere foundation for a creed, a storehouse of arguments for doctrine, and not as the very voice of God, which must be all or nothing.—*Marcus Dods*.

[5106] Hypocrisy was the sin with which their garments were defiled. Their works were not perfect (*not fulfilled*, R.V.), they were mere shams, like artificial fruits and flowers, which look well enough to the eye, but are only wax

and paint, having no sweet-smelling savour and nothing pleasant to the taste.—*J. H.*

[5107] Remonstrance to a Church fast falling from grace. The Church of Sardis had gone far upon the course upon which the Church of Ephesus was but entering. But few are faithful. But few graces remain. Yet the Lord of the vineyard is patient with the barren fig-tree. May churches and individuals who are becoming worse instead of better learn to retrace their steps, and by God's grace strengthen the good which yet remains in them, ere the day of grace be past and the night cometh wherein no man can work!—*Rev. G. Currey*.

[5108] The fact that Sardis should have had this name and fame of life is very startling, and may well summon each and all to an earnest heart-searching. There would be nothing nearly so startling, if Sardis had been counted by the churches round about as a Church fallen into lethargy and hastening to death. But there is no appearance of the kind.—*Abp. Trench*.

[5109] Regarded prophetically this Church is regarded as figuring:

1. Semblance of Christianity; the prevailing condition of the Church.—*Holzhauser*.
2. Time of dead orthodoxy, from the end of the sixteenth century to about the latter half of the eighteenth.—*Sander*.

V. TITLE OF THE SAVIOUR.

[And to the angel of the Church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars.—*Rev. iii. 1.*]

[5110] There is a special fitness in the assumption of this style by the Lord in His address to the angel of the Church of Sardis. To him and to his people, sunken in spiritual deadness and torpor, the lamp of faith waning and almost extinguished in their hearts, the Lord presents Himself as having the fulness of all spiritual gifts; able therefore to revive, able to recover, able to bring back from the very gates of spiritual death, those who would employ the little last remaining strength which they still retained, in calling, even when thus *in extremis*, upon Him.—*Abp. Trench*.

VI. POINTS OF CENSURE.

[And to the angel of the church in Sardis write: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God.—*Rev. iii. 1-2* (R.V.)]

1 Failing as a Church to be aggressive.

[5111] This Church had nothing of the spirit of the Two Witnesses, of whom we read that they "*tormented* them that dwelt on the earth" (*Rev. xi. 10*), tormented them, that is, by their

witness for a God of truth and holiness and love, whom the dwellers on the earth were determined not to know. There was nothing in it to provoke from the heathen, in the midst of whom it sojourned, any such words as those which the author of The Wisdom of Solomon puts into the mouth of the ungodly men (ii. 12-16). The world could endure it, because it too was a world.—*Abp. Trench.*

2 Lacking in real earnestness.

[5112] That she deceived others; counted herself rich, when she *was* most poor; but there is no hint to make us think that others counted her so as well; Sardis, on the other hand, had a name that she lived, was well spoken of, regarded, we may well believe, as a model Church, can therefore have been by no means wanting in the outer manifestations of spiritual life; while yet all these shows of life did but conceal the realities of death; so He, before whose eyes of fire no falsehood can endure, too surely saw.—*Ibid.*

[5113] She glories in being alive, but is dead; because the truth, which she once embraced with subjective heartfelt zeal, is now regarded only as an objective treasure for the head; because an awakened Christianity is wanting in her, she makes only masses of Christians.—*Ebr 271.*

[5114] She was in a most dangerous condition; she believed herself to be awake and healthy, but she was cold and frozen. What little life she had was fast ebbing away, and she was quietly sleeping the sleep of death.—*Ibid.*

[5115] Yet amid all this coldness and formality there were a few earnest souls alive to God. Miracles of grace flourishing like Alpine flowers in regions where ice and snow seem to render life impossible.—*J. II.*

VII. EXHORTATION TO REPENTANCE.

[Remember therefore how thou hast received and didst hear; and keep it and repent.—Rev. iii. 3 (R.V.)]

[5116] "Prize now"—this is what the warning word of a gracious Lord would say—"that which thou didst once prize at so high a rate, which came to thee so evidently as a gift from God, accompanied with the Holy Ghost from heaven; and repent thee of all the coldness and heartlessness with which thou hast learned to regard it" (2 Pet. i. 9).—*Abp. Trench.*

VIII. JUDGMENTS THREATEND.

[If therefore thou shalt not watch, I will come as a thief and thou shalt not know what hour I will come upon thee.—Rev. iii. 3 (R.V.)]

1 Temporal punishments.

[5117] Dependent as this coming was on the state of the Sardian Church and its ruler, liable

to be averted on renewed watchfulness and repentance, it must, of necessity, refer to the discipline, at once regulative and reformatory—penal, yet not necessarily inflicting an irremediable penalty—with which, in unlooked-for ways and at an unexpected season, the Lord would come upon the Church. Persecutions, distress, the open shame of being noted as a dead Church, exclusion from fellowship with other Churches, who should no longer recognize even its "name" to live—these should do their work.—*Dean Plumtree.*

IX. PROMISED REWARDS.

[But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith to the churches.—Rev. iii. 4-6 (R.V.)]

1 White raiment (or the outshining of personal qualities) to the victorious Christian.

[5118] The glorified body, defecated of all its dregs and impurities, whatever remained of these having been precipitated in death, and now transformed and trans-figured into the likeness of Christ's body (Phil. iii. 21), this *σῶμα ἐπουράνιον*, as contrasted with the *σῶμα ἐπίγειον* and *χαϊρόν* which we now wear (1 Cor. xv. 49, 47), with its robe, atmosphere, and effluence of light, is itself, I believe, the *white raiment* which Christ here promises to His redeemed. There are some beautiful observations on this matter in Delitzsch, "Bibl. Psychologie," p. 374.—*A. J. P. Trench.*

[5119] Those who read this book cannot fail to notice how very often the word *white* occurs. "White," it has been said, "is everywhere the livery and colour of heaven." There is the *white* stone of which we have previously spoken, *white* raiment here, elsewhere *white* robes, and *fine* linen, clean and *white*, which is the righteousness of saints, *white* horses, a *white* cloud, and a great *white* throne. Similar phraseology occurs in other parts of Scripture and in the same connection, and thus it is not unnaturally inferred that the white represents the purity and glory of heaven. Glory as well as purity; for the *white* is not a dull, opaque whiteness—the mere absence of colour—but a bright and glistening white, a white that shines resplendently like a diamond, or, as on an Alpine height we have seen the pure snow sparkle in the morning sun.

[5120] Material forms and colours are the representatives of spiritual qualities; and though we may not be able to go as far as some do in their doctrine of types and correspondences, we still see connection enough between the outward and the inward to enable us to understand the possibility of the white raiment

of the glorified being the outshining of their personal qualities.—*W. Landels.*

[5121] It is difficult, perhaps impossible, to conceive of any honour or dignity which will be more appreciated by the godlike soul. It is no splendid garment thrown over meanness or deformity; no royal robe hung on recreant shoulders, as an adornment for a man who has nothing kingly about him but the garment which he wears; no imposing pretence covering that which is petty in reality, no semblance of purity concealing real defilement, such as worthless priests or beggarly kings might wear; but the outshining of a kingly soul. Its wearer has no adventitious advantage, no borrowed greatness, no sham splendour which is only tinsel, though it looks like gold. He appears to be just what he is. He appears noble, because he *is* noble. He appears royal, because he *is* royal.—*Ibid.*

[5122] There is a certainty in such a reward which should not be overlooked. Being the outshining of personal qualities, it obviously cannot, in the very nature of things, be missed by any one to whom it properly belongs. It is inwoven into the man's nature, and forms part of himself. Ere he can be robbed of it, he must cease to be what he is.—*Ibid.*

[5123] We can imagine the glance of the Apostle falling on one of the great dyeing vats used in the staple trade of the town, and seeing the linen garments steeped in the crimson fluid that looked like blood, and of his being thus led to think of those whose inmost life, steeped in the spirit of sacrifice of which the blood of Christ is the symbol, should emerge from that process, not "red like crimson," but, by the strangest of all paradoxes, "white as wool" (Isa. i. 18).—*Dean Plumtre.*

[5124] Walking with Christ in white, implies (1) Fellowship, and (2) Progress. The ever-moving on with Christ.

2 Confession of the victorious Christian's name before the Father.

[5125] You will notice a resemblance between these words and words spoken to the disciples during our Lord's earthly ministry, in which, according to Matthew, He promised to confess those who confessed Him before his Father in heaven; and, according to Luke, before the angels. Here the two promises are combined in the one—"before my Father and before His angels." And it may well interest us to see in this how the speaker preserves His identity—how His heart and His purpose and His words are in His exaltation so much what they were in His humiliation. It may be an aid to faith, too, when we notice this subsidiary evidence that the speaker is in both cases the same—that these letters are the veritable words of our Lord—He who now speaks from the

throne being indeed He who, in daily intercourse with His disciples, spake of the things concerning His kingdom.—*W. Landels.*

[5126] His name shall be in our foreheads—that is lustrous, conspicuous, so that it may be known and read of all.

What an encouragement to confess Him now before men at all times, and in all places; in our families, in business, in society (yea, and in so-called religious society especially), in the Church, and in the world. It is a solemn thought of one of old, that if we must give account of every idle word, we should take care lest we have to give an account of every idle silence also. Let us rejoice in the privilege of being permitted to own Him for our Master, of standing by Him and His cause, and, if need be, of suffering for His sake.—*R. W. Forrest.*

X. HOMILETICAL HINTS.

[5127] These people of Sardis were, I repeat, representative of the Church in every age, and a tremendous consideration for you is this—"Do I belong to the many or to the few? Are my religious feelings and principles such that they have the effect of separating me from the vast mass of mankind?" If not, should you not seriously consider the question as to whether you really have any part or lot with Christ?—*R. W. Forrest.*

[5128] They are worthy—with the worthiness (not their own, but that) which Christ has put on them (ch. vii. 14). Ezekiel xvi. 14, "Perfect through my comeliness which I had put upon thee." Grace is glory in the bud. "The worthiness here denotes a congruity between the saints' state of grace on earth, and that of glory, which the Lord has appointed for them, about to be estimated by the law itself of grace."—*Vitringa.*

[5129] We gather from these words that, with few exceptions, the entire Sardian Church shared in this deadness of its chief pastor; while he, in seeking to revive their life, to chafe their dead limbs, would best revive and recover the warmth of his own. (Psa. li. 13.)—*Abp. Trench.*

[5130] The charge against Sardis is not a perverse holding of untruth, but a heartless holding of the truth: and therefore I cannot but think that the Lord is graciously reminding her of the heartiness, the zeal, the love with which she received this truth at the first.—*Ibid.*

[5131] The condition of this Church was (1) lamentable; (2) dangerous; (3) reprehensible, yet (4) recoverable.

THE EPISTLE TO THE CHURCH OF PHILADELPHIA.

Rev. iii. 7—13.

(SIXTH CHURCH.)

And to the angel of the church in Philadelphia write ;

These things saith he that is holy, he that is true, he that
hath the key of David, he that openeth,
and no man shutteth ; and shutteth, and no man openeth ;

I know thy works : behold, I have set before thee an open
door, and no man can shut it :

for thou hast a little strength, and hast kept my word,
and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which
say they are Jews, and are not, but do lie ;

behold, I will make them to come and worship before thy
feet, and to know that I have loved thee.

Because thou hast kept the word of my patience,
I also will keep thee from the hour of temptation,
which shall come upon all the world, to try them that dwell
upon the earth.

Behold, I come quickly :

hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my
God, and he shall go no more out :

and I will write upon him the name of my God, and the
name of the city of my God, which is new Jerusalem,
which cometh down out of heaven from my God :

and I will write upon him my new name.

He that hath an ear, let him hear what the Spirit saith unto
the churches.

THE CHURCH OF PHILADELPHIA.

7

THE SIXTH CHURCH.

I. GEOGRAPHICAL NOTES.

[5132] The city of Philadelphia, situated at the foot of Mount Tmolus, about twenty-eight miles south-east of Sardis, named after Attalus Philadelphus, king of Pergamos, and the centre of the wine trade of the region lying on the frontiers of Lydia and Phrygia, presented, so far as we know, the same phenomena of religious and social life as its nearest neighbours. There, too, was a population mainly, of course, heathen, but including at least three other elements distinct from it and from each other—Jews, Jewish Christians, and converts from heathenism.—*Dean Plumptre.*

[5133] Philadelphia, at the foot of Mount Tmolus, on the banks of the little river Cogagnus, which not far from the city falls into the Hermus (Pliny, H. N. v. 29, 30), was built by Attalus Philadelphus, king of Pergamum (he died B.C. 138), from whom it derives its name. *Φιλαδέλφια τῆς Ἀσίας* St. Ignatius calls it in the salutation of his Epistle, § 1; to distinguish it from other cities of the same name. No city of Asia Minor suffered more, or so much, from frequent earthquakes—*πῶς σεισμῶν πλήρη* Strabo calls it (xiii. 4), and describes it as almost depopulated in consequence of these. In the great earthquake in the reign of Tiberius, Philadelphia was nearly destroyed (Tacitus, "Ann." ii. 47).—*Abp. Trench.*

[5134] A town in Lydia, twenty-eight miles from Sardis. This town was often visited by earthquakes, but is still of considerable extent, and is called by the Turks Alah Schar. It is said to contain ruins of twenty-four churches, which shows that the promise of increase was fulfilled. It is one of the churches to which Ignatius wrote. His letter is extant. The subjects treated are the necessity of unity, the danger of listening to Judaizing teachers, and the interpretation of the Old Testament Scripture by a reference to Christ.—*Rev. G. Currey.*

II HISTORICAL NOTES.

I As to present fulfilment of prophecy.

[5135] Two only of the seven churches received from our Lord epistles containing no word of rebuke: the suffering Church of Smyrna,

and the weak Church of Philadelphia. Two only of the seven are still extant: four congregations now representing the martyrs of Smyrna, and eight hundred Christians now assembling for worship within the still flourishing town of Philadelphia.—*M. Dods.*

[5136] In the loss of Ephesus the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the Revelations; the desolation is complete; and the temple of Diana or the church of Mary will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardes is reduced to a miserable village; the God of Mahomet is invoked in the mosques of Thyatira and Pergamus, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins—a pleasing example that the paths of honour and safety may sometimes be the same.—*Gibbon, Decline and Fall.*

[5137] It is an error, I think, to see in this exception, this exemption of Philadelphia from the desolation of Ephesus or of Sardis, a fulfilment of prophecy. The addresses before us are all directed not to cities, but to churches. Probably the Church, that is, the Christian body, in each of them formed but a small part of the population: its state, whether zealous or lukewarm, whether steadfast or backsliding, affected probably but in a slight degree the heathenism which surrounded it: the promises given to each are spiritual, not temporal; and the existence in the nineteenth century of a populous Mahometan town on a spot where once a Christian angel taught and guided his congregation, cannot in any sense be looked upon as the reward of their faith or the result of his self-sacrifice. It is by such misinterpretations of Scripture, and more particularly by such attempts to discover fulfilments of prophecy where they are irrelevant or visionary, that great dishonour has been done to the cause of Christ, and the unbeliever himself has been furnished with shafts of ridicule.—*Dean Vaughan.*

III. ITS SPECIAL CHARACTERISTICS.

[5138] According to our idiom, there is a marked and remarkable difference between a *little* and a *little* strength. Little strength is a depreciatory term, meaning want of power when power should be expected. On the other hand, a *little* strength is a distinctly laudatory term, implying an amount of undefined strength; but strength at least up to, if not above, the mean.—*C. N.*

[5139] "A little."—This gives the idea that Christ says, He sets before Philadelphia an open door because she has *some little* strength; whereas the sense rather is, He does so because she has "*but little* strength;" being consciously weak herself, she is the fitter object for God's power to rest on [so Aquinas], that so the Lord Christ may have all the glory. "And has kept"—and so, the littleness of thy strength becoming the source of Almighty power to thee, as leading thee to rest wholly on my great power, thou hast kept my word. Grotius makes "little strength" to mean that she had a church small in numbers and external resources: "a little flock poor in worldly goods, and of small account in the eyes of men."

[5140] Holzhauer considers that Philadelphia represents a church destitute of exterior power, yet witnessing a faithful confession; perhaps our immediate future.

[5141] Holzhauer, however, in his Protestant pedantry, regards it as a church of brotherly love, signalized by the phenomena of Pietism and Methodism.

IV. TITLES OF CHRIST.

[And to the angel of the Church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth.—Rev. iii. 7 (R.V.)]

I Their significance and fitness.

(1) *As the key of David.*

[5142] He that hath the key of David—the antitype of Eliakim, to whom the "key," the emblem of authority "over the house of David," was transferred from Shebna, who was removed from the office of chamberlain or treasurer, as unworthy of it. Christ, the heir of the throne of David, shall supplant all the less worthy stewards who have abused their trust in God's spiritual house, and "shall reign over the house of Jacob," literal and spiritual (Luke i. 32, 33), "for ever," "as a Son over His own house" (Hebrews iii. 2-6). It rests with Christ to open or shut the heavenly palace, deciding who is, and who not, to be admitted: as He also opens or shuts the prison, having the keys of hell (the grave) and death (ch. i. 18). The power of the keys was given to Peter and the other apostles, only when, and in so far as, Christ made him and them infallible. Whatever degrees of this

power may have been committed to ministers, the supreme power belongs to Christ alone. Thus Peter rightly opened the gospel door to the Gentiles (Acts x. 11, 17, 18; especially 14, 27, end). But he wrongly tried to shut the door in part again (Galatians ii. 11-18). Eliakim had "the key of the house of David laid upon his shoulder:" Christ, as the antitype David, Himself has the key of the supreme "government upon His shoulder." His attribute here, as in the former addresses, accords with His promise.—*Fausset.*

[5143] With that wondrous key He opens doors that were closed to all human skill and power: He opens the door of the hearts of Lydias, the door of opportunity and utterance for Pauls, the door of the prison to the bound, the door of faith to the unbelievers, and, chief of all, He opens the doors of the Eternal City to all who will to enter. He has set the door open and kept it open, and until it has been wilfully unheeded and passed by, it will never be shut.—*J. H.*

[5144] Here, in closer analogy with the promise of the keys of the kingdom of heaven to Peter (Matt. xvi. 19), what He claims is sovereignty over "the house of David," over the kingly palace of the Son of David, over the Church, as being the house of God. The right of admitting into that palace of the great King is His, and His alone. Others in vain attempt to admit when He excludes, or to exclude when He admits.—*Dean Plumtre.*

[5145] Christ teaches us here that He has not so committed the keys of the kingdom of heaven, with the power of binding and loosing, to any other, His servants, but that He still retains the highest administration of them in His own hand. From the highest tribunal upon earth there lies an appeal to a tribunal of yet higher instance in heaven; to His "that openeth, and no man shutteth; that shutteth, and no man openeth;" and when through ignorance, or worse than ignorance, any wrong has been done to any of His servants he **e**, He will redress it there, disallowing and reversing in heaven the erring or unrighteous decrees of earth.—*Abp. Trinch.*

(2) *As the Holy and the True.*

[5146] "These things saith the Holy, the True." There are times, my brethren, when these attributes, which sound in some ears almost severely, come to us with a force and an attractiveness possessed by no others. Christ, in declaring Himself *ὁ ἀληθινός*, declares that whatever names, titles, offices, He assumes, these in Him are realized to the full, reach their culminating glory; that the idea and the fact in Him are, what they never can be in any other, abso- lutely commensurate.—*Dean Vaughan.*

[5147] *Holy.* The Jews recognized God alone as "the High and Holy One." *The True.*

"Christ is true as God is true" (1 John v. 20). Thus Christ uses the titles which, especially to Jews, assert His divinity.

V. GROUNDS OF REWARDS PROMISED.

[I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world to try them that dwell upon the earth. I come quickly; hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.—Rev. iii. 8-13 (R.V.)]

I Faithfulness honoured by further opportunities of usefulness.

[5148] "Behold, I have set before thee an open door, and no man can shut it." The words may be taken in two senses, (a) a door of opportunity, and (b) a door of admission.

(1) I know not whether we quite appreciate the promise in its former sense. To those of us who have a little strength Christ promises openings for His service. Naturally we are well contented to let that service alone. Of our own personal safety, our own deliverance in the day of judgment, we do sometimes think.

(2) Christ deals with us in greater wisdom when He offers to His servants an open door. It is a far nobler thing, and to noble natures far more alluring, to say, Work for me, than to say, Repose in me; to say, I have something for thee to do, something which will task all thy energies, something which will arouse every dormant power, something which will be of use to me and to my brethren, something which will show thy gratitude not in words but in deeds, than to say, Work is over, now rest; enter into a paradise of recreation and of contemplation; there enjoy thyself, there forget toil, there know what it is to be free from responsibilities, there learn what it is to be unoccupied and yet blameless.—Dean Vaughan.

[5149] This Church at Philadelphia had *usefulness*. She had used her little strength in a way which rendered good service to the cause of her Lord. As her reward He had given her still greater opportunities of usefulness—"Behold, I have set before thee an open door, and no man can shut it." He had promised her, too, that she should conquer her enemies, and win them to the service of her Lord. "Behold, I will make them of the synagogue of Satan who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." This she is exhorted to hold fast. The

fact, the larger opportunity, the prospect of usefulness must not be let go. It would not be so easy to work for Christ in the future as it had been in the past. The opposition she would have to contend with would be more formidable. Although she would have increased opportunities, she would only be able to use them at increased cost. She might be able to win more souls, but she would only be able to do so at the expense of more suffering.—*W. Landels*.

[5150] She has but little strength, but she has used it well, and no word of reproof reaches her. When she was weak, then was she strong; in her weakness was the strength of God made perfect. She has kept the word; "I also will keep thee." This is the secret of the weakling's steadfastness, and this gives her power to hold fast that which she hath.—*J. H.*

[5151] In all these cases the open door refers to the admission of the Gentile converts into the great house of God, the widening opportunities for the mission work of the Church which the providence of God placed in the preacher's way.—*Dean Plumpton*.

[5152] Thus the assurance to the Christians of Philadelphia will be, that Christ had made an opening for them; an opening, I think we may say, for doing His work on earth, and an opening for their final entrance into those many mansions of which He Himself holds the key.—*Dean Vaughan*.

2 Faithfulness, honoured by final victory over opponents.

[5153] The promise to Philadelphia, in respect of Jewish adversaries, is larger and richer than that to Smyrna. All which Christ there promised was that these enemies should not prevail against them (ch. ii. 9, 10); but here are better promises, namely, that they shall prevail against their enemies, and that with a victory the most blessed of all, in which conquerors and conquered should be blessed alike, and should rejoice together. In reward of their faithfulness they should see some of these fierce gainsayers and opposers, some of this "synagogue of Satan" (see ii. 9; cf. Jer. ix. 2: *συνάγωγος ἀθεοῦτων*), falling on their faces and owning that God was with them of a truth.—*Alf. Trench*.

[5154] The reappearance of the same description as that which met us in the epistle to the Church at Smyrna points, as I have said, to the quarter from which the attack came. Here also we have those who "are of the synagogue of Satan, that say they are Jews, and are not, but do lie." So far they seem to have gained the mastery. Though resisted, they are yet the stronger party. But the day of retribution is not far off. "I will make them to worship before thy feet, and to know that I have loved thee." Before long, in that "hour of trial which was about to come upon the whole world," in the storm of persecution which, springing from heathen panic and suspicion,

would involve both Christian and Jew alike, the man who had been faithful in his work would be courted as a protector even by those who had been his bitterest enemies.—*Dean Plumptre.*

[5155] They were true Jews who, like Abraham and David, and all the saints down to Simeon and the apostles, were believers in the Lord Jesus Christ. Those who rejected Him, whatever their nationality might be, and whatever they might call themselves, were not Jews at all, but apostates from the faith of their fathers and members of the synagogue of Satan.—*J. H.*

3 Faithfulness, honoured by future and final eternal rewards.

[5156] The "new name" is that mysterious and, in the necessity of things, uncommunicated, and for the present time incommunicable, name, which in that same sublimest of all visions is referred to—"He had a name written, and no man knew, but He Himself" (xix. 12); for none except God can search out the deep things of God (1 Cor. ii. 12; cf. Matt. xi. 27; Judges xiii. 18). But the mystery of this "new name," which no man by searching could find out, which in this present condition no man is so much as capable of receiving, shall be imparted to the saints and citizens of the New Jerusalem. They shall know even as they are known (1 Cor. xiii. 12).—*Abp. Trench.*

[5157] "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out." The promise is that of a secure and permanent position in God's heavenly temple. Philadelphia is said to have been singularly liable to earthquakes; not a building, common or sacred, but it might suddenly fall in ruins. The promise here is, that no such risks shall await the heavenly temple, or those who have been built with it.—*Dean Vaughan.*

[5158] To him that overcometh in Philadelphia, as in Pergamos, is the new name given; in Pergamos it is written on the white stone. Here the conqueror is to be made a pillar, one of the chief glories of the heavenly temple or universal Church, and on the pillar the new name is to be inscribed.—*J. H.*

VI. HOMILETIC HINTS.

1 Dangers of self-sought usefulness.

[5159] There are many persons in this day who are looking out for a mission. Man's mission; a sphere (as it is called) of Christian

usefulness; something new, something untried, something in which we may be the first, something which may be spoken of as our achievement: these are ideas floating in many minds, whether as dreams, as projects, or as employments. It is the way of our time. And many try to push rudely through, in their own way and in their own strength; and somehow they never pass the entrance; they have no passport; they are turned back at the door, or they stumble and are snared just inside it.—*Dean Vaughan.*

2 Necessity of adherence to principle despite obstacles.

[5160] She has been faithful to principle; for she has kept Christ's word, and she must overcome all temptations to an opposite course, and maintain her fidelity to the very end. Times were at hand when this would be severely tried, and she would be strongly tempted to forego principle for the sake of peace. Persecutions were approaching whose severity might be mitigated, or their pressure evaded, by compromise or concealment. And her temptation would be to ask why she might not adopt such a policy for such an end? Why should a community so small and weak expose itself to the displeasure of those in power, and to the hostility of the influential members of society by asserting in their hearing obnoxious truths? Why not lay them aside, or conceal them for a time, or at least modify them, so as to render them more palatable to their adversaries? Seeing the frequency with which this is done now, it would have been no strange thing, had a Church, situated as she was, adopted such a course. This compromise, however natural as it might seem, was just what our Lord forbade. His "hold fast that which thou hast" shows that on no account, however severe the persecution to which fidelity exposes, does He admit of an abandonment of principle. Neither does He deem truth a matter of such small importance that it would be safely exchanged for a lie.—*W. Landels.*

[5161] "Let no man," Christ would say, "deprive thee of the glorious reward laid up for thee in heaven, of which many, my adversaries and thine, would fain rob thee; but which only one, even thyself, can ever cause thee to lose indeed."—*Abp. Trench.*

[5162] The words which follow, "that no man take thy crown," show that by any failure of fidelity the reward would be missed. If their persecutors turned them aside from the path of duty which they were now pursuing, they would rob them of their crown. It can only be worn by those who are faithful unto death.—*Ibid.*

THE EPISTLE TO THE CHURCH OF LAODICEA.

Rev. iii. 14—22.

(SEVENTH CHURCH.)

And unto the angel of the church of the Laodiceans write ;

These things saith the Amen, the faithful
and true witness, the beginning of the creation of God ;

I know thy works, that thou art neither cold nor hot :

I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold or hot,

I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and
have need of nothing ;

And knowest not that thou art wretched, and miserable,
and poor, and blind, and naked :

I counsel thee to buy of me gold tried in the fire, that thou
mayest be rich ;

and white raiment, that thou mayest be clothed, and that
the shame of thy nakedness do not appear ;

and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten :

be zealous therefore and repent.

Behold, I stand at the door and knock :
if any man hear my voice, and open the door, I will come in to
him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in
my throne,

even as I also overcame, and am sat down with my Father
in his throne.

He that hath an ear, let him hear what the Spirit saith
unto the churches.

CHURCH OF LAODICEA:

8

THE SEVENTH CHURCH.

I. GEOGRAPHICAL DESCRIPTIONS.

[5163] Laodicea, called often Laodicea on the Lycus, to distinguish it from other cities (they were no less than six in all) bearing the same name, was a city in Southern Phrygia, midway between Philadelphia and Colosse. Its nearness to the latter city is more than once assumed in St. Paul's Epistle to the Colossians (iv. 13, 15, 16).—*Abp. Trench.*

[5164] Laodicea was a noted city in South Phrygia, nigh to Colosse, and six miles from Hierapolis. The illustrious Roman, Cicero, mentions it in his letters as the seat of his own proconsular dignity. It was an emporium of trade, distinguished especially for woollen manufactures of rare texture—fabrics woven from the hair of the sheep and goats which browsed in vast flocks on the pasturages around; also for those ointments and cosmetics so prized by Orientals, and which still afford no inconsiderable traffic in the cities of the Levant. Being, moreover, on the high road of commerce between Ephesus and the East, it had gathered within its walls a goodly number of merchant-princes. Its gold was well known to the traders, who with their caravans passed through its streets. Although shorn of much of its outward magnificence in the year A.D. 62, owing to the devastations of an earthquake, yet, as a test of its opulence, the havoc thus made was repaired by the citizens alone, unaided by an imperial grant. Now a miserable village, there are yet remains, in the shape of broken columns and ruined aqueducts, to attest its former luxurious splendour.—*Macduff.*

II. HISTORICAL RELATIONS.

[5165] In Roman times it was a foremost city among those of the second rank in Asia Minor; "celeberrima urbs," as Pliny calls it. Its commerce was considerable, being chiefly in the wools grown in the region round about, which were celebrated for their richness of colour and fineness of texture. The city suffered grievously in the Mithridatic War, but presently recovered again; it was overthrown by an earthquake in the reign of Nero (A.D. 61); but restored by the efforts of its own citizens, without any help sought from the Roman senate (Tacitus, "Annal." xiv. 27).—*Abp. Trench.*

[5166] The Church of Laodicea was in somewhat later times, so far as man's eye could see,

in a flourishing condition. In numbers it increased so much that its bishop obtained metropolitan dignity; and A.D. 361 an important Church Council, that in which the canon of Scripture was finally settled, was held at Laodicea, and derives its name from thence. But this was only a transient revival. All has perished now. The fragments of aqueducts and theatres spread over a vast extent of country tell of the former magnificence of this city; but of this once famous Church nothing survives. Recent travellers with difficulty discovered one or two Christians in the poor village of Iski-Hissar, which stands on the site occupied by Laodicea of old.—*Ibid.*

III. SPECIAL CHARACTERISTICS.

[5167] No one, who gives any thought to the matter, will confound the condition of Laodicea with that of any other of the seven churches. Its characteristic is distinctly asserted—it is lukewarm; not profligate as Pergamos, nor hypocritical and formal as Sardis, but resting in a self-satisfied complacency, that would not recognize any higher condition or calling than that which had already been obtained. They do not pretend to any high rank of saintship, because they do not think *that* a position to be coveted or admired. They profess religion, but that is not what they pique themselves on. A little piety they judge a useful ingredient of their pursuits and interests; but it must not be allowed to have the ascendancy or guiding place. They would not like to take their character from *it*.—*M. Dods.*

[5168] The condition of Laodicea is essentially different from that of all the others we have considered. It had not backslidden, like Ephesus; it was not sunk in depravity, as Pergamos; it was not formal and hypocritical, after the manner of Sardis. What then? These people of Laodicea were thoroughly self-satisfied: they were not "cold," they did not reject the claims of Christ; on the contrary, they recognized the importance of religion to a certain extent, made a profession, paid attention to outward observances; and, altogether, accounted themselves very respectable religious people.—*R. W. Forrest.*

[5169] The Church faithful amid heathen persecutions, but liable to swerve into Antinomianism.—*Canon Farrar.*

[5170] A Church self-satisfied and at ease, and therefore without earnestness.—*Rev. G. Curry.*

[5171] Lukewarmness, coupled with self-ignorance and self-satisfaction.

[5172] Its appearance was respectable and its profession loud; but appearance and profession are nothing but a nuisance where reality is wanting.—*E. D. Solomon.*

[5173] Viewed prophetically, Laodicea is regarded by Holzhauser as the "people's judgment"—the end; and by Sonder as a picture of the final period.

IV. TITLES OF THE SAVIOUR.

[And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.—Rev. iii. 14 (R.V.)]

1 "The Amen, the faithful and true witness."

[5174] The names by which the message to the angel of the Church of Laodicea was ushered in were accordingly such as reminded him of the truths that had been thus proclaimed by the great Apostle of the Gentiles: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." It need hardly be said that this is the solitary passage in which the word, so familiar as a formula of emphasis even in the Greek version of our Lord's teaching, so familiar also in the worship of both Jews and Christians, appears as a personal name claimed by the Lord Jesus as His own. It is obvious that as it came to the inner ear of the disciple it must have thrown back his mind, full, as it was to overflowing, of the words of the prophets in their old Hebrew speech, upon the passage in which Isaiah had spoken of the new name of Jehovah as the God of Truth (*Elohim-Amen*: Isa. lxv. 16). But with this there may also have come the recollection of the very syllables in which his beloved Lord had declared Himself to be "the Truth" (John xiv. 6), lingering in his memory as that of "Ephphatha" and "Talitha cumi" did in the memory of those from whose reports St. Mark compiled his Gospel, and leading him to see new meanings in the old familiar words. To him it had now come to be equivalent (as in the LXX. version of the passage in Isaiah) to the word which he elsewhere uses in Gospel and Epistle, for the True (*ὁ ἀληθινός*), as standing, not only in conjunction with words such as the true Light, the true Bread, or, as here, the true Witness, but absolutely as in 1 John v. 20. It is not without interest to remember that the language of the Pauline Epistles had already presented an approximation to a like use, and that in Christ the promises of God were Yea, and in Him Amen (2 Cor. i. 20).—*Dean Plumptre.*

[5175] Christ is a *μάρτυς ἀληθινός* (not *ἀληθής*), in that He realized and fulfilled in the highest sense all that belonged to a witness (see p. 176). Three things are necessary thereto. He must have been *αὐτόπτης*; having seen with his own eyes that which he professes to attest (Acts i. 21, 22). He must be competent to relate and

reproduce this information for others. He must be willing faithfully and truthfully to do this. These three things meeting in Christ, and not the presence of the last only, constitute Him a "true witness," or one in whom all the highest conditions of a witness met.—*Abp. Trench.*

2 "The beginning of the creation of God."

[5176] They might say that Christ was passively this "beginning of the creation of God," as the first and most excellent creature of God's hands; thus Jacob addresses Reuben as *ἀρχὴ τέκνων μου* (Gen. xlix. 3; cf. Deut. xxi. 17). Or, on the other hand, they might declare of Christ that He was the active source, author, and, in this sense, "beginning" and beginner of all creation; thus, in the Book of Proverbs, Wisdom claims to be *ἀρχὴ ὁδῶν τοῦ Θεοῦ*, viii. 22; as in the words of the Creed, "by whom all things were made." But while both meanings are possible so long as the words are merely considered by themselves, and without reference to any other statements concerning Christ, the analogy of faith imperatively demands the adoption of the latter.—*Ibid.*

[5177] He is not, therefore, the "principiū principiatum," but rather the "principiū principians"—not He whom God created the first, but He who was the fountain-source of all the creation of God, by whom God created all things (John i. 1-3; Col. i. 15, 18); even as elsewhere in this Book Christ appears as the Author of creation (v. 13).—*Ibid.*

3 Peculiar fitness of the above titles.

[5178] The title by which our Lord designates Himself in the letter to this Church is, in view of the condition of the Church, peculiarly appropriate. As is the case with all the others, the qualities which He attributes to Himself in it are precisely those which bear with the greatest force and directness on her particular state. Self-deceived, she is assured by the manner in which He describes Himself that there can be no mistake in the estimate He has formed of, and no inaccuracy in the testimony which He bears to, her character, and that if hers differs from His it behoves her to take heed to herself. *The True Witness* sees things just as they are. *The Faithful Witness* describes them with the most unflinching veracity. The Amen speaks with an authority from which there is no appeal.—*W. Landels.*

V. POINTS OF CENSURE.

1 Lukewarmness.

[I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked,—Rev. iii. 15-17 (R.V.)]

(1) A specially hopeless state.

[5179] The state of lukewarmness must be in itself worse than even that of coldness, be-

for the Lord could thus deliberately desire the latter as a preferable alternative. But how? for this certainly demands an explanation. Lukewarmness is very inferior to heat, but *seems* preferable to absolute coldness in the things of God. To have only half a heart for these things is bad, but wherein is it better to have no heart at all? How shall we then understand this exclamation of the Saviour, "I would thou wert cold or hot?" Best, I think, in this way, namely, by regarding the "cold" here as one hitherto untouched by the powers of grace. There is always hope of such an one, that, when he does come under these powers, he may become a zealous and earnest Christian. He is not one on whom the grand experiment of the gospel has been tried and has failed. But the "lukewarm" is one who has tasted of the good gift and of the powers of the world to come, who has been a subject of Divine grace, but in whom that grace has failed to kindle more than the feeblest spark. The publicans and harlots were "cold," the Apostles "hot." The scribes and Pharisees, such among them as that Simon in whose house the Lord sat and spake the parable of the fifty and the five hundred pence (Luke vii. 36-47), they were "lukewarm." It was from among the "cold," and not the "lukewarm," that He drew recruits; for among them came forward the candidates for discipleship and apostleship and the crown of life, Matthew, and Zacchæus, and the Magdalene, and the other woman that had been a sinner (if indeed another), and all those, the publicans and harlots, that entered into the kingdom of heaven, while the scribes and Pharisees continued without; and above all Paul the Apostle, who, having been a persecutor and injurious, was changed into a preacher of that faith which he persecuted before. That woman "which was a sinner," for example, having been "cold," passed from that coldness to the fervency of a Divine heat, at which there is little or no likelihood that the "lukewarm" Simon ever arrived (Luke vii. 47; Matt. xxi. 28-31).—*Abp. Trench.*

[5180] The hot are accepted and beloved; the cold are invited and encouraged; but those who side with both and belong to neither, are cast out with loathing and scorn.

The "neither cold or hot" are devout inside the church, and there they leave their devotion "to be called for." They love the appearance of religion, but religion itself they hate and despise. They are not striving to deceive others, they are self-deceivers. They are contented with their spiritual condition, and there is more hope for the profligate and the evil liver than for them.—*J. H.*

(2) *Best described by negatives.*

[5181] Nor is it perhaps that we are combining with our faith in Christ some definite sin; it is not that we are either living immoral lives, or tempting others to do despite to the

convictions of their conscience. It is none of these things. Our state is one best described by negatives. We are not decided. We are not in earnest. We are not devoted. We are not at work for Christ. We have taken no line. We are not enlisted, or rather we are not serving—for enlisted we all are—in Christ's army. His enemies are not our enemies, nor His friends our friends. We are *not with* Him. When we hear of a sin, it does not wound us. When we hear of a glorious act of Christian heroism, it does not thrill us with emotion.—*Dean Vaughan.*

(3) *Pernicious in its effects upon others.*

[5182] Apart, then, from the ruin to a man's *own* soul which a lukewarm condition works, he disseminates, by his very existence, ruinous views of Christianity. Christ, looking upon his cause on earth, sees how it is hindered by such, and says, "Would thou wert cold or hot!"

It is not the nature of one in a thousand to judge of a matter by its origin, principles, or abstract scheme, but by its practical exhibition, its fruit, its concrete form, and effect in the individual. What a man wants from religion is something that will make him very different from what he is; and when he sees how little Christian truth *does*, he turns away. If it has done so little for others, why will it do more for him? If the faith of Christ *can* be held so easily and profitlessly, what hope can he have that in *his* case it will be influential? He wants something to *make* him a godly man: if these are the men Christianity makes, then Christianity is not for him.—*M. Dods.*

(4) *Universally reprobated.*

[5183] The language of the great poet of mediæval Christendom singles out for sharpest reprobation those who were—

"Speech, many-tongued, and words of dire lament,

Language of sorrow, accents of despair,
Deep voices hoarse, and hands in anguish bent,

These made a discord through the dusky air
Which ever floats eternally the same,

As whirls the sandstorm driven here or there.
And I, upon whose brain strange wanderings
came,

Said, 'Master, what is this that now I hear,
And who that race whom torment so doth tame?'

Then he to me: 'This wretched doom they
bear,

The sorrow-smitten souls of those whose life
Nor foul reproach nor glorious praise did
share:

Mingled they are with those who in the strife
Of angels were nor rebels found nor true,—

Apart withdrawn when wars in Heaven were
rife.

Heaven, fearing loss of beauty, spurned that
crew;

Nor were they ordered to the depths of Hell,
Lest to the damned some glory should accrue

* * * * *
At once I understood, and saw full clear,

These were the souls of all the caitiff host
Whom neither God nor yet His foes could
bear."—*Dante, Inferno.*

[5184] It is as though heaven itself were impatient of such double-mindedness, provoked by the impracticability of such indecision. "I would thou wert cold or hot : " then might thy place be assigned thee ; then might the mischief of thy misnomer be remedied, and thy power to mislead and to injure broken.—*Dean Vaughan.*

[5185] The great need of this Church is self-knowledge. She lives in a fool's paradise : she hugs her base metal ; she desires not to exchange it for tried gold, for she thinks the base metal better. She is blind, yet she fancies her sight most penetrating. The filthy rags of her own righteousness to her mind form a far more beautiful covering than the white robe of the righteousness of Christ. She has heart disease, yet she boasts of her robust health ; she is bankrupt, yet she believes her wealth is inexhaustible, for she passes her life in a dream. She needs no counsel, and she looks with disdain on those who offer it. She has no love for holiness and no hatred of sin ; she craves only to go her own way undisturbed, well satisfied that whoever may be wrong, she at least must be right.—*J. H.*

2 Self-satisfaction, as involving self-deception.

[5186] Why should a man repent of his goodness ? He may repent, indeed, of his falsehood ; but unhappily the falsehood of it is just the thing he does not see ; and which he cannot see by the law of his character. The Pharisee did not know he *was* a Pharisee. If he had known it he would not have been a Pharisee. The victim of passion, then, may be converted—the gay, the thoughtless, or the ambitious ; he whom human glory has intoxicated ; he whom the show of life has ensnared ; he whom the pleasures of sense have captivated—they may be converted, any one of these ; but who is to convert the hypocrite ? He does not know he is a hypocrite ; he cannot, upon the very basis of his character ; he must think himself sincere ; and the more he is in the shackles of his own character, *i. e.*, the greater hypocrite he is, the more sincere he must think himself.—*Canon Mozley, University Sermons.*

[5187] Laodicea was a very wealthy city ; so wealthy that when, a few years before this epistle was written, it was destroyed by an earthquake, the citizens characteristically disdained to ask help of the Roman senate, and at their own cost raised anew their city. They had need of nothing. Further, if you attend to the form of this verse, you will find that what our Lord charges them with is not falsehood, but ignorance. Thou sayest so and so, and dost not know this other truth. Thou sayest what is quite true, for you are rich, as you understand riches ; but you do not know that,

with all your riches, you are poor. You are not false, as Sardis is ; but you let one little truth hide the far more important. So near to your eye do you hold that coin of earthly gold, that you cannot see the brilliance of the sun in the heavens. You dwell on what you are, and forget what you are not. It is true enough you are rich ; but the very fact of your being so, and of your dwelling on this, to the oblivion of all else, is impoverishing and destroying you.—*M. Dods.*

[5188] But to these Laodiceans, who have little more real life than fish frozen in ice, or reptiles buried in a rock, the call to repentance comes. After the call comes the knock. Blessed is he who hears the call, or is aroused by the knock, and opens the door of his heart to let the Saviour in.—*J. H.*

VI. EXHORTATIONS TO REPENTANCE.

[I counsel thee to buy of me gold refined by fire, that thou mayest become rich ; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest ; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten : be zealous therefore, and repent.—*Rev. iii. 18, 19 (R. V.)*]

[5189] "Behold, I stand at thy door, and knock ! " The thought of a Divine Person, our Lord and our God, knocking for admittance ; coming to us divested of His terrors, and pleading with us as a suppliant ; to be told that this is the meaning of everything which befalls us, this the object of every pang of remorse, of every chastisement for sin, of every disappointment of a heart's wish, of every dispensation of an afflicting Providence, of every pain and sorrow, of every sickness and care, of every loss and woe, that Christ may make his knock heard ; that the revelry within, with its clamours and its intoxications, may for a moment be interrupted, so that the owner of the mansion may hear at last that calm, patient, ceaseless sound, and bestir himself to let the stranger in ; to be assured that in that simple act of admission lies, even for the most guilty, life and salvation. These are words of strength, mighty through God, to the pulling down of strongholds.—*Dean Vaughan.*

[5190] If you have no need that you know of, which the world does not readily and sufficiently supply, then do not ask Christ for what (all the time) you are hoping to receive from the world ; but ask Him, first of all, to show you that you are what you are. Begin at the beginning. Be not afraid of the sweeping away of false ideas of your state. It is painful, but it is *truth* ; and the truth is lasting, and leads to life. Be not afraid of repentance, for repentance belongs also to truth. Be not afraid of zeal ; for however, in this cold and unbelieving world, zeal may be scorned and condemned, it is the only right state of one who is truly Christ's. In doing these things, you will follow the advice of One who never erred in counsel, who never

gave advice that was not worth following, and who here shows you how you may escape from a lukewarm state: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."—*M. Dods.*

[5191] We may observe that the appeal, though often and perhaps most frequently applied to the ungodly, was originally addressed to the Church; to the whole company of cold and thoughtless Church members, of careless and lukewarm religious professors.—*Forrest.*

VII. REWARDS PROMISED.

[Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.—Rev. iii. 20-22 (R. V.)]

[5192] To him who receives Christ, and by the kindling fervour of His life is saved from lukewarmness, and overcomes, the promise is given of sitting with Christ on His throne. This seems to be appropriate as the seventh, completing, and final promise given to the conquering Christian. It is the sum of all that a Christian looks for—victory with Christ. Upheld here mainly by this, that he is on Christ's side, and identified with Him, his reward is, that he be triumphant with Him.—*M. Dods.*

[5193] The place which the victor is to occupy is not, it will be noticed, by the side of Christ's throne, or in front of it, or near it, but *in* the throne, where Christ Himself sits as sharing it with Him. And it is desirable to remember, in connection with this, as showing the fitness of the figure, that "the Eastern throne is much ampler and broader than ours; so that there would be room upon it for other persons, besides him who occupied as of right the central position there.—*W. Landels.*

[5194] On this "my throne," and "my Father's throne," Mede says well ("Works," p. 95): "Here are two thrones mentioned. 'My throne,' saith Christ; this is the condition of the glorified saints who sit with Christ in His throne; but 'my Father's (i.e. God's) throne' is the power of Divine majesty; herein none may sit but God, and the God-man Jesus Christ. To be installed in God's throne, to sit at God's right hand, is to have a God-like royalty, such as his Father hath, a royalty altogether incommunicable, whereof no creature is capable."—*Abp. Trench.*

VIII. HOMILETICAL HINTS.

[5195] Trench notices that the most sunken

Churches of the seven, viz., Sardis and Laodicea, are the ones in which alone there are specified no opponents from without, nor heresies within. The Church owes much to God's overruling Providence which has made so often internal and external foes, in spite of themselves, to promote His cause by calling forth her energies in contending for the faith once delivered to the saints. Peace is dearly bought at the cost of spiritual stagnation, where there is not interest enough felt in religion to contend about it at all.

[5196] The most dangerous state is that of those who seem to be religious and are unconscious of their spiritual wants, who are starving without appetite for food, who have no hunger and thirst for righteousness, and therefore shall not be filled. The last message to the churches is the saddest of all. May not this point to the declension of faith and love predicted by our Lord, as an accompaniment of the latter days? "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8). "The love of many shall wax cold" (Matt. xxiv. 12).—*Rev. G. Currey, D.D.*

[5197] Though affluence is not the absolute cause of the lukewarmness, yet its tendency is all that way. How hardly shall they that have riches enter the kingdom of heaven.—*E. D. Solomon.*

[5198] Men can only open when Christ knocks; and they would have no desire at all to open unless He knocked, and unless, together with the external knocking of the word, or of sorrow, or of pain, or whatever other shape it might assume, there went also the inward voice of the Spirit.—*Abp. Trench.*

[5199] "How does He knock?"—By His word; His warnings; His invitations. By providences; by trials; by comforts; by sorrows; by joys; by family troubles and national calamities; by wars at home or abroad; by the confusions and distresses of nations. By convictions; by sermons; by friends; by the changes of the year. By His Holy Spirit ever working, ever striving.—*A. Bonar.*

[5200] There are here two distinct references. (1) to the Song of Songs, ver. 2; (2) to St. Luke xii. 36. The former guides us in the interpretation of that Book to see in the bridegroom Christ calling His bride the Church unto Himself. So here he first pleads in love even with the unloving. The latter reference presents Christ rather as a judge coming to surprise the careless, but to award to the faithful servant his due recompense. Blessed be that servant whom the Lord at His coming shall find thus watching. This and the following verses seem not only to be addressed to the Church of Laodicea, but to form a fitting close to an address to all the churches. The highest promises are here contained: (1) Close communion

with Christ, under the common figure of a feast, at which He is both the provider and the guest; (2) victory and exaltation, victory which Christ's disciples share with their Master, exaltation to those heavenly places where He shall make them sit together and reign with Him. Such are the hopes which are to sustain Christ's followers in the fiery struggle with the world, which the Seer is now commissioned to portray. "He that hath an ear, let him hear what the Spirit saith unto the churches."—*Rev. G. Currey, D.D.*

[5201] The dissolute shall speed better than the hypocrite, and lukewarmness is more offensive to God than frost-coldness. The thistle in the forest shall not fare so ill as the barren fig-tree in the vineyard.—*Adams, 1653.*

[5202] "I would thou wert cold or hot." Soener would a man in Sardis have felt that the chill of death was upon him, and have cried out for life and called to the physician, than would a man of Laodicea, who could calmly count his own pulse and think his life safe when death was preying upon his vitals.—*E. J. Boyce.*

[5203] With this awful passage before us let us consider—

I. The guilt of lukewarmness. It is chargeable with (1) daring presumption, (2) base ingratitude, (3) shameless perfidy, and (4) the ruin of immortal souls.

II. The danger of lukewarmness. (1) It necessarily keeps the Christian character at a very low elevation. (2) Confirms, and so strengthens, all the evil dispositions of our souls. (3) While the power of evil is thus gaining strength, the power of every means of grace is becoming more and more feeble. (4) The favour and help of God are gradually being withdrawn. (5) A growing insensibility to danger.

III. The doom of the lukewarm. Observe here (1) Jesus *knows* your works. (2) Jesus prefers even the cold to the lukewarm; "I would thou wert cold or hot." (3) How He will deal with such.—*M. A. Collisson.*

[5204] Formality in religion is the name of being alive; and lukewarmness in a Church is like the heat of a corpse exposed to the sun—it is never enlivened, it is never animated; even its warmth is offensive.—*Dr. F. W. Jenkyn.*

[5205] The expression "lukewarm" is well calculated to convey to us an idea of the disapprobation entertained by the Lord our God toward all professing Christians like the Laodiceans of old. Scarcely can any beverage be conceived more nauseating, nay, more absolutely revolting to the stomach of man, than water which is neither positively cold, nor yet altogether warm, but just "lukewarm." And, as the human stomach, which shrinks from such a draught, will, in many instances, be effectually mastered by it, and would even prefer it, were its temperature some degrees nearer to the boiling

point, and as much so as might be compatible with its being taken; so, in like manner, for "lukewarm" Christians, Jesus has no relish whatever, but cherishes greater predilections, in a sense, for sinners themselves of the intensest depravity. Of the former He is sincerely sick. Between them and Him there is no community of feeling; all is revulsion, and there is no congenial taste; and such persons, consequently, thus grossly destitute of all "meeness" for the hallowed services and the holy joys of "the saints in light," He will repudiate utterly away from Him on "the day when He numbers His jewels," and will "spue them out of His mouth" into the depths of everlasting woe.—*Church of Scotland Pulpit, vol. ii.*

[5206] A rotten pillar in the temple is infinitely more damaging to it than the sharpest arrow shot against its walls from without.—*J. Hutchison.*

[5207] With the vast majority of professing Christians, it is to be feared that religion is a very secondary concern. They are willing enough to admit its importance; they do not wish to call in question its Divine origin; but they are far more afraid of enthusiasm than of lukewarmness.—*Church of England Magazine.*

[5208] The more rusty the iron is, the oftener we put it into the fire to purify it; and the more crooked it is, the more blows, and the harder the blows, we give to straighten it. Therefore, Christian, if thou hast long been gathering rust, thou hast no cause to complain if God deal thus with thee.—*Brooks.*

[5209] Coldness is a far more dangerous extreme than too much heat. The one may consist with real goodness, nay, may be the consequence of real goodness, commixing with a perturbed imagination, or an ill-formed judgment. But coldness can be resolved only into an absolute want of feeling. Enthusiasm is excess, but coldness is want of vitality. The enthusiast, in a moral respect, is insane, which implies a possibility of recovery, and a partial recurrence of reason; but the cold person is like an idiot, in whom reason never shows itself, and in whom convalescence is desperate. Professors of Christianity, members of Churches! ponder gravely this solemn thought—are you lukewarm, cold, or hot?—*Bible Illustrations.*

[5210] When the tide has risen to its height there is still water for a time, before the ebbing waves begin to retire. Just so with the business of the soul. There is a point—seldom, indeed, of long continuance—but there is a point, at which the Christian, it is evident, ceases to ascend, while it is not yet so apparent that he has begun to fall away. The stream of energetic holiness has ceased to flow; but we cannot yet distinctly trace upon the shore the mark from which it has declined: the waters are dead and motionless. At present there is no life in religion, and there is no activity in sin; there is

no advance in holiness, and perhaps there is no visible decay. And such, in fact, appears to have been the precise condition of the Church at Laodicea. They were neither hot nor cold—a dangerous and awful condition (Rev. iii. 16).—*J. B. Marsden.*

[5211] Two faults in the character of the Laodiceans are especially noticed: the first, lukewarmness in the cause of God; the second, spiritual blindness as to their actual condition. The accusation is brought against them, that they were neither “cold nor hot;” that is, that their state was one of listlessness and indifference to the subject of religion. They are not described as being vehemently opposed to the truth, or of being notoriously profligate in their conduct; and from hence may be learned the fearful lesson, that there is a state of apathy and unconcern on subjects of vital moment which is regarded by the Most High as no less culpable than open rebellion against His authority. It may not, indeed, be so glaring in the sight of men, or so pernicious in its effects upon the good order of society; but it will unquestionably expose us to His righteous displeasure, who would have us zealous for the furtherance of His honour, and anxious to surrender the whole heart to His service. The Laodiceans, moreover, were labouring under spiritual blindness as to their actual condition; and this caused them to regard their religious state as one of the most perfect safety. They do not appear to have been under any apprehension as to their being found wanting in the sight of God. Their language was that of self-congratulation, that they were rich and increased with goods, and had need of nothing; and they would probably have been most grievously offended had their deficiencies been candidly pointed out. “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.”—*Church of England Magazine.*

[5212] The time shall never be when a true Church of God shall not be somewhere subsisting on the earth; but any individual Church, if she fall from her first love, may sink in ruins. Of this, history furnishes but too abundant proof in the examples of Churches, once illustrious, planted by the apostles and watered with the blood of the first saints and martyrs, which are now no more. Where are now the seven Churches of Asia, whose praise is in the Apocalypse? Where shall we now find the successors of those earliest archbishops, once stars in the Son of Man's right hand? Where are those boasted seals of Paul's apostleship, the Churches of Corinth and Philippi? Where are the Churches of Jerusalem and Alexandria? . . . Let us not defraud ourselves of the benefit of the dreadful example by the miserable subterfuge of a rash judgment upon our neighbours, and an invidious comparison of their deservings

with our own. Let us not place a vain confidence in the purer worship, the better discipline, and the sounder faith, which for two centuries and a half we have enjoyed. These are not our merits; they are God's gifts; and the security we may derive from them will depend upon the use we make of them.—*Bp. Horsley.*

[5213] If we were to attempt to account for the sudden change in the Christians of Laodicea, we should see two elements which have at all times been fatal to religious zeal, viz., overgrown wealth and dissipating amusements; and perhaps to these may be attributed the main cause why the Laodiceans in the service of Christ were neither hot nor cold. The wealth of the Laodiceans was evidently one of the fatal dowries which a luxuriant nature bestowed upon them. The poverty of the poor fishermen of Smyrna (Rev. ii. 9) contrasts to great advantage with the riches of the Laodicean merchants (Rev. iii. 17). “Luxury,” complains one of the ancient poets, “more cruel than war, has invaded our land.”—*Rev. R. Burgess.*

[5214] A spirit of indifference, and a careless estimate of the blessings of religion, had succeeded to an honest zeal and a lively gratitude; there was no formal denying of Christ, nor any open wickedness seen or tolerated in this Church; they continued in all probability to follow the routine of external devotion, and the form of sound words which St. Paul had left them does not seem to have been laid aside. There is no rebuke directed against their doctrine, no fault to find with their discipline, but the charge is a lukewarmness in the cause of the gospel, so that they were neither one thing nor another.—*Ibid.*

[5215] There was no perfect Church even in apostolic times. The Lord had “somewhat against” them. Hence imperfection of Churches is no valid excuse for non-membership, but rather a ground for humility, self-examination, and prayer.—*J. C. Gray.*

[5216] In this epistle the time is supposed to be the evening hour, as is evident from the twentieth verse, where our Lord says, if any open the door He will come in and sup with him. There is something even on common occasions peculiarly solemnizing in the evening hour. The work of man is over, the opportunities of doing what he had to do are past, the deepening shades lengthen as we go, the setting luminary seems bidding us an eternal farewell, and the night cometh when no man can work. So, too, is it in the evening of life; when we are going out of life, and when the confines of another world are daily enlarging to our view. There was, as this epistle sets forth, such an hour in this Church's history, and such an hour there is in every person's religious history.—*T. W. Carr.*

SECTION IX.

THE SEVEN SAYINGS ON THE CROSS.

THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS.
ANALYSIS.

| THE FACTS WHICH THE SAVIOUR'S SEVEN LAST WORDS REVEAL. | | |
|---|--|---|
| I. HIS UNSELFISH CONCERN FOR OTHERS. | <p style="text-align: center;">As the Matchless Interceder. (for Enemies.)</p> <p style="text-align: center;">As the Kingly Rewarder. (for Repentant Sinners.)</p> <p style="text-align: center;">As the Tender Sympathizer. (for Faithful Followers.)</p> | <p>Father, forgive them, for they know not what they do. (1st.) Luke xxiii. 34.</p> <p>To-day shalt thou be with Me in Paradise. (2nd.) Luke xxiii. 43.</p> <p>Woman, behold thy Son. . . . Behold Thy Mother. (3rd.) John xix. 26, 27.</p> |
| II. THE FULL REALIZATION OF THE INTENSITY OF HIS SUFFERINGS. | <p style="text-align: center;">As to Mental and Spiritual Anguish.</p> <p style="text-align: center;">As to Bodily Pain (chiefly).</p> | <p>My God, My God, why hast Thou forsaken Me. (4th.) Matt. xxvii. 46; Mark xv. 34.</p> <p>I thirst. (5th.) John xix. 28.</p> |
| III. THE CALM TRIUMPH AT THE MOMENT OF HIS DEATH. | <p style="text-align: center;">He experienced a sense of relief and satisfaction in reviewing the <i>past</i>.</p> <p style="text-align: center;">He experienced a sense of absolute security in surveying the <i>future</i>.</p> | <p>It is finished. (6th.) John xix. 30.</p> <p>Father, into Thy hands I commend My spirit. (7th.) Luke xxiii. 46. C. N.</p> |

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INTRODUCTIONS I. & II.

I

INTRODUCTION. THE CROSS AND PASSION.

I. THE SCENE OF THE PASSION.

1 Meaning and origin of the name Golgotha or Calvary.

[5217] The reason for the name is uncertain. It may be from its being the common place of execution (though we must not suppose that the skulls or other bones of the criminals were left unburied), or it may be that the place was a rounded hill in the shape of a human skull.—*Bp. Walsham How.*

[5218] And now at length "they had come to the place" (Matthew, Luke), or as St. Mark says, after mentioning the person who was supporting His cross, "and they bear Him to the place" (Mark), it was a "place which is in Hebrew (John) called Golgotha (Matthew, Mark, John), which is, being interpreted (Mark), the place of a skull" (Matthew, Mark, Luke, John). The spot was probably so called from the skulls and dead bones which remained there after former executions, as if it had been a charnel house.—*Rev. Isaac Williams.*

[5219] Some allude to a very extraordinary tradition for the name of this place. Origen says, "Of the place of a skull, it has come to us that the Hebrews have a tradition that the body of Adam was buried there; that as in Adam all die, so in Christ shall all be made alive." St. Athanasius and St. Jerome both allude to the same report, but St. Jerome adds that there is no truth in it: St. Athanasius comments on the report as very remarkable, though he does not assert its authenticity. St. Basil also dwells on the same.—*Ibid.*

2 Its figurative interpretation.

[5220] As many emblems have a good interpretation combined with them, as well as an evil, it is curious to observe that St. Cyril considers that the naming of this place was fulfilled in our blessed Lord Himself, as if it were the place of our Head. For Christ is "the Head of the Body, the Church." And "the Head of every man is Christ." And He is "the Head of all principality and power." Whether

therefore it was the place of Adam's burial or not, it is the place of the condemned; and it has become the place of our Head "which is Christ:" who suffered there in the place of us, who are condemned by human and Divine law.—*Ibid.*

[5221] Considering Golgotha or Calvary, we see that either signifies the place of a skull; and we observe further, that the Hebrew and the Latin names are given, for both Jew and Gentile are included in the sentence of death which passed on all men, for that all have sinned. Christ in the garden prayed, "Abba Father!" in two tongues, for He reconciled to the Father Gentile and Jew. So here, on the hill of the skull, He becomes the Head and chief Corner-stone, joining together in one those who had long been separated.—*Antonio de Guevara.*

3 Situation of the mount.

(1) *On the confines of Jerusalem.*

[5222] There are points worthy of notice in the place of our Lord's death: "He suffered without the gate," says Quesnel, "in order to show us that we are not to expect sanctification from the sacrifices offered within that city, and that He died not for them only, but for all mankind." And there was a fitness in this, that our Lord's death should be under the open expanse of heaven, as a spectacle to all the angels of heaven, and to all men.—*Rev. Isaac Williams.*

[5223] The blessed Jesus would not die in the city, but without it; to give us to understand that it is those without the city of His Church and the walls of the Faith that crucify Him.—*Prosper.*

[5224] For the Son of God to die on the dunghill of Golgotha, and not in the clean marketplace of Jerusalem, was to let us understand that it is not in clean and pure souls that He suffers—in them He lives; but in the foul and festering hearts of sinners, dead in their trespasses, He dies.—*St. Bernard.*

[5225] Calvary was a place outside of Jerusalem, where thieves, traitors, and murderers were executed; and as in course of time their bodies fell from the gibbets, they littered the mount with their bones. The hill was as a dunghill; for on it were cast the refuse of the people to decay, abhorred of all.—*Antonio de Guevara.*

4 Its devotional interest.

[5226] Mount Calvary, rightly called by the Bridegroom in the Canticles, the mountain of myrrh and the hill of frankincense. "I will get Me to the mountain of myrrh and the hill of frankincense," says the Divine Bridegroom of blood. Verily a mountain of myrrh, on account of the bitter death which the Author of Life there endured; verily a hill of frankincense, on account of the glorious and joyful Resurrection which took place close by it; a mountain of myrrh, for the bitterness of the shame and torments which our Redeemer there underwent; a hill of frankincense, for the sweet savour of the doctrine and example which were there given to us. "Come," so may we well say with the Prophet, "come and let us go up to the mountain of the Lord." Come, ye sinners, to the place of your reconciliation; come, ye righteous, to see the price of your salvation; come, ye virgins, to the "bed of spices" of your Bridegroom; come, ye priests, to your first altar of Sacrifice; come, all ye Christians, to the loftiest seat of instruction, which your great Teacher has in the whole world. "Let us go up" with our mind and understanding, with our heart and love, "to the mountain of the Lord;" to the place where the Lord, by His Blood poured fourth, and His Death upon the cross, so dearly bought our deliverance and paid the price of our salvation.—*Rev. W. F. Butler.*

II. THE ORDER OF EVENTS ON THE DAY OF CRUCIFIXION.

[5227] 9 A.M. Our Lord is laid on the cross, and nailed to it.

The first saying, "Father, forgive them," &c. They offer Him wine mingled with myrrh, but He would not drink.

The cross is raised.

The soldiers beneath the cross part His garments, and cast lots for His vesture.

The reviling and mocking begin, in which the the thieves join.

The penitent thief turns to our Lord, and is accepted.

The second saying on the cross, "To-day shalt thou be," &c.

The blessed Virgin and St. John, with the other women, have approached the foot of the cross.

Our Lord regards and addresses His Mother and St. John. The third saying on the cross.

12. A.M. The darkness came on.

Shortly before 3 P.M., "about the ninth hour," our Lord cries with the loud voice.

The fourth saying, "Eli, Eli," &c.

The light probably begins to return.

The movement and talking among the soldiers; one of them runs to the cross and offers the vinegar.

The Thirst: the fifth saying.

They again bring the sponge filled with vinegar, on the hyssop, and put it to His mouth. Our Lord suffered it to touch His lips.

The sixth saying: "It is finished."

He again cries with a loud voice.

The seventh saying: "Father into Thy hands," &c.

3 P.M. Our Lord gives up the ghost.

The veil of the temple is rent. The earthquake. The opening of the graves. The confession of the centurion: "Truly this was the Son of God."

The multitude return to the city, smiting their breasts.—*Rev. T. T. Carter.*

III. CRUCIFIXION AS A MODE OF PUNISHMENT.

I Its instrument.

[5228] The cross was an upright pale or beam, intersected at right angles by a transverse one, generally in the shape of a T. In this case, however, from the "title" being placed over the head, the upright beam probably projected above the horizontal one, as usually represented †. The body was not supported by the nails, but by a piece of wood which passed between the legs.—*Dean Alford.*

[5229] There are others who say that the cross was made of one piece only: that is to say, of a rough and knotted tree, and that, hewing off all the other branches, they left only two which were upright, and to these they nailed the hands, leaving the head in the air, without any support, and that the title was tied to and hung between these two branches. It is to this that St. Cyprian seems to allude in a poem, "De Ligno Crucis," which says—

"Arboris hæc species uno de stipite surgit,
Et mox in geminos extendit brachia ramos."

And St. Gregory Nazianzene says—

"Uno item altero ramo arboris
Dextram et sinistram extensus et fixus manus."

It is, however, very probable that these saints spoke metaphorically and allegorically when they called the cross a tree, because in this way the contemplation of the mystery was rendered sweeter and more devout; in the first place, by representing the Saviour as fruit gathered from that tree, as the Church says in one of her hymns, where she says—

"Crux fidelis inter omnes
Arbor una nobilis,
Nulla silva talem profert,
Fronde, flore, gemine."

Secondly, because this metaphor harmonizes with the mystery so greatly lauded by the saints, that Adam having stretched forth his hand to the forbidden tree, our Saviour stretched forth His, in order to be nailed to the tree of the cross, which the Church thus sings in a hymn—

"De parentis protoplasti
Fronde factor condolens,
Quando pomi noxialis

In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret."

—*Luis de la Palma.*

2 Its nature.

[5230] Respecting one matter there are several different opinions, and that is as regards the manner in which our Lord was crucified. For some say that He was fastened upon the cross whilst it was lying upon the ground, that His arms and feet were stretched with great violence, and that He was then nailed upon it, and that afterwards, by means of ropes and other appliances, and with agonizing suffering to Him (indeed it could not be otherwise), they raised the cross with the body suspended upon it, until they had placed it upright and in the place prepared for it. Others say that they first raised the cross, and placed it firmly in its proper position (which it would have been difficult to do if our Lord had already been crucified), and that then they placed scaffolds or ladders near, for our Saviour and His executioners to ascend, and crucified Him in the sight of the people.

This second mode of meditating is more in conformity with the custom of executing any judicial sentence with publicity and solemnity, in a high and conspicuous place, whilst it also harmonizes well with the mode of speaking common to many saints, who say our Saviour ascended the cross, and with what Holy Church says in her prayer, "Domine Jesu Christi, qui hora sexta pro redemptione mundi crucis patibulum ascendisti," &c. And thus, as they afterwards lowered the body from the cross whilst it remained upright, it appears that they also placed our Lord upon it by the aid of the same steps and ladders.—*Ibid.*

IV. CHRIST'S PREDICTION OF HIS OWN CRUCIFIXION.

[5231] "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt. xvi. 24).

The first distinct mention made by Jesus of the cross, will be found in His charge to the apostles, when the original apostolic commission was given to them: "And he that taketh not his cross and followeth after Me, is not worthy of Me" (Matt. x. 38). But in neither of these two passages last quoted is crucifixion directly identified with the mode of death which Jesus was to suffer, though His words may have been intended to prepare their minds for the stern fact, which was one day to be brought before their eyes in all its terrible reality. Other passages might be cited, where Jesus speaks of His sufferings and death, but not, as it would seem, till near the close of His ministry did He distinctly specify that He was to die upon the cross.—*Rev. E. H. Hansell.*

them at the time to understand. To us the death upon the cross is a matter of historical fact, upon which our faith is founded. With the cross are blended our most solemn thoughts; round it gather our holiest aspirations, our hopes of a happy eternity; to us the cross has lost its shame, and has become our glory; it is at once the ground plan (more or less) and the decoration of our churches; perhaps it stands near our bedside, or is worn about our persons. To the apostles, the cross came, in the first instance, with very different associations from those which have clustered round our earliest childhood, have deepened with our manhood, will, as we trust, become intensified with our advancing years. To them the cross spoke only of excruciating pain (the very word "excruciating" derives its significance from the cross), of disgrace and utter contempt. Crucifixion was not the usual mode of execution among the Jews; the Roman conquest had introduced it there. Even among the Romans it was reserved for slaves and the vilest malefactors. No wonder, then, that the apostles shrank from the idea that their Master was to suffer in such a way.—*Ibid.*

V. THE AGONY ENDURED ON THE CROSS.

1 Generally considered.

[5233] Have we ever tried to realize to ourselves what death by crucifixion implies? It was abolished by Constantine, and the same feeling which prompted him to abolish that mode of execution would lead a Christian nation to perpetuate the abolition.—*Ibid.*

[5234] The actual sufferings of a crucified person have been thus classified:

1. The state of extreme tension, the arms being outstretched, the body unable to move, is in itself most trying.
2. The parts where the nails are driven in, are a perfect network of nerves and tendons, especially sensitive to pain.
3. The pierced parts soon fester and turn to gangrene.
4. The fulness of the blood-vessels in the head causes pressure on the brain, and the sensation of acute distress.
5. Thus the suffering becomes more and more intense as the strength fails, yet some time passes before the vital parts are actually seized.
6. A state of fever is produced, and the thirst is intense.
7. To the above may be added—exposure to a burning sun, alternating with the pinching cold of night. On Good Friday, however, the sun was darkened, and before night the worn-out frame had given up the animating spirit.

The above outline has been given that we may remind ourselves what crucifixion really means, for it may be that we often use the word with a very inadequate notion of the terrible reality which it represents. If the details, of which this brief summary has been given, will

at all help to impress upon our hearts what Jesus endured for our sakes, they will not have been mentioned in vain. May the Spirit of God make us more and more alive to all that Jesus endured for us, more thankful for His stupendous work of self-sacrifice, more resolved to root out those sins for which these sufferings paid the penalty!—*Ibid.*

[5255] Calvary is reached—the cross is taken from the shoulder of Simon of Cyrene—the thieves are bound to their crosses, and Jesus looks on, and the women tremble. All are watching! eagerly and yet with dread—“how slow the time passes, the thieves must be fixed to their crosses now, and then it will be Jesus’ turn. Oh, mother, turn away—oh, mother, look not on thy Son now—for they have already stripped Him of His garment, and are preparing to complete their work of cruelty. Oh, turn away, dear mother, for even now He lies upon the cross in meek humility, neither resisting nor complaining—but it is not a sight for thee!”

But Jesus’ trial continues. See the heartless soldiers stretch the left hand out to its appointed place, and then while one holds it tightly by the wrist, another drives the second nail through that hand, and now fixed to the tree of agony are both His hands—hands which for many years had healed the sick, raised the dead, cast out devils. Hands never raised but to bless—now raised in the attitude of everlasting, universal benediction on the cross. Ah! those sweet hands! How could the wretched men who had condemned our Lord to die stand by and see such wanton cruelty! Now, indeed, those hands are raised in the attitude of blessing, but the time will come, yea it is even at the doors, when those self-same hands will be raised in an attitude of cursing—when, at the last and awful day, the judge of the quick and the dead, with upraised hands, pronounces the doom on impenitent sinners.

Turn again to the scene before us—the cruel work is not ended yet. With a scoffing jeer the scribes and Pharisees insult the silent one. How disappointed they all look. “How strange it is,” they think, “that no word escapes Him—no cry of pain—no entreaties to be spared.” They had come for the express purpose of seeing this professing Christ brought by pain to acknowledge that He was an impostor; but no such acknowledgment escapes Him.—*Rev. John Purchas.*

2 Its physical aspect.

(1) *The pierced hands and feet.*

[5236] The hour being come in which the true Isaac was to be sacrificed, He was commanded by the executioners to extend Himself on the cross, that they might see where the holes were to be bored into which the nails were to be driven. St. Anselm says, that to put a man on a cross, and there to crucify Him with nails, is the most terrible and most humil-

iating of deaths. Yet terrible and shameful though it were, Christ needed no second command to make Him lie down on the wood and measure Himself on the tree; for during thirty and three years His grief had ever been before Him, and He had been betrothed to the cross. Sorrowful, Jesus at the third hour was laid, stripped of His garments, on the cross to be measured for the holes; then removed, that the holes might be bored. The cross lying on the ground, Christ stretched himself at length upon it, and was measured, but measured with so little care, that the executioners made the holes somewhat further apart than they should have made them. And this is what is meant by the words, “All My bones are out of joint,” namely, that when Christ was nailed to the cross, His sacred members had to be forced and strained until the hands could reach the holes which had been made in haste and carelessness by the executioners.

O good Jesus, redeemer of my soul, by this mystery I conjure Thee, and for the reverence of this spectacle I beseech Thee, that when, before Thy tribunal, my merits shall be measured with my demerits, Thou wilt have more pity on me than the tormentors had on Thee. For if thou measurest according to Thy justice and not according to Thy mercy, I know that I shall be found wanting.—*Antonio de Guevara.*

[5237] Let us, faintly it may be, but with all our power, bring before our minds, a moving, living crucifix. The cross lieth on the ground, and He is nailed thereto; the blood is trickling from His brow from numberless thorn wounds; His back is scored, and the deep, bloody wounds are raw, and injuriously made sore by the rough wood whereon He lieth to make His bed, which is Solomon’s (Cant. iii. 7); for who but the true Solomon, the God of all wisdom, could have devised for Himself such a resting-place in the last hour of His mortal life? Who but the true Solomon, the Prince of Peace, could have made peace between God and man, and that by the agony and shame of this very bed? (“Neale on the Cant.” ed. ii. p. 158). Aye, alas! and what tricklings of blood from the wounded hands; the nerves wrought asunder with rude nails, stricken in with ponderous hammers used with malignant force; and again from His crossed feet further streams pouring forth, and emptying out slowly and more slowly the small remains of blood left in His sacred body, after the terrible blood-shedding in the garden on the night before.—*Rev. R. Rhodes Bristow.*

[5238] One of the first things done by the Roman soldiers to whom the execution of the sentence was committed, was to strip our Saviour, and to nail Him to the cross. We do not know whether that cruel operation of transfixing the hands and feet was performed while the cross yet lay upon the ground, or after it was erected.—*Rev. William Hanna.*

(2) *The bodily shock consequent on the raising of the cross.*

[5239] As the cross was lifted and cast into the hole which had been made to receive it, the body of Christ quivered at the stroke, causing fresh pain; for it strained open the wounds in His hands, allowing the blood to well forth.—*Antonio de Guevara.*

[5240] When the tormentors elevated the cross, with Christ suspended on it, the thorns were moved from their places; the wounds gaped; the nails bent under the weight; the flesh where it had cleaved separated; and streams of blood gushed from His temples, from His back, and from His hands, flowing over His shoulders and breast, and bathing Him from head to foot.—*St. Anselm.*

[5241] With shouts the cross is raised, and His blessed body almost thrown from it by its violent uprearing by the jeering soldiers. They upraise it and Him, and with a terrible shock it falls into the prepared hole, jarring the quivering body as it first hangs in mid-air, exposed to the derision and contempt of those for whose souls the agony is undergone.—*Rev. R. Rhodes Bristow.*

[5242] Think that you see the cross, with its sacred burden, raised and let down with a jerk into the hole which has been dug to receive it, thereby causing the wounds made by the nails to enlarge, and to send forth each a separate stream of blood.—*Rev. J. Edward Vaux.*

[5243] Jesus is now on Golgotha, the place of a skull. Around lie the crumbling bones of men—the instruments of death also meet His eye—the cords, the hammer, the nails. The two thieves shrink and shudder at the sight, but He is calm. Once more they roughly strip Him. His wounds are torn open afresh—His pains win for Him the only mercy which He has met. They offer Him wine and myrrh to deaden His sufferings—He will not drink, for He desires to bear all for us. See how they throw Him on the ground, bruising Him yet again. They seize His right hand, and with heavy strokes drive the nail through it into the cross. Now they drag His left hand to the appointed place, straining its prisoned fellow as they do so. The scarred and weary feet win no pity. They, too, are cruelly pierced. The victim lies bound upon the altar, and now they raise Him on high. See the flush of pain upon His brow as the cross, dropping into its socket, jars His whole body with the shock. Nature shrinks from the sight in which wicked men rejoice. The sun hides his face, for the more glorious sun of righteousness is setting on the world.—*Meditations and Prayers.*

[5244] It was the third hour—the hour of nine in the morning—when they who led Jesus forth to death, arrived at Golgotha, and there they crucified Him. Then, while His murderers were, as it is supposed, nailing His hands and

His feet to the accursed tree—then, in the very first moments of His anguish, did Jesus utter this prayer in behalf of His enemies: “Father, forgive them.”—*Rev. Alexander Watson.*

[5245] When it [the cross] was let down with a shock into the hole, and the foot had been well fastened and wedged into the earth, which was done by many strokes, in order to secure the cross from leaning towards either side, the agony thus caused to the Lord was so intolerable that, having ourselves no experience of it, we can find no words to express it. But we know that the greatest and most intolerable pain that the body can endure, is that arising from a bone out of its place, or dislocated joint. Now when the Lord was raised up upon the cross, and His sacred body hung in the air from the nails, all the joints began to give, so that the bones were parted the one from the other so visibly that, in very truth (as David had prophesied), “they might tell all His bones,” and thus, throughout His whole body, He endured acute torture.—*Fra Thomé de Jesu.*

(3) *The unalleviated torturing thirst.*

a. Offering of the vinegar and gall, and the motive of its bestowal.

[5246] Whilst the crosses were being planted in their places, they offered our Saviour a cup of wine prepared with myrrh, called by St. Mark, *myrrhatum vinum*, and by St. Matthew, wine mixed with gall; either that the myrrh was very bitter, for all that is bitter to the taste is often termed gall, or perhaps because some gall was mingled with it. This drink was given to those who were condemned to die by the torment of the cross, that their senses might be numbed and deadened by the warmth and strength of the wine, and thus they might not feel at all, or feel much less, the pain they had to suffer.—*Luis de la Palma.*

[5247] They offered Him—in kindness, let us believe, rather than in scorn, wine—mingled with myrrh, an anodyne or soothing draught, fitted to dull or deaden the sense of pain.—*Rev. William Honna.*

[5248] It was usual to bring to the condemned criminal a draught of wine to refresh him and strengthen him against the pains and terrors of death. It appeared as if those who were so inhuman in everything else, would yet not refuse this poor solace to Jesus; for see, a full cup is brought and put to His parched mouth.—*Rev. W. J. Butler.*

[5249] It was a frequent thing to give those about to suffer a stupefying drink of the sour wine of the country (here called “vinegar”), in which were steeped various herbs.—*Lip. Walsham How.*

[5250] The executioner now came to the Lord and gave Him a mixture of wine, gall, and myrrh, an inhuman potion, invented only for our Lord. For it was the custom in these cases

to give to those about to suffer, some kind of restorative to strengthen them, and, in some places, certain confections were administered, by means of which the torments of death were less felt; but these cruel and malevolent executioners, incited to it by the Jews, would allow Him nothing that could afford Him any comfort or refreshment, but, on the contrary, employed all that could give Him greater torment. For this reason they mingled with the wine, which might have given Him refreshment, two of the things the most bitter and nauseous to the palate, which are gall and myrrh. With this mixture our Lord broke His fast on that morning, nor did He ever again take anything, save only the vinegar offered to Him when about to expire.—*Fra Thomé de Jesu.*

[5251] It may have been, as the expression of the Psalmist would suggest, done in scorn. "They (the soldiers) gave Him to drink (Matt., Mark) vinegar mingled with gall" (Matt.), which vinegar was probably the common drink or wine of the soldiers, mingled with some bitter ingredient as a restorative; and St. Mark calls it "wine mingled with myrrh." Myrrh, says St. Cyril, is of the taste of gall and exceeding bitter. St. Augustine makes the same remark, and says that St. Matthew may call it "gall" from its bitterness: or that perhaps both gall and myrrh were used for that purpose. And the Psalmist's expression would infer that the gall which was given to eat was, from its nauseous nature, or some other reason, intended to add to His pain; and perhaps the gall was added as something more loathsome; for no refinement of torture was omitted.—*Rev. Isaac Williams (condensed).*

b. Rejection of the vinegar and gall, and the motive of its refusal.

[5252] This act of compassion (arranged, perhaps, by the pious women who accompanied Him, or by the officers and executioners who were accustomed to act thus towards any criminal whatsoever) was accepted by our Lord with marks of gratitude, and raising the wine to His mouth He tasted it, but having perceived its bitterness with His tongue, He would not drink of it, showing thereby that He did not need any succour to mitigate the pain of His torments, seeing that He was possessed of strength and will to undergo others far greater. Nor did He desire that it should be thought that the fortitude, patience, and perfection in suffering which He showed on the cross were caused by the warmth of the wine, the warmth of the love and charity of the Holy Ghost with which He offered Himself to His Father in sacrifice being so much greater. Therefore, He only accepted in the wine what was bitter and painful to the taste, and refused that which afforded some relief to His body.—*Luis de la Palma.*

[5253] Our blessed Lord "when He had tasted it," as if not sullenly declining, and yet not wishing to receive anything to mitigate His

voluntary sufferings, when He perceived what it was, "He would not drink" (Matt.), and "received it not" (Mark). And we may suppose this to have been some bitter substance composed of gall and myrrh, either of a stimulant and restorative, or, as Dr. Hammond thinks, of a poisonous and deadening nature, and was the fulfilment of the former part of the verse, "they gave Me gall to eat." We cannot venture further into that mystery, why our Lord "tasted" and "received it not," but may humbly suppose He wished to teach us not to lessen the sense of pain, by such means, when God chastens us.—*Rev. Isaac Williams.*

[5254] The soldiers take hold of the cross, and placing it flat on the ground, prepare to lay Jesus thereon.

Think how our Lord, having the stupefying draught usually given to criminals offered Him, refused to receive it, and this for two reasons—

First: That no single drop of woe, which He had designed to taste for us, might be taken out of His cup.

Secondly: To teach us, in all our sorrows, to be detached from earthly consolations, but to cling closely to the cross, and to take refuge in the everlasting arms of our Almighty Father.—*Rev. J. Edward Vaux.*

[5255] He could not drink it; it seemed to cause Him rather disgust than relief. What have they given Him? What does the cup contain? Alas! it is wine mixed with vinegar, and gall, and myrrh. So do all the holy Evangelists assure us, and the Redeemer Himself speaks these words of complaint by the mouth of His prophet, "They gave Me gall to eat, and when I was thirsty they gave Me vinegar to drink." Wherefore would not Christ drink this cup after He had tasted of it? Our Lord refused the draught because it was qualified to deaden the sense of suffering, and was the one act of mercy shown to criminals.—*Rev. W. J. Butler.*

[5256] He waved it away; He would do nothing that might lull the senses, but might at the same time impair the full, clear, mental consciousness.—*Rev. William Hanna.*

3 Its mental aspect generally considered.

[5257] The bodily suffering which crucifixion implies has been traced in brief outline. But pain and death we share in common with the lower orders of creation. Man has higher powers; has, therefore, susceptibilities which they have not. As he rises to enjoyments of which they are not capable, so also is he liable to suffering from which they are exempt by their lower place in the scale of creation. There are pains of the mind, as well as of the body, wounds to the feelings and affections, as well as to the limbs; tortures of the spirit, as well as of the framework of clay which that spirit animates. Which is the most severe form of suffering, those who have experienced both will, from their experience, be enabled to say. Those who

have not, will remember what is written in the book of Proverbs: "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear it" (Prov. xviii. 14).—*Rev. E. H. Hansell.*

[5258] As man had sinned through all his senses, Christ must suffer in every sense.—*St. Hilary.*

[5259] It was a great consolation and example for men that our Lord allowed Himself to be tempted and tried so generally in every kind of travail, that He might better know how to compassionate us in ours. And it was great wisdom and a very loving device of Providence, to have collected together in His Passion all the kinds of adversity which men on all occasions whatever, and at all times whatever, might have to undergo.—*Luis de la Palma.*

4 Its mental aspect specially considered.

(1) *The sense of shame, indignity, and dishonour.*

[5260] His dishonour had every imaginable characteristic of completeness. First, as regarded His own Person, for He was true God, and also as man, so esteemed and well known.

Secondly, as regarded the persons who dishonoured Him. For the scribes and the ancients, the pontiffs and priests, the magistrates and the judges, were the persons most highly esteemed in learning and in religion, and of whom it was most difficult to presume either that they were ignorant of justice or that they wished to commit wrong and oppression. These were they who after much deliberation and examination into the matter in their council declared Him to be a blasphemer and an impostor, and condemned Him to be worthy of death. And all the people entreated and constrained the governor by violence to sentence Him. Gentile soldiers, who knew not God, and the vilest and meanest of the people, were His executioners, laying their hands on Him and letting loose their tongues against Him without any shame or courtesy. One of His own disciples sold Him, and another denied Him before His face, clearing himself of the disgrace of ever having known or been familiar with Him. If we consider well, all these circumstances aggravate His dishonour in regard of the persons who dishonoured Him.

Thirdly, His dishonour was greater on account of the crimes of which they accused Him, namely, of blasphemy against God, and at the very least of having made himself His son and equal with Him; of being a traitor against the king whose title and dignity He had usurped, and to whom He had forbidden that tribute should be paid; of being an impostor and a stirrer up of the people, a man who kept them in a state of tumult and excitement, gathering together a school and teaching a new and pernicious doctrine; wandering over the country, going about in villages and cities, not having any settled dwelling; also on being a wizard

and an enchanter, who by means of false and seeming miracles, performed through the aid of the devil, dazzled the imagination of the people; of having offered to destroy the temple and in three days to build it again without hands, by means of spells and enchantments.—*Ibid.*

[5261] Multitudes on that day looked on Him whom their wills, if not their actual hands, had pierced; and the last mortal agonies of One whose whole life had been spent in doing good to all, were made a matter, not of mournful spectacle, but of heartless jesting.

Consider, then, how much this adds to the suffering of the crucified One. When the Son of God became man, He took to Himself not merely the bodily part of manhood, but all that makes up and completes our inner constitution—all that dignifies man as such. We know how He was moved with compassion; we are told how, in the synagogue, He "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark iii. 5). He had, then, our sense of shame—that natural dislike which we all have so strongly of being made a subject of ridicule. How acute is this feeling in all of us! How doubly acute is this feeling when we are in pain or trouble! And if that pain or trouble is itself made a subject of jesting, is it too much to say that we feel such ill-timed jesting more than all the rest beside?

Now, this was exactly what Jesus had to bear. During those hours when exhausted nature was tediously, painfully, wearily sinking beneath its accumulated burdens, He had to hear and to bear the taunts and reproaches of those who made His agonies the subject of their bitter and biting mirth.—*Rev. E. H. Hansell.*

[5262] "And it was the third hour, and they crucified Him," says St. Mark (xv. 25). Having unbound His hands, removed the rope from His neck, stripped Him of His raiment, the murderers place Him on the cross between two thieves, as though He had been their captain.—*Antonio de Guevara.*

[5263] Our blessed Saviour suffered still further in His honour, by being crucified between two malefactors; in His reputation, by outrages and insults; and in the loss of His own clothes, which were taken away.—*Rev. Frederick George Lee.*

[5264] When Herod with his men of war set Jesus at nought, the full weight of the trial had not come. Jesus was not as yet fastened to the cross. It was after He was actually on the cross that the sons of Israel poured out upon Him all the vials of their scorn and contempt. The scorn of Herod was that of a careless, heartless, and it may in his case be added, vulgar man of the world. The scorn of the soldiers was that of low brutality. The scorn of the Jews was that of black malignity. Those that passed by threw His own words in His teeth, "wagging their heads, and saying, Thou

that destroyest the temple, and buildest it in three days, save Thyself" (Matt. xxvii. 39, 40). Nor is this feeling confined to the mere mob, who take up a cry often without knowing why or wherefore. The leading men of the nation, those who were looked up to as the guardians of religious knowledge, as the authorized conductors of religious worship—they too joined in offering their tribute of insult at the very time when the sufferings of Jesus on the cross ought to have commanded their silence, if nothing more.—*Rev. E. H. Hansell.*

[5265] At the lifting up of the cross, says Ubertinus, the tormentors shouted, the Pharisees and scribes cried out triumphantly, His friends wept, His acquaintance grieved, and strangers compassionated Him. Observe how the same event may influence in a different way different people. A piteous sight such as this melts the merciful hearts, and hardens the pitiless.—*Antonio de Guevara.*

[5266] It is a great and incomprehensible mystery, to see the Son of God die. But it is not enough to know He died; we must know, further, the cause why He died, which was man's offence; the company amidst which He died, which were thieves; the death which He died, which was infamous; when He died, which was in the prime of life; and where He died, which was among the loathsome sepulchres of Golgotha.—*St. Anselm.*

[5267] O deceitful Israelites! why do you lie so openly in saying that you will believe when you see Him descend from His cross? You will not believe though One—even He—rise from the dead, how would you believe this lesser miracle for which ye clamour? O ye Jews, the salvation of the world doth not consist in forsaking the cross, but in clasping it; not in beginning to suffer, but in enduring to the end; not in sipping the cup, but in drinking it even to the dregs.—*St. Augustine.*

[5268] Make haste, O ye Jews! make haste with your reproofs and rebukes, for the more you insult Him, the more our reproach diminishes. The devil would have persuaded Christ to cast Himself from the pinnacle of the temple; and Satan's children now would have Him come down from the cross, that they might see and believe!—*Romigius.*

[5269] O blind people, who had no light to perceive the immense charity of Him who was dying upon the cross! You could not believe that He was possessed of such power because He would not use it in His own behalf, believing that if He really had it He would avail Himself of it first of all to save Himself! Do you require as a sign that He was the Son of God that He should come down from the cross, when He could give no greater or better sign than that He was so than by dying upon it for the love of God and the salvation of men.—*Luis de la Palma.*

(2) *The consciousness of man's ingratitude, treachery, and desertion.*

[5270] On the day of the crucifixion, among all the many objects of His healing mercy, not one came forward to say, "This was He who cured me of my plague." Surely some of them must have been at Jerusalem to keep the Passover. Where were the blind to whom He had given sight? Where were the deaf whose ears He had unstopped; the dumb whom He had caused to speak; the lame whom He had made to walk; the lepers whom He had cleansed; the demoniacs whom He had dispossessed of their tormentors; the dead whom He had raised? So little, when the tide turned, when the popular cry set in against Jesus, could men have the courage to avow that they were His friends, or even the gratitude to say, "This was He who did for me more than all the world beside." I ask, then, must it not have been one aggravation of our Saviour's sufferings to think, as He suffered, "Not one among the thousands to whom I have done good but is now ashamed to confess that he is under an obligation to Jesus of Nazareth."—*Rev. E. H. Hansell.*

[5271] All this was not what most afflicted our Divine Master. It was His own Almighty will that delivered Him up to the torments of the cross. What pierced His heart most during His agony was the knowledge He had of our sins, and the small return we should make for so great love. It was our ingratitude that caused Him to feel so acutely the agony of death. Ah! who can reflect on it without horror? Where is he who will not earnestly deplore the evil of sin, since it is sin alone that has caused our beloved Redeemer to endure such a mortal agony?—*The Three Hours' Agony.*

[5272] Among the many trials to which our human nature is subject, there is none, perhaps, that we feel more acutely than to have our confidence betrayed, our kindness repaid by treachery, our love by ingratitude. When He who should be on my side turns against me, when he who called himself my friend is seen among my enemies, the heart turns sick, I lose all faith in human honesty, my arm becomes unnerved, I feel as if I could fight no longer. The sorrows of the cross included also the heart-sickening pain which ingratitude and treachery naturally produce in the heart of man.—*Rev. E. H. Hansell.*

[5273] They wanted some one who could come and tell them, "He is now in such a place; now is your time." A friend could do this. This was what Judas undertook to do, and what he did. He "was guide to them that took Jesus" (Acts i. 16), and pointed Him out to the soldiers by giving Him the salutation of peace. What a pang must it have been to receive that salutation, and to be aware of its dreadful meaning! What an addition to His weight of sorrow on the cross to think that He

had been brought there by the treachery of one who had been His companion and His own familiar friend, and that even His death would not redeem "the son of perdition," who by transgression fell from his ministry and apostleship "that he might go to his own place" (Acts i. 25).—*Ibid.*

[5274] The abandonment in which He was left by men was so great that it could be said in His person, "I looked on My right hand and beheld, and there was no one that would know Me, for My acquaintance and friends fled far from Me, and held Me as an abominable thing." And this blow and fall were so much the greater in proportion as He fell from so lofty a height, so that it may be said of Him with more truth than of Job, "Thou hast lifted Me up and set Me as it were upon the wind, and Thou hast mightily dashed Me." For, after having been esteemed as a saint, revered as a prophet, listened to as a great master and preacher, followed by all the people with extraordinary concourse in the temple and the synagogues, in the city and the desert, on land and on sea, having become illustrious through so many great and wonderful miracles, and having been valued and loved for the continual benefits which the people received at His hand—all this He suddenly changed for rejection, contempt, infamy, hatred, and abhorrence, as had been written of Him in their law, that they hated Him without cause. Even His own countrymen had procured His death, with supreme injustice, and the Gentiles had inflicted it upon Him with supreme cruelty. The priests and scribes were as the leaven, by means of which the whole of the people were soured against the Lord. The princes blew and the multitude kindled such a flame that it could not be appeased by all those outrages and sufferings, nor were they content with seeing Him suspended from a cross, but, like ravening dogs, they tore Him, whom they saw dying before them, to pieces with insults and reproaches.

The feelings of the Jews and Gentiles, great and small, being thus manifestly declared against Him, no loyalty nor firmness did He find even in His own disciples who had followed His school. Of His twelve chosen apostles, one sold Him and became captain of those who went to take Him; another, whom He had made first among them all, denied Him three times, uttering many curses whilst protesting that He did not know Him; and the others forsook Him, leaving Him in the power of His enemies.—*Luis de la Palma.*

[5275] There stands Peter, in the open quadrangle of the high priest's palace, warming himself by the fire, for the chill of the early morning is upon him; and three several times in the space of about one hour he solemnly declares, "I do not know Jesus of Nazareth." As he stood below in the courtyard, "the Lord turned and looked upon Peter" (Luke xxii. 61). How that look cut the sinning apostle to the heart

we are expressly told. Was it no pain to the human nature of Jesus that the very apostle to whom He had said, "Thou art Peter, and upon this rock I will build My church" (Matt. xvi. 18., should have publicly denied, three times over, all acquaintance with the Teacher who had thus marked him out, though his heart must have told him all the while that he was bound to that Teacher by cords of love, by every grateful feeling that could endear one person to another? The apostle who had been the first to confess has now denied His Lord.—*Rev. E. H. Hansell.*

[5276] This is the most momentous and moving aspect under which the Infinite, the First and Final Cause of all things, the Creator and Preserver of all the worlds, reveals Himself. What must be the result of rejecting this manifestation of Love? Jerusalem was left desolate, not because it crucified the Lord of glory, but because it rejected Him when crucified. If our Lord anticipated, with a zeal that day by day consumed Him, the accomplishment of His Passion, because it was to be the redemption of the world and the beatitude of the elect, what must that zeal become, when it finds the Passion to have been borne in vain, and experiences a sense of rejection by those for whom it was offered, the reaction of a vain and faultless sacrifice? Failure in schemes for which one has made great sacrifices, risked fortune, fame, life, is to human hearts the occasion of bitterest trial, great in proportion to the greatness of their aims. One of our saddest sensations is the collapse of long-treasured but disappointed hopes. Is this no type of what must pass in the heart of the Son of God, when He seeks to find in His elect a response to His revelation of Himself, and is disappointed?—*Rev. T. T. Carter.*

[5277] "We have no king but Caesar"—this man is not only a false pretender, but he and all others except Caesar are traitors who make any such pretension. Thus, in that unguarded hour, did they absolutely renounce all desire or hope of having a king of their own.—*Rev. William Hanna.*

[5278] The Saviour was deeply attached to His native land. The country which He honoured by selecting it as the place of His birth, He further honoured by His love. His human affections grew round and clung to that locality which was the great centre of the nation's religious and civil life, the place which God had chosen as His own especial sanctuary. The love of our country is natural to the heart of man. Who does not love the home of his tender years, "the church where first he knelt"? Is it too much, then, to say that a feeling so deeply implanted in our human nature was also a part of our Lord's human nature? And if this be so, has He not given the highest consecration to that which we call, in one word, "patriotism"? Jesus knew that the nation of

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which He was one member, would soon no longer be numbered among the nations of the world.

Jesus had warned His countrymen of their coming doom, but He had warned them in vain. He had called unto them, but they would not hear. He had invited them to return to the Lord their God, but they would not return. He had bidden them purify their hearts from their ambition, pride, covetousness, hypocrisy, from their in esse self-seeking; but, driven on still in their wickedness, they went madly forwards, until at last, as if the whole nation—priests, scribes, rulers, and people—had been possessed of one monstrous throat, there arose, as with the deafening voice of thunder, the nation's cry, the terrible echoes of which have not died away in the long range of after-centuries, "Crucify Him! Crucify Him!"

It was the nation who spoke out then. It was the nation who condemned Him, and who, in condemning Him, condemned itself. Must not this have been a bitter thought, that a nation, as a nation, should be untrue to itself, should deliberately commit the act which was to blot out its existence as a nation, was to brand its very name with infamy and disgrace through the ages that were to come? This might have been averted, but He had shown them to no purpose.—*Rev. E. H. Hansell.*

[5279] A small but chosen band there was who had been especially attached to His Person, who had been selected from their countrymen to be in close attendance upon Him, to be the heralds of His mercy, to heal in His Name, in His Name to cast out demons, in His Name to do many wonderful works. To them He had talked with all the unreserved confidence of an intimate Friend; for them He had prayed that their strength might not fail, that they might be kept from the world and from the evil one. He had loved them with a love which we cannot presume to fathom. They had loved Him with an affection which, if human and therefore imperfect, was at least sincere. They had been with Him up to the moment of His apprehension; had previously been partakers in the last Paschal Supper—the first of Christian Communion; had heard those marvellous words, concluding with the consecration prayer of Jesus, which occupy so many chapters in the Gospel of the beloved disciple. With all the associations of His ministry accumulated in their memories, with His words of Divine power and Divine love ringing in their ears; "the disciples forsook Him, and fled" (Matt. xxvi. 56).—*Ibid.*

VI. ATTENDANT CIRCUMSTANCES OF THE CRUCIFIXION.

1 The parting of the garments.

(1) *Their nature.*

[5280] The garments of Jesus were not very precious or of great value, for they were those of a Man who loved poverty, and was therefore poor and common, although decent and such as

were usually worn, consisting of a tunic which fitted close to the body, and was as it were a large shirt, with whatever other interior clothing every one used, and an over tunic which decently covered all the body, with a mantle or cloak which was worn over the shoulders.—*Luis de la Palma.*

[5281] "And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted My garments among them, and upon My vesture did they cast lots" (Matt. xxviii. 35). When the torturers had left Christ crucified, they agreed to divide the prey between them; and this consisted in a loose upper garment, and the seamless robe, which St. Augustine thinks was knit like a glove.—*Antonio de Guevara.*

[5282] The soldiers then divided these garments into four portions, that each of them might have a part, as St. John observes. According to this, the executioners who crucified our Lord were four in number, and, as the Evangelists give us to understand, to avoid disputes among themselves, they cast lots to decide what each man should take. The tunic or under garment did not enter into this partition. It is a common tradition that the blessed Virgin had woven it with her own hands, and had clothed her Divine Son with it when He was a child. This tunic was without seam, and was woven from the top to the bottom with such marvellous skill, that the soldiers would not divide it for fear of spoiling the work, apart from which the material of which it was made was of little value.—*Luis de la Palma.*

(2) *Mystical significance of their distribution.*

[5283] Christ despoiled Himself of His garments to clothe us, of His merits to invest us, of His honour to ennoble us, of His life to vivify us, of His comeliness to beautify us. Had He not given us His merits at the foot of the cross, what would have become of us? Who would have tasted of eternal life, had not Christ yielded us His life? How could we have appeared before His holy face, had not our Lord adorned us with His beauty? How is it possible, O Isaiah, that the Son of God should not seem uncomely to thee, seeing that upon His shoulders are laid all the pollutions of the world?—*Remigius.*

(3) *Mystical significance of the undivided tunic.*

[5284] St. Bede observes, The Scripture does not say that Christ's coat was sewn up and stitched together, but that it was one entire piece of weaving. So let us understand thereby that the Son of God embraces and unites to Himself all His elect, inasmuch that they become precious threads of His coat, each in its place, each necessary for the completion of the web, each adding to the strength and unity of the texture. And St. Jerome, commenting on Amos, writes: For Holy Scripture to say that the coat was without seam, is to let us know

that the bond of love between Christ and every fibre of His Church is so close and inviolable, that none can part it or dissolve it. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35, 38, 39).—*Antonio de Guevara*.

[5285] By the coat without seam, which He would not suffer them to tear, is signified the holy Church, which no man shall dissolve; for "he that toucheth you, toucheth the apple of His eye," saith Zechariah (iii. 8); that is, God will not suffer any to offend His members in the Church. And it may very clearly be seen (says St. Cyril) how much more Christ loves His Church than His own body, for He gave His body to be mangled, but He will not endure that His Church be touched.—*Ibid.*

[5286] The garments were divided into four parts, to every soldier a part; but for our Lord's seamless robe they cast lots whose it should be.

What is signified by the vesture of Christ, but the Catholic Faith, one and undivided, like the seamless robe, and yet parted to the four quarters of the earth, like the divided garments?

Four were the limbs of the cross, from four wells pour forth four streams of blood, and into four portions the garments are parted. For through the length and breadth of earth, north and south, east and west, the cross stretches, extending redemption, and the blood streams, bearing life to angels in heaven, to the departed in waiting expectation for the blood of the covenant, which should send forth the prisoners out of the pit (Zech. ix. 11), to the wicked for pardon, to the elect to unite to Him.—*Ibid.*

[5287] We may truly say that Christ's robe, without seam and woven throughout, is the Catholic Church; which is so united, and knit, and woven with her Lord and Bridegroom, that the great love which exists between them makes them one.—*St. Cyprian*.

[5288] The vesture of the Son of God not being divided among those who stood afar off weeping, but among those who slew Christ, was for this, that our Redeemer came to call sinners to repentance, not just persons who need no repentance—that He came to the sick, not to the whole.—*St. Hilary*.

[5289] The good Christian ought to have great regard to that which he does, and the heretic should consider well what he is about; for Christ more easily pardons them who divide the garment of His flesh than those who rend the unity of the Church.—*St. Basil*.

[5290] The heretics who cause schism in

Christ's Church are worse than the executioners who laid hands on Christ, for they spared the seamless coat of faith, which heretics lightly undertake to rend asunder.—*St. Jerome*.

[5291] It wants not a mystery, that the coat without seam was not divided, but fell whole unto him who obtained it by lot; for thereby we may learn that glory and everlasting felicity admits of no division, but that he who obtains it has it whole and entire, and he who loses it loses it altogether. What does he gain who gains this, but to live for ever in heaven and enjoy the fruition of the Divine essence? And what does he lose who loses this, but to abide for ever in darkness and sorrow? Let our conclusion be, that as he who is not engaged in battle deserves not the spoil, nor the crown of victory; so he who does not fight the good fight against the world, the flesh, and the devil, deserves not the garment of Christ. In works of virtue, if we cannot do all we ought, yet we must do what we can, "and having done all—stand."—*Remigius*.

2 The written accusation.

[5292] On the cross, over the head of our Lord, was placed a board, which Pilate had ordered to be put there, with the cause of the Lord's crucifixion written on it, in Hebrew, Greek, and Latin, which are the three tongues in which is written all knowledge human and Divine, in these words, "Jesus of Nazareth the King of the Jews." This had been nailed to the cross before they raised it up. And although the Jews took these words amiss, and told Pilate that he ought not to call Him thus simply, the King of the Jews, but that he should write that He was put to death for falsely calling Himself King of the Jews, Pilate, nevertheless, refused to alter the form of the words. Because the Holy Ghost had so willed, in order that, in the midst of all these insults endured by the Lord, it should be clearly known that those souls which would seek the Lord, and love and serve Him crucified, should find in Him a True King and Support, Life, Riches, and every Good. In fact, as King and Lord of all, He there pardoned sin, gave eternal life to sinners; saved sinners, and made exercise of His eternal power.—*Fra Thomé de Jesu*.

[5293] Consider Pilate's question, "What is truth?" How the answer was contained in our Lord's accusation, "This is Jesus, the King of the Jews." After all the false accusations the truth was written by Pilate: our Lord's enemies themselves are compelled, although reluctantly, to carry it before Him. The truth is set up over the cross, and proclaimed before the whole world.—*Rev. J. Edward Vaux*.

[5294] The accusation is written; the soldiers bring in the instrument of torture: Pilate enters once more, with an attendant bearing aloft the inscription which contains the list of our Lord's crimes. Two only are imputed to him—firstly,

that He is a Saviour; secondly, that He is a King.—*Ibid.*

[5295] The title or inscription was given in three languages, Hebrew (for the Jews), Greek (for the educated strangers at Jerusalem), and Latin (for the Roman soldiers). Thus is a pledge given, even on the cross itself, that the gospel shall be preached to all nations.—*Bp. Walsham How.*

[5296] The Son of God in consenting that they should put the title of King above His head, and yet withdrawing His head from it when He was dying, was to teach us that if it is lawful to retain human and worldly dignities in life, it is advisable to lay them aside voluntarily before death. It is not well to die encumbered with them, lest we seem to relinquish them only on compulsion; but willingly to lay them aside before death.—*St. Cyprian.*

VII. CIRCUMSTANCES IMMEDIATELY SUCCEEDING THE CRUCIFIXION.

1 The darkness, the earthquake, and the resurrection of the dead.

[5297] The darkening of the sun, the quaking of the earth, the rending of the rocks, the rising of the dead, signified the innocency of Christ and the exceeding malice of the people who put Him to death, the injustice and malignity of which act made all creation to stand aghast.—*St. Jerome.*

[5298] The earth quaked, the heavens were afraid, hearing the voice of the Son of God at the separation of the soul from the body; meaning thereby to let us understand that they could not tacitly endure the death of that their God.—*St. Cyprian.*

[5299] Since the creation no blood that was shed had the efficacy of that which was shed by the Son of Mary on the cross, for that rent the rocks of Judæa, and clave the hearts of the Gentiles; so that of these, by nature hard and impenitent, God raised up children unto Abraham.—*Ibid.*

[5300] Because meditation is best conducted in the dark, the Divine Providence cast darkness over Jewry, that the faithful who were present on Calvary might ponder on what took place, and the perverse might be enabled to reconsider their purpose, and be brought to repentance.—*St. Hilary.*

[5301] If, as our Lord gave license to the heavens to darken and the earth to quake, He had likewise given them liberty to chastise those who slew Him, the heavens would have rained fire and brimstone, and the earth would have opened her mouth and swallowed up those murderers. But though it was His pleasure that His life should end, He would not that His mercy should end: therefore He suffered the elements to be troubled in order to alarm the

guilty, but He did not allow them to punish them.—*St. Chrysostom.*

[5302] Oh, what a great favour God grants to man! when He breaks the hard heart, and makes it soft as wax. For in an obstinate heart He will not dwell, neither will He impart to it His benefits. O good Jesus, am I not harder than a stone, and more callous than flint? For the strokes of tribulation do not break me, nor the waters of Thy visitations dissolve me. Yet, O Lord, Thy loud and dying voice on Calvary shook earth to its foundation, and shattered the rocks; Thou didst not die for the earth, nor for the rocks, but for me. Therefore, O my Saviour, may that loud and bitter cry shake me, and may it rend the caul of my heart, and break it and melt it, for a broken and a contrite heart, I know, Thou wilt not despise.—*St. Basil.*

[5303] This new marvel, by which the complicated system of the universe was disarranged and put out, could not proceed from any other cause, excepting one of the two attributed to it by the great Dionysius the Areopagite. For, before his conversion, and when he was nothing but a heathen philosopher, being at Athens at the time when our Saviour was suffering, and being astonished at this strange occurrence in the sun, and at the new movements of the moon, he said, "Either the frame of the world is perishing, or the Creator of the universe is suffering."—*Luis de la Palma.*

[5304] The sun hid his face, the moon withdrew her beams, and the stars veiled their burning eyes. Children weep at the death of a parent, servants put on mourning at the decease of their master. Thus these speechless creatures of God testify by mourning their sorrow for the death of their Creator.

Angels weep for their Sustainer, the disciples for their Master, men for their Redeemer, creation for its Maker. Christ died that He might remit the sin which had brought creation into the bondage of corruption; and therefore creation is agitated with horror, and quakes with amazement, and trembles with hope, knowing that with that death will begin its release and restoration to the glorious liberty of the children of God.—*Antonio de Guevara.*

[5305] If we compare the sin of the Egyptians with that of the Jews, we shall find that the latter were the most grievous offenders; and yet in Egypt the darkness lasted three days, whilst on Calvary it continued but three hours. By this Jesus shows how much greater pity He has for men than they have for Him. The Jews cruelly entreated Him, and He gave them three hours of deprivation from light; whilst the Egyptians, ill treating His chosen people, were punished more severely. He showed Himself rigorous to the Egyptians, that we might understand how much more ready He is to pardon

offences committed against Himself than against His Church.—*Rupert of Deutz.*

2 The rending of the veil.

[5306] "And the veil of the temple was rent in twain from the top to the bottom" (St. Mark xv. 38). At the very instant that the soul of Christ left His body, the great veil which hung before the holy of holies, dividing it off from the temple, was riven from the top to the bottom without human instrumentality. In the temple there were two veils: one at the entry, the other concealing that portion which in a church would be called the chancel, but which was called the holy of holies. Into this portion those in the body of the temple could not see, on account of the great veil. It was this veil which was rent.—*Antonio de Guevara.*

[5307] When Moses came down from the mount, he put a veil over his face. When the Israelites received the Law, he spoke through the covering without their seeing his face. This veil over the glorious face of Moses signifies that the mysteries of Holy Scripture were hidden and concealed from those living under the old dispensation; and to the Jews remaining still in unbelief that veil remains, as St. Paul tells us, untaken away. Isaac's eyes were dark, the eyes of Jacob became dim, Moses wore the veil, Tobit had a whiteness in his eyes, and the children of Israel throughout their history had ever the veil of ignorance and the darkness of unbelief before their faces, and obscuring their vision.

But now Christ rends the veil from the top to the bottom. The mysteries of the Old Testament are laid open to us. The Evangelist does not without cause tell us, that all the veil was torn from the highest to the lowest portion; for no secret of the Old Testament, however high, however low, is not made clear to us, nor is any mystery unfulfilled.—*Ibid.*

[5308] As the veil was slit, one portion fell on one side, the other portion fell back to the other, leaving the centre open. He to whom one portion of the dark veil fell was the Jew; he to whom appertained the other portion was the heathen; but the Christian, standing on the threshold of the holy of holies, sees clearly into the mysteries of revelation. Let the Jew blindfold his eyes with one tattered fragment, let the other hang over the bewildered Gentile, for we Christians will have no part of it, but only the opening made between the pieces, through which we will contemplate the wondrous things of God's law. The rending of the veil began from the top, to let us understand that the holy mystery of our redemption began in the Godhead and ended in the manhood of Christ.—*Ibid.*

[5309] O good Jesus, with all humility I pray Thee, that Thou wilt take from off my heart the veil of shame, to the end that I may confess my sins; the veil of malice, that I hurt no more my

neighbours; the veil of ignorance, that I may attain Thy secrets; for if Thou wilt not take the veil away, my eyes will close for ever in darkness. I am Isaac, too blind to see the true Jacob; I am Jacob, with eyes too dim to discern Benjamin; I am Tobias, darkened that I cannot see the light of heaven; I am Eli, who cannot see the light in the temple; and this blindness is fallen on me because I have fallen from Thy grace. Rend, then, O good Jesus, the veil of my fault; rend the veil of my malice, the veil of my ignorance; for under all these heavy and thick veils I am shut out from the light of Thy presence, and the prospect of future glory.—*Ibid.*

[5310] See the dismay in the temple! The veil which severed the holy place from the most holy is rent in twain from the top to the bottom. Why? That the Great High Priest may enter into the temple, Himself the Sacrifice! Himself the Priest! And thus the empty shadows ended—the types past. No need longer for the veil; no need longer for the blood of bulls and of goats; no need now for the Jewish priest to enter once a year into the holy of holies to offer the great sacrifice. For now is Christ the Sacrifice, Christ the Priest: a real Sacrifice and a real Priest. Typical sacrifices are past for ever, and a reality instituted by a loving Saviour.—*Rev. John Purchas.*

3 The centurion's confession.

[5311] "And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, truly this Man was the Son of God" (St. Mark xv. 39). When the Romans had conquered the land of Jewry, the governor of Jerusalem was given a guard of Roman soldiers, partly for the safe keeping of his person, and partly for the execution of justice. The captain of each hundred men was called a centurion. One of these centurions, the captain of those men who had crucified Christ, was present to see that the commands of the governor were executed by the soldiers under him. The centurion was a Gentile—a servant of the Gentile Emperor—and he himself had the command over a Gentile band of soldiery.

In the name of the synagogue, the Jews said, "We have no king but Cæsar;" and in the name of the Gentile Church, the centurion exclaims, "Truly this Man was the Son of God!" On the same day the Jew rejected Christ, and the Gentile received Him. The synagogue cast Him out, and the Church embraced Him.—*Antonio de Guevara.*

[5312] Behold! the blood of Christ melts the heart of this Gentile like wax, and petrifies the synagogue.—*Remigius.*

[5313] The Son of God died on the cross uttering a loud cry which rang through heaven, made hell quake, astonished the Jews, opened

the sepulchres, awoke the dead, and converted the centurion.—*St. Chrysostom.*

[5314] The confession of St. Peter was great when he said, "Thou art the Christ, the Son of the Living God," and that which the centurion made was great when he said, "Truly this was the Son of God." St. Peter said, "Thou art;" soldier, "He was;" but though the latter was most imperfect in one way, it was more perfect in another; for it was spoken, not like the other, before a select few, but before a vast concourse—not before disciples, but before enemies. This centurion, the first Gentile who at the cross confessed Jesus, afterwards was one of the first to receive the crown of martyrdom; thus imitating St. Peter in his confession, and St. Stephen in his death.—*St. Cyril.*

[5315] If the centurion had said, "Truly this is the Son of God," instead of "Truly this was the Son of God," there would have been nothing further to have been desired in his confession; but, being a novice in the faith, he knew nothing of His coming resurrection. Therefore he said, He *was*, not He *is*.—*St. Leo.*

[5316] The occasion of the centurion's conversion was the manner in which Christ accepted His death. He saw that the Lord took the cross upon Him without a murmur, did not complain when scourged, nor speak when stripped of His garments; but was meek and gentle as a lamb before his shearers, and, crucified, he heard Him praying for His murderers. It was not much preaching, it was not working great works, which so much turned the Roman centurion, as patient endurance—not active labour, but passive suffering.—*St. Chrysostom.*

[5317] Prelates who rule and govern, and preachers who teach, ought to take example by the conversion of the thief and the confession of the centurion, both of whom were drawn to Christ, not so much by words as by deeds. It is easier to turn men's hearts by example than by much exhortation.—*St. Gregory.*

[5318] Surely when we look at Calvary, and see some there believing in Christ, yet silent, and this unbeliever suddenly illuminated, and testifying to his faith with a loud voice, we may take the lesson to heart to despair of none, to despise none, for where least expected, and also when least expected, the seed of faith germinates, and the rocky impenitence becomes soft. Among the good wheat springs up the cockle. Yes; but also among the thorns blossom sweet roses.—*Antonio de Guevara.*

[5319] That which he confessed is highly to be esteemed; and the time at which he spoke makes it the more estimable. For the centurion spoke out before the Jews who had accused Christ, the passers-by who had mocked Him, the thief who had scorned Him, and the soldiers who had crucified Him, restoring to Christ His fame, and possibly exposing Him-

self to jeopardy. Had he not been a Roman captain with a hundred men under him, that speech would unquestionably have cost him dear; for by acknowledging the injustice of the sentence pronounced against Christ, he ranged all those who had clamoured for it against him as his enemies, fired with deadly hostility.—*Ibid.*

VIII. THE CROSS, ITS TEACHING AND IMPORT.

I Its symbolic meaning.

[5320] The portion of the cross which points to heaven, signifies that by the cross, as by a key, heaven is opened; and the part which is directed to the centre of the world, signifies that hell was to be despoiled by Christ when He should descend thither; the two arms of the cross which are stretched forth east and west, signify the future cleansing of the whole world by the blood of Christ.—*St. Gregory.*

[5321] The very cross was the tribunal of Christ, for the Judge was placed in the middle; one thief, who believed, was set free; the other, who reviled, was condemned; which signified what He was already about to do with the quick and dead; being about to set some on His right hand, but others at His left.—*St. Augustine.*

[5322] Our first parents sinned in hearing when they gave ear to the serpent; they sinned in seeing, for they saw that the fruit was good for food and pleasant to the eyes, and, seeing, they lusted after it; they sinned in touch, for they plucked the fruit; they sinned in taste, for they ate of it; and they sinned in smelling, for they smelled the fragrance of the fruit. In atonement for these sins the Second Adam suffered, in hearing, by reproach and blasphemy and false witness; in sight, by beholding himself encompassed with enemies, and by the tears He constantly shed; in touch, for all His nerves were wrung; in taste, when the gall touched His lips; and in smelling, when He was brought to this mound of corruption, Golgotha.—*Ibid.*

[5323] One tree is set against another tree, and one hand against another hand. Those hands, I say, that stretched themselves forth with fortitude against the hand that stretched itself forth with incontinency; those hands that were fastened and pierced with nails against that which was free and unbound and loose—those that, when stretched forth, embraced, joined, and gathered to themselves all the ends of the earth, against that which banished Adam from paradise. Thus also the lifting up on high was the opposite of the fall; the gall was contrary to the sweetness, the crown of thorns to the pride of man, and death was opposed to death.—*St. Gregory Nazianzene.*

[5324] Hanging upon the wood, attached to

it with nails, driven through their hands and their feet, they were killed by a protracted death, and lived a long time on the cross; not because a longer life was an object of choice, but because death itself was lengthened, that their pain might not be too soon at an end. But the Jews, in choosing this death for Him, did so only as being the worst of all deaths, but it was chosen by the Lord while they understood it not; for when He had thus overcome the devil, it was this cross that He was going to place as His trophy on the foreheads of the faithful.—*Rabanus Maurus.*

[5325] The cross, when erected on Golgotha, became a tribunal. There the Judge sat in the midst between the two thieves. The one malefactor, believing, was acquitted; the other, who railed on Him, condemned. And thus Christ showed what He will do hereafter, at the last great day, with the quick and the dead, some of whom He will set on His right hand and bless, the others on His left He will condemn.—*Lp. Wordsworth.*

[5326] Patient and silent, but in deepest heart-prayer, He first gives His right hand and lets it be pierced, as a satisfaction for all those sins which men have ever committed by the misuse of their right hand, through revenge, impurity, and the like, or will commit even till the end of the world; then His left hand, to atone for all the sins done with our left hand, by avarice, injustice, usury, by the possession of money or goods which we have obtained, not with our right hands or in an honourable way. Next He gives both His feet, that they, like His hands, may be pierced with thick nails and fastened to the cross, for those sins which we have committed by misusing our feet, by going after bad companions and walking in evil ways. His hands and feet are now pierced. His heart is yet spared for a while, that it may first suffer more for us; after His death it will be pierced with a lance, in order that, when His mouth is closed in death, He may still with His last drop of blood cry out how He loved us. Jesus is now fastened to the cross; the cross is lifted up, and then let down so roughly into the hole which had been dug for it, that all his joints are dislocated, and the blood flows afresh from all the fountains of His wounds.—*Rev. W. J. Butler.*

[5327] The cross itself, as it was prefigured by numberless types beforehand, and has become full of wisdom and instruction to after ages, so is in itself replete with spiritual mysteries. Well, indeed, may the very shape of the cross, extending four ways, above, and below, and on either side, set before us the depth, and length, and breadth, and height of the love of Christ. Deep fixed in earth, extending up to heaven, in its arms embracing all mankind: fulfilling that typical prophecy referred to by ancient writers, as expressive of the earnest appeal of our Lord's tedious death, "all the day long have I stretched forth My hands to a dis-

obedient and gainsaying people." Encompassing the world in His outstretched arms, and not that only, but also lifting up His hands to Heaven. And as St. Paul says, "making peace through the blood of His cross, for things in heaven, and things in earth."—*Rev. Isaac Williams.*

[5328] O merciful Saviour, I adore Thy love, which made Thee submit to be stripped naked that Thou mightest restore to man the robe of innocence which he had lost. And as Adam sinned through tasting the sweet fruit of the tree of knowledge, so Thou hast atoned by tasting the bitter gall. O Lord, Thy torturers gave Thee that cup but once, but my sins put it daily to Thy lips again. They stripped Thee who knew Thee not; I, who bear Thy name, rob Thee of Thy glory by conformity to the world. Thou stretchest out Thy pierced hands all day long to my disobedient and gainsaying soul. Draw it unto Thee, O Lord, as Thou art lifted up. May Thy passion draw me to the foot of Thy cross, that I may sit down there and watch Thee till Thine image is printed on my heart.—*Meditations and Prayers.*

[5329] The cross of Christ is the object of desire; the witness of love; the measure of sin; the mirror of virtues; the fountain of merit; the throne of mercy; the source of compunction.—*W. M. Hutchings.*

2 Its lessons.

(i) *It inculcates the principle of self-crucifixion.*

[5330] It is for us to humble ourselves now, that we may not suffer hereafter. Let there be, in some sense, a crucifixion, so that we may carry upon us some marks of the Lord Jesus. St. Paul says that he had "crucified the affections and lusts." Let us mortify some darling sin; let us put on new and better habits; let us lay aside "the sin that doth so easily beset us." Christ fasted, let us eat less; Christ thirsted, let us drink less; if slothful, let us rise earlier than usual; let us do anything that will liken us to Him, whose garments were dyed in blood; and, small as it may be, if it be done in faith and love to Him who died for us; if it be done that we may be the more conformed to the mind that is in Jesus, it will be beneficial to ourselves and acceptable to God.—*Rev. Thomas Todd.*

[5331] The worldly can derive only sorrow from poverty, impatience from infirmities, and despair from dishonour. But our Lord has taught His chosen to gain riches through poverty, peace through sorrows, true honour and glory through dishonour, and thus by means of death He has made known to them the way of life.—*Luis de la Palma.*

[5332] Christ showed Himself to be very holy everywhere, but chiefly on Calvary, for there He exhibited His great charity, in offering up Him-

self to die; His great patience, in enduring such great pains; His great abstinence, in tasting only of vinegar and gall; His great humility, in cying between two thieves; His great clemency, in praying for His murderers; and His great poverty, in leaving behind Him only His garments.—*The Venerable Bede.*

[5333] We may draw a very useful lesson from the above considerations. We have all of us a dislike to be ridiculed, especially for doing what is right. And the dread of ridicule often prevents us from doing what we know to be right, and what we have a secret wish to do. For instance, there are not a few persons who are deterred from attending the Holy Communion because they are afraid that by so doing they will draw down upon themselves contemptuous remarks. Again, when a man has been in the habit of neglecting all religious worship and duties on the Lord's day, something happens to him, a change takes place within him—he thinks he will come to church; on the way he meets some of his old friends, and they make insulting remarks upon him, because they see him with his face towards church instead of away from it, and he becomes so alive to their taunts, that he allows himself to be laughed out of his good resolutions, and so falls back into his former godless ways. Or a man thinks he will break off some sin, such as excessive drinking and the like, and then his former companions laugh at him, as going to set up for a sober man, or a chaste man, and the like; and so, unable to withstand the ridicule, he falls back into his old bad habits. In all these cases, the dread of men's scorn is at the bottom of the mischief. It may be useful to bear in mind what the wise man has written: "My son, if thou come to serve the Lord, prepare thy soul for temptation" (Ecclus. ii. 1).

There must be something to try your sincerity. If you are spared the test of pain, you must learn to bear the test of scorn. Remember that Jesus bore for you both pain and scorn, each in its most aggravated form. Call to mind how He bore patiently all the insults and derision that the varied forms of human malice could possibly inflict upon Him.—*Rev. E. H. Hansell.*

[5334] He taught us by this that highest reverence, obedience, and love which we owe to God above all things, being willing to part with everything, and even with life itself, when it is necessary, in order to glorify Him and fulfil His commandments. And here He gives us also strength for our weakness, arming us with patience, humility, and confidence in God against all events, however adverse they may be; so that thus we are made stronger than all our enemies, despising all their power through the virtue of the cross; not feeling their blows and strokes, which all light on temporal things, to the love of which we ought by the power of the cross to be crucified and dead. Here also He teaches us the path of peace, and directs our steps along it, guiding us by poverty, by affronts

and dishonour, and rooting out of our hearts the desire of those goods which the world esteems, and from whence spring all troubles and vexations. In this manner the cross, which to the Jews is a scandal, and which the Gentiles considered foolishness, has been to those chosen and called of God the virtue, the strength, and the wisdom of God.—*Luis de la Palma.*

[5335] What is the lesson of life, which is taught by the vision of the Crucified? There is one lesson that embraces all lessons. It is not patience, though that stands out prominently; it is not humility, though that is the pervading tone of all the mystery; it is not energy of will, though that lies beneath all the self-sacrifice; nor is it love, though that is the power that moves all its hidden springs. There is a yet deeper lesson to be learnt, which, if truly learnt, causes all other lessons to be comparatively easy. It is deadness to self. This is greater than deadness to the world, for the world acts on us only through self. The world is to every man only what self causes it to be. The world is overcome as self is overcome. But when the world is left, self may remain. The lesson which the cross teaches of deadness to self, will affect with the keenest touch some one special portion of our complex self. There are elements of self which are dead by natural temperament. They have never stirred within us, or their stirring has been hateful from the very first. There are elements of self which education and social position have either checked as they arose, or have graciously remedied, or so far mitigated, as to give us an easy conquest. There are elements of self which our vocation in life counteracts, or leaves unexcited. No one of us knows the amount of evil which might have been actively at work within us, but for some counteracting cause, in producing which our own will has had no choice and no testing. We may therefore, in such cases—and they are to each of us manifold—flatter ourselves with pleasing congratulations at our conformity with the cross, our self-denial, our deadness to self in forms from which others suffer, simply because our danger lies not in that direction, or circumstances shield us from the special temptation. But these are not the self we have to dread. The self in every man is that leading infirmity, that besetting natural irregularity, or evil tendency, which has been the fruitful source of the sins of a life. This is the self which we have to dread, not the whole nature, which is a mere abstract idea, but this one particular characteristic, one or more. Touch this with the cross, and shall we not then shrink back?—*Rev. T. T. Carter.*

[5336] Behold the wounds of Him who hangeth; the blood of Him who dieth; the price at which He redeemeth thee! His head bent down to kiss thee; His heart open to love thee; His arms stretched out wide to embrace thee; His whole body laid out to redeem thee. Consider how great things are these; weigh

them in the balance of thine heart, that He may be fixed whole in thine heart, who for thee was fixed whole upon the cross.—*St. Augustine.*

(2) *It teaches us the nature of the debt we owe to our Redeemer.*

[5337] It remains for us to put the question seriously to ourselves—Have we been grateful enough for all the blessings which the ministry and the crucifixion of Jesus have conferred on the world at large, on ourselves in particular? On the world at large—for even the opponents of Christianity cannot deny that, since the gospel has been preached throughout the world, the tone of morality has been raised, society has been purified. On ourselves—for though it be true that we cannot now point to those gifts of healing which marked in so emphatic a manner the first coming of Jesus, yet, if the healing power of His grace has at all done its work within our souls, that is a higher marvel, that is a more pregnant instance of His love, than the cure of the most acute sickness or the most protracted debility under which humanity ever laboured. If the grace of Christ can cure us of a bad, angry temper; can purify the springs of thought, so that the sins of the flesh have no power to seduce us from the path of perfect purity; can make us less and less fond of the world and of ourselves, more and more full of love to Christ and the brethren—I say if this healing work has gone on in our souls, what thanks do we not owe to Him!—*Rev. E. H. Hensell.*

(3) *It warns us to the recognition of human accountability.*

[5338] Let a nation reflect that the mere possession of high blessings, political and religious, does not, of necessity, give it vitality. They may turn to its condemnation and destruction, if they are not used aright.

[5339] As the individual is accountable for every sin of thought, word, and deed, so is the aggregate of individuals, called a nation, accountable for sins committed, in their corporate capacity. The reason they escape punishment is that there is no tribunal to pronounce sentence, and no power to carry it into execution. If the nations formed a combination to punish the crimes of nations, as individuals combine to punish the crimes of individuals; then communities would be brought to account, as single persons are, for their thefts and murders.—*E. B.*

[5340] The people who cried, "Hosanna in the highest!" soon after cried "Crucify Him! Crucify Him!" "Hosanna to the Son of David!" and "We have no king but Cæsar," with the same voice! "Put not your trust in princes"—nor in mobs.—*Ibid.*

[5341] Observe the fickleness of the world. Pilate gives Christ the title of king, and crucifies Him as a thief. Observe also the emptiness of the world's honour. Pilate gives the title of

King to Christ, but keeps the power in his own hands. So does the world bestow on such as follow it the care and the charge of honour, while it reserves the gain to itself.

Take heed, O thou ambitious man, how thou receivest honour at Pilate's hands, for that which he gives thee is not fame, but infamy; not honour, but dishonour; not fruit, but leaves; not flour, but bran; not gold, but dross; not reality, but a dream; not a kingdom, but an empty title. And at one time he gives it thee, at another he crucifies thee; or rather, offering thee honours, with them he makes thee accept a cross.—*Antonio de Guevara.*

[5342] On which side are we? Are we really and truly of those who are such spectators of the Passion as were the blessed Virgin Mary, St. John, and the loving women who had won from our Lord kindly words, as they followed Him to the place of His suffering? Or are we amongst the lookers-on, who smite their breasts and return to their own places—not truly awakened to let the Passion be a continual help in our daily life—even if we must not confess ourselves amongst those who almost forget their Lord in the daily struggle and bustle of life.—*Rev. R. Rhodes Bristow.*

3 Its power.

(1) *As displayed in the Atonement.*

[5343] He who was from everlasting—of whom it is true, that there never was a time when He was not—had come to restore the first creation, and renew in man the image of his Maker. This was needed, in the first place, because nothing created could satisfy God, and consequently, none but He who was God could mediate and intervene. And the mode by which this has been so mercifully accomplished is fourfold. Firstly, our blessed Saviour, as our great High Priest, offered Himself as a victim of expiation; secondly, as our substitute or surety, He took upon Him our sins; thirdly, He redeemed us by His most precious blood; and fourthly, He has reconciled us to God.—*Rev. Frederick George Lee.*

[5344] Our blessed Saviour's entire life was an oblation to His Eternal Father, as it is written, "My sorrows are ever in My sight." For, from the moment of His conception in Mary's womb, the work of man's redemption commenced; but it was only finally consummated when the type of the brazen serpent was literally fulfilled in Him; and when from the hard wood of the cross He stretched out His hands all day long to a disobedient and gainsaying people. Therefore should we continually meditate both on the life and sufferings of our blessed Saviour. We should realize Him not only as re-creating man by emptying Himself of His glory, and taking upon Him our nature, but more especially as enduring the agonies of His Passion—the nails, the spear, and the crown of thorns. For He became obedient unto death, even the death of the cross.—*Ibid.*

[5345] Adam was created on the sixth day, which was Friday, and having been a week in paradise, on the following Friday, after his disobedience, he was expelled from it. Therefore our Lord willed to restore man on the selfsame day on which he was created, and to redeem him on the selfsame day as that on which he was lost, and to open to him the gates of heaven on that on which he was banished from paradise.—*Luis de la Palma.*

[5346] O princes of the Philistines, why do ye suffer the Jews to have a forge on Mount Calvary, and there to use the hammer with such deadly effect, so that the sound is heard in earth, in heaven, and in hell? In earth is heard that hammer nailing the sins of that earth to the tree; in heaven is heard the hammer of Jael smiting the nail into the head of Siserā; in hell is heard that hammer forging the great chain, and fashioning the key that shall bind up that old Serpent, which is the devil.—*Antonio de Guevara.*

[5347] It is scarcely possible to turn from the contemplation of such a scene to think of ourselves. Even the interest of one's own personal life sinks into insignificance, while pondering the death-hour of the Son of God. And yet one's own life is so identified with that contemplation, that we cannot think of Him thus dying for us, without at once turning to the thought of ourselves. And how does the heart thrill at the sense of assurance which our Lord's death and sufferings and shame give, that sin is blotted out, and is to the absolved penitent gone, as though it had never been! But what most of all touches the heart is, not the fact that one's sin is forgiven, and is no more, but through what means it is forgiven, how it is no more; that it hath died in one's self, because it hath died away in the heart of God, absorbed in His love, perished in His death; that our sin has met His life, and has been overcome, and ceased to exist through the power of the life which cannot know sin, but which could destroy it by taking its penalties on Himself.—*Rev. T. T. Carter.*

[5348] For whom did He cry with a loud voice, but for His elect? He could not embrace them, for His hands were nailed; He could not seek them, for His feet were fast; He could not visit them, for He was crucified; but with a loud cry He bid them come, for all things were now ready; redemption now was theirs.—*St. Bernard.*

[5349] Christ has left the devil and his hammer broken and bruised; or if He has left him any strength at all, it is not to tempt, so much as to exercise us; inasmuch as that the trials of this world are but the vegetation of the field, from which indeed the spider may gather poison, but from which also the bee may draw honey.—*St. Gregory.*

[5350] Now was Christ suffering in His hand

for the sin of the hand of Adam. For as Adam stretched forth his hand to take the fruit, so now does the Second Adam stretch forth His hand to gather of the result of that fruit-eating—death. Many thousand years had passed since that sin had been committed; and now the penalty is paid. The heart of Adam lusted after the fruit, his hand took, his lips tasted; and now the Second Adam's heart is pierced, His hand is transfixed, and His lips are parched, in making amends for the transgression of the first Adam.—*St. Cyril.*

[5351] Those things which He suffered upon the cross were so much greater than those which He suffered in His lifetime, that they only seem properly to belong to the Passion. And He never showed greater signs and wonders than when, upon the cross, He seemed to be reduced as it were to the most extreme helplessness and weakness. For then not only did He show signs from heaven, for which the Jews had repeatedly sought from Him; but also, a little after He gave them the greatest of all signs when, dead and buried, by His own power He returned from hell and recalled His body to life, and that life eternal. Therefore truly upon the cross all things were accomplished which were written in the Prophets concerning the Son of Man.—*Bellarmino.*

(2) *As seen in the sustenance and support it affords in life.*

[5352] It was the height of the wisdom of God, that after having come into the world and made Himself man, He should choose, in order to leave it, the most infamous and painful of deaths, and should conquer His kingdom through the wood of the cross, forcing open violently the road to eternal rest and glory by means of insults and torments; blunting thereby the edge of the strongest and most powerful weapons of the world, giving His own people courage to tread it under foot as a beaten enemy, and taking away from them all fear, even though they be placed in great straits, in the hope, by means of the same, of passing, as He did, to triumph and glory.—*Luis de la Palma.*

[5353] O good Jesus, how immediately dost Thou test the power of Thy blood! for Thou givest paradise to the thief who hung beside Thee, and unto the dead in the graves around Thee dost Thou communicate life. What is He not able to do, who gives glory to the living, who gives life to the dead?—*St. Cyprian.*

[5354] When, at the beginning of the Gospels, we read of His birth in the stable, among the brutes, with the appearance of the angels in the sky, there is such a mixture of humiliation and greatness, that our feeling then is one of pure wonder and amazement. As we proceed and read of His miracles, of His stilling the sea, and raising the dead, whereby "He manifested forth His glory," and proved that He was God, it is

true our intellect is won and our faith is confirmed, we yield Him our homage, but hardly our affections. Then as we go on and put ourselves, as it were, in His very presence, and hear Him "speak as never man spake," we listen with attention, and our obedience is ready, but not as yet our love. But when, at the end of the Gospels, we read there of the sufferings of the Saviour, so minutely recorded by the Evangelists, and of the indignities heaped upon Him at the last by the very people whom He came to save, then it is not only that our intellect is won, but our hearts are touched, and our sympathies are roused.—*Rev. Thomas Todd.*

[5355] Where, O Jesu, is now that dread which seized on Thee while Thy foes were afar off? Where that deep horror of death? Now that they are close upon Thee Thou fearest not. The traitor is near Thee with his band, and Thou goest forth to meet them. Thou dost now thirst for that cup which Thou didst so lately dread; and, like a giant refreshed with wine, dost rejoice to run the course of our salvation. What meaneth this, O Jesu, but that Thy perfect love hath cast out fear? If Thou didst so meekly receive the treacherous kiss, Thou wilt not spurn me who come, like the sinful woman, to kiss Thy feet. If with one word Thou didst drive back Thine enemies, when a prisoner, what wilt Thou not do when Thou sittest as Judge? If such was Thy power when Thou wentest to Thy death, what will it be when Thou comest in Thy kingdom?—*Meditations and Prayers.*

[5356] O Lord Jesus, I adore the power of Thy Passion in overcoming the fears of Thy disciples. They who came to Thee secretly in Thy life come to Thee openly in Thy death. Grant me also boldness to confess Thee before men. Give me grace to pluck from my soul those sins which nailed Thee to Thy cross, that I may embalm Thee with the myrrh of penitence and the spices of prayer, wrapping Thee in the fine white linen of a heart cleansed by Thee. Thou who in Thy poverty wast laid in the new tomb of a stranger, vouchsafe to make my heart Thy resting-place. Would that none had ever lain therein before! O Thou who makest all things new, cleanse it for Thine own dwelling till the day of resurrection.—*Ibid.*

(3) *As seen in the comfort it imparts in death.*

[5357] That day comes, the last day, the last hour, the last minute; we shall hear one hour strike upon the clock, but before another strikes, it will be finished, and we shall be gone; our places will know us no more; there will be the empty chair at our own firesides; the office will be deserted, and our seats in the house of God will be occupied by others; and then a soul will have passed—our soul—an immortal soul will have passed into an eternity of bliss, or into an eternity of suffering, which no earthly imagery

can describe, the "everlasting fire," and "the worm that dieth not." Let us think of this, and practise dying before we die. It will help to prepare us for it, and give a truer estimate of this world and its concerns. Whether our end may come upon us easily, by a lingering sickness—so that we shall depart quietly, and shall be almost dead before we die—or whether we shall pass off in health and strength, when our frame will be riven by some violent disease, no one knows. But even if the worst happen, even in the pains of death, which Christ dreaded as well as ourselves, the truth we now teach will reach even to that hour, and we shall be strengthened by the thought that we have One who can succour as God and sympathize as man, and we shall pray the more earnestly: "By Thy Cross and Passion, by thine agony and bloody sweat, good Lord, deliver us."—*Rev. Thomas Todd.*

[5358] Soul of Christ, sanctify me!
 Body of Christ, save me!
 Blood of Christ, inebriate me!
 Water from the side of Christ, cleanse me!
 Passion of Christ, strengthen me!
 O good Jesu, hear me!
 Within Thy wounds hide me!
 Suffer me never to be separated from Thee!
 From the malicious enemy defend me!
 At the hour of my death call me!
 And bid me come to Thee!
 That with Thy saints I may praise Thee!
 For ever and ever!
 Amen.—*St. Ignatius.*

IX. SPECIAL FEATURES OF THE EVANGELISTIC RECORD OF THE PASSION OF CHRIST.

I. Reverence, solemnity, and awe.

[5359] It must have struck the least observant reader of the Gospels how entirely free the accounts of our Lord's death are from shocking details. The Evangelists record the agony, the crucifixion, the last words of Christ; they recount His betrayal, His trial, the insults and contumely heaped upon Him by every class; but when they tell of the dire struggle which preceded death, and the long hours of extreme suffering which He endured upon the cross, they abstain from enlarging on the particular points of His misery. To read of fearful tortures, to hear an eloquent description of their horrible minutie, can only have an injurious effect upon the mind; if it does not debilitate and harden by accustoming it to the contemplation of suffering, at least it shocks and horrifies the heart, and hinders its healthful action.

All that is good within us resents with a just and noble indignation the attempt of any speaker who plays on the softer instincts of the soul, and, to display his vain rhetoric, dares to draw the veil from the sacred sorrows of a human deathbed. We count him a heartless wretch who palters thus with deep and holy

feelings, over which the wing of reverent silence should brood. No, brethren, speak of death as you would speak of it in the chamber of death. Let your words be few, uttered with bated breath. You are in the presence of God—of His wrath.—*Rev. Capel Cure.*

2

INTRODUCTION.—THE SEVEN SAYINGS.

I. THEIR SIGNIFICANCE.

- 1 They are of mystical as well as literal interpretation.

[5360] These words, or utterances, by which the Saviour broke the otherwise awful silence of his three hours' agony on the cross are seven altogether. That they should be thus exactly seven, the sacred and mystical number of Scripture, is itself not without its significance. No Evangelist records them all, every Evangelist records some of them.—*Abp. Trench.*

[5361] The custom has been, speaking generally, to treat these words *subjectively*, and to refer that element in them which is characteristic, for the most part to the special circumstances under which they were spoken at the moment.

The Passion of our Lord, however, is an act in the highest degree mystical and symbolical: it would seem, therefore, that the words spoken during the course of it could not fail to have typical bearings going far beyond their immediate object and signification. They would indeed be very unlike the rest of the words of Christ recorded for our edification in the Holy Scriptures, were this not the case.

It is upon this principle that the *sensus spiritualis* of the sacred writings, variously termed allegorical, tropological, or anagogical, and any sense, in fact, beyond the simply literal, is based: and if this applies throughout the whole of the Scriptures, it is evident that the words of our Saviour at all times, and particularly those spoken from the cross, present the strongest instance conceivable for the application of it.—*Rev. Samuel J. Eales.*

II. THEIR PROPHETIC BEARING.

- 1 They are fulfilments or applications of prophecy.

[5362] These words are one and all (with the single exception of the third), fulfilments or applications of prophetic utterances, and each of those in which our Lord speaks in His own person, *i.e.*, the fourth, fifth, sixth, and seventh words, is spoken in the words of the Psalms. Thus the—

FIRST WORD is an obvious fulfilment of Isa.

liii. 12 (end), "He made intercession for the transgressors."

SECOND WORD is the accomplishment of Isa. liii. 10-12.

FOURTH WORD is *verbatim* from Psa. xxii. 1.

FIFTH WORD is a fulfilment of Psa. lxix. 21.

SIXTH WORD is from Psa. xxii. 31 (the last word in the Hebrew is רָחַם = *retēdeora*, a meaning which is obscured in A.V.)

SEVENTH WORD is from Psa. xxxi. 5.—*Ibid.*

III. THEIR DISTINCTIVE ASPECTS.

- 1 They differ in character before and after the Darkness.

[5363] The only true division that can be made is that indicated by the great darkness, which separates the period of our Lord's suffering into two equal portions. One plainly marked characteristic runs through all the three words which are uttered before the darkness begins. They are words of grace and blessing.—*Rev. Capel Cure.*

[5364] Of the number of these sayings—three treat of the good of others, three of individual good, one of the common good. But the first care of our Lord was for others, last of all for Himself.—*Bellarmino.*

IV. THEIR ANALYSIS.

- 1 They reveal intercession for sinners and atonement for sin.

[5365] In the FIRST WORD we have an intercession for His persecutors, which virtually includes all sinners also.

In the SECOND a similar intercession for the penitent thief, of which the granting was so assured and certain, that it was given to the suppliant as a promise.

In the THIRD we are to see the close of the earthly life and career of Jesus as a man having human ties. It is in a sense a farewell to humanity, a premonitory "Touch Me not." Nor was the blessed Virgin herself to be any exception to this rule. Therefore, in this Word, Jesus devolves this relationship of Son to His Virgin Mother, so far as it was capable of being devolved, for the short remainder of life, upon His best beloved disciple St. John.

In the FOURTH WORD we enter upon another and a more strictly personal stage of the adorable passion of Christ. Each degree of the drama of redemption is not indistinctly indicated by these glimpses into the heart of the Redeemer. In this Word we are probably to conjecture the crisis of the Passion of atonement, the greatest tension of agony, the heaviest burden to the suffering Saviour.

The FIFTH WORD marks (it may perhaps be said) the physical aspect of the Passion of Christ. How much further it reaches, or to what yearnings of the Holy Sufferer for the salvation of souls, it is impossible for us to discern. It may, at all events, be thought to begin at this point of view.

The **SIXTH WORD** undoubtedly refers to the completing at once of the Passion and the atoning work of Jesus; while

The **SEVENTH WORD**, forming, as it were, a continuation or completion of the sixth, marks similarly the completion and close of His life; in each case in minute agreement with the utterances of prophecy long before.

We have thus two trilogies; the first of intercession, the second of atonement. The one takes place for the sake of the other; but the two are inseparably united. We cannot conceive an intercessor on the supreme scale, such as is Jesus, who does not justify His action by atoning for the sins on account of which it is needful that He should intercede; nor, conversely, would an atonement be otherwise than barren which was not followed by the consequent intercession.—*Rev. Samuel J. Eales.*

[5366] "He bare the sins of many" by that surpassing love of the Father, "who laid on Him the iniquity of us all." "He made intercession for the transgressors," moved by the tenderness of His own love for sinful men. Ah! think how wonderfully that gentleness and love is manifested in the midst of the first sting of agonizing pain. He dwells not upon His own sufferings, either of body or mind, but He thinks of those who are actually causing those sufferings. He has compassion on those who are the instruments of His Passion. He heals those who are wounding Him. He seeks the life of those who seek His death.—*Rev. J. Edward Vaux.*

2 They reveal the offices, suffering, and triumph of Christ.

[5367] We should certainly consider very much the profound silence which our Saviour maintained during the whole of His Passion, as it were dumb before men; nevertheless, during the three hours that He was hanging on the cross, He spoke seven times for our profit and our instruction. Thrice out of these seven He spoke to God, and twice with cries and a loud voice. Of the four times that He spoke to men, the first was to a great sinner (the thief), to grant him forgiveness and indulgence, the second, to two very holy persons, His most blessed Mother and the Evangelist St. John, to give them consolation; and on one of the other occasions He spoke to the bystanders, signifying the thirst which He felt, and this was as it were to speak to the synagogue, to show it the thirst for its redemption with which He was leaving this world, and to make a last proof of the vinegar which that vine had always given Him to drink; and His other word was addressed to the new Church and chosen people, to whom He gave the good news of His having finished and concluded the affair of its redemption and salvation. The three times when He spoke to God were so arranged, that one was the first of all, and another, the last, and another in the middle of the seven words; teaching us thereby that we

ought to have recourse to God on all occasions, and that He ought to be the beginning, the middle, and the end of all undertakings, even of those in which we have to deal with men. And His speaking twice to His Father with a loud voice was to show the fervent affection and burning desire from which His prayers sprang; for the fervent desire of the soul is as a loud cry in the ears of God, even when the tongue does not move. And that He might show the overflowing affection of His heart, our Lord prayed that last time on the cross with a loud voice.—*Luis de la Palma.*

[5368] He has from his cross a word of intercession on behalf of His enemies, "Father, forgive them, for they know not what they do." He has a word of grace for an enemy turned into a friend, "To-day shalt thou be with Me in Paradise." He has a word of tender and thoughtful love for that Mother whose heart the sword, long ago foretold by Simeon, was piercing now, "Woman, behold thy Son;" He has a word of triumph as He contemplates the near consummation of the work which had been given him to do, "It is finished;" a word of affiance on his Father and God at the dread moment when He was entering the gates of death and portals of the grave, "Father, into Thy hands I commend my spirit;" yes, too, and his soul's agony, his inner sense, at one dreadful moment, of darkness and desolation, has claimed one mysterious utterance for itself, "My God, my God, why hast Thou forsaken Me." The intense agony which He was suffering in the body, that also claims one cry, one only, and the briefest of all, "I thirst."—*Abp. Trench.*

V. THEIR VALUE.

1 They are valued in that they express the twofold nature of Christ.

[5369] The seven sayings which are reported by the Evangelists to have been uttered by our Lord open out to us the deepest and the truest views of that mysterious work which God did in Christ, when "He reconciled the world unto Himself." If we wish to understand the strength of the great enemy from whom Christ wrested the keys of hell and death; if we desire to learn how fearful is the guilt of sin, and how terrible the conflict which Christ waged against its power; if we hope ever to know the gentleness of Jesus, His deep humility, His love that passeth knowledge, His majesty that was never greater than when men scorned Him most; we must study in reverent spirit the last scene of the cross. Nowhere is the manhood of Christ more evident than when He suffered the common lot of all men, death; and yet nowhere is the Godhead more incontestably apparent.—*Rev. Capel Cure.*

[5370] Every word that Christ uttered has its meaning for us; otherwise the Holy Spirit would not have preserved them. And those words from the cross, those seven mystic sen-

tences of the dying Christ, are not only the cries of our common humanity, but they are "the voice of God."—*Rev. George Nugee.*

[5371] We must not attempt to classify these words upon the cross by any such rough principle as that which has been adopted by those who suppose that at times Christ spoke only in His capacity of Man, and at times in His Divine capacity. The speaker is the same God-Man, undivided in His Godhead and His manhood. The one word which seems to express a purely human want, the cry "I thirst," loses the greater part of its meaning when it is thus unnaturally confined to earthly needs. It is just because these words come from the lips of one who is always, and at every time, very God and very Man, that we are able to draw from them such manifold lessons of eternal love; lessons to teach us how to live, and lessons to teach us how to die; lessons to make us wiser and better—to quicken and sanctify the dull heart that clings too closely to the earth, and to kindle its desire for the higher life.—*Rev. Capel Cure.*

2 They are valued because they are the last words of the Friend of Man.

[5372] The last words of a dying man enforce attention. Reverence is due to the mere presence of death. It has an awe for every thinking mind: it invests all on whom it throws its dark shadow with a kind of sanctity. So soon, so great a change! First, we are about to consider the last words of a dying man, spoken while he is consciously awaiting the approach of death. They do not come from a sick patient whose brain is oppressed with the weakness of his body. They do not come from one whose intellect is disturbed by fear, or distracted by pain. Death is close; his touch is felt upon the Redeemer's brow, but the brain of the sufferer does not reel nor wander; His reason is firm; His mind is strong and clear, unshaken by disease. And secondly, we are about to listen to the last words of a holy man, whose life had been spent in doing good and healing them that were diseased. Finally, we are about to listen to the last words of the Son of God, perfect man and perfect God.—*Rev. Capel Cure.*

[5373] It is nothing strange that these words should have been thus dwelt on by the faithful with a peculiar affection. Had it been but some earthly monarch, great and wise and good, who was finishing his course, would not his latest words, when he was now going the way of all flesh, or words uttered by him at some other notable crisis of his own and his people's history, be accounted a precious legacy by these? Would they willingly suffer any such words to fall to the ground? But what king, in the remotest degree, approached this King? what moment like this moment, the very crisis not of some single nation's destiny, but of a world's hopes; when everything was to be gained for

all, or, if we can conceive for an instant his faith to have failed, everything to be lost for all? No marvel that these words have been prized exceedingly.—*Abp. Trench.*

3 They are valued for the solace their remembrance brings to the bed of death.

[5374] There is one custom still retained by some branches of the Western Church at the most solemn moment of death—I mean the custom of reciting to the dying man the Passion of Christ. While all the brethren of the community or members of the family are seen kneeling round the bed; while the cross-bearer stands at its foot, overshadowing the dying man with that most blessed emblem of the Redeemer; you will hear at intervals some passage read from the Evangelists, as that of the agony, the crucifixion, and words from the cross. These last, it would seem, are especially chosen for this purpose; and I know of no words that we ought to wish to be uttered in our own ears at that trying moment so much as those seven sentences from the cross.

They are the utterances of a dying man, wrung from the anguish of His soul, or suggested by the tenderness of His love. They are the words of Him who was more than man; who was Himself the Eternal Word; who had dwelt amongst us, had felt our infirmities and been subjected, so far as He was man, to our sufferings. And although these words of the dying Jesus served an immediate end on Calvary, still we have only to put them into the mouth of the dying to feel that they have still a force, a meaning, which no other words can have; that they are the natural expressions of one, whoever he may be, that has enemies to forgive, a mother or children to protect; whose soul is athirst for God, and whose spirit would return to the Father who gave it.

And when I remember that each one of us must in turn meet that dark hour of our death—that the time will come, yea, now is, when we must all look for comfort from the cross of Christ—when to balance those sentences against our sins will be the only stay, perhaps, to our troubled souls—when I remember all this, I feel that, in dwelling on those words as thus applied to the Christian deathbed, I am but teaching you, as well as myself, how best to die; with what hopes, thoughts, and words on our lips we may best pass from this scene of sin and sorrow into the immediate presence of our God.—*Rev. George Nugee.*

VI. THEIR GENERAL TEACHING AND IMPORT.

[5375] These last sayings of our dying Lord, set forth with minuteness His own mysterious attributes: they contain, as it were in germ, the great mysteries of the faith; and they are living lessons whereby are taught us, in the example of our Incarnate God, the duties which

are in truth the very groundwork of those tempers and graces which we are, as Christians, called upon to cultivate.—*Rev. A. Watson.*

[5376] Our Lord Jesus Christ placed, as our Heavenly Master, on the throne of the cross, and having till now kept silence, opens His Divine lips to teach the world, in seven words, the heavenly doctrine of His love.—*The Three Hours' Agony.*

[5377] This is His *second* great "Sermon on the Mount." You have often heard or read the first; you remember how He said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and you could most likely repeat by heart the rest of those Divine sayings which we call the eight Beatitudes. See now how He preaches them over again not merely by words but by example! On that other mount He had said, "Pray for them that despitefully use you and persecute you," and what is His first word now but a prayer for those who are nailing Him to the cross? His very first word is a prayer not for Himself, not for His friends, but for His enemies. And then the second is spoken to one who had been an enemy, to the poor thief, who even on the cross had, as it seems, at first joined in reviling Him, though afterwards he turned to Him in penitent faith. The third word was spoken to friends; to those who were tenderly near the heart of Jesus; and though the four great words which come after concerned Jesus Himself, they concerned His work even more, and were spoken for us—a truth which we shall perceive better as year by year at this time we kneel beneath the cross and ask Him to help us to understand.

So the lesson we may gather from the Seven Words as a whole, is patience and unselfishness in cross-bearing; thinking of those round about us when we are suffering, and not being wrapped up in our own pain.—*Florence Wiford.*

[5378] St. Jerome in his Epistle to the Ephesians, St. Augustine to Honoratus, and St. Bernard in the Considerations, teach that the special mystery of the cross, is briefly touched upon by those words of the apostle, "What is the breadth, and length, and depth, and height." But in these words are signified first the attributes of God; in height, power; in the depth, wisdom; in the breadth, goodness; in the length, eternity. Secondly, the virtues of Christ suffering—in the breadth, charity; in the length, patience; in the height, obedience; in the depth, humility. And lastly, the virtues needful at this time for those who are saved through Christ—in the depth, faith; in the height, hope; in the breadth, charity; in the length, perseverance. From which we may learn, love alone, which with justice may be called the queen of virtues, to have place everywhere; in God, in Christ, and in us; of the remaining virtues, some to exist pre-eminently in God, others in Christ, others in ourselves. Hence it is not

wonderful if in the very last words of Christ, which we now undertake to explain, love holds the first place.—*Bellarmino.*

[5379] Recur in every difficulty to Jesus, and follow Him bearing His cross to the hill of Calvary. There fix thy station; there choose to end thy life: there give up thy spirit. Place the Passion and death of Jesus between thyself and the future judgment, and gaze without ceasing on the crucified. Invoke the name of Jesus against terrors of the devil, and raise the sign of the holy cross. If the enemy cast thy former sins in thy teeth and thy many errors, do thou rejoice to him the infinite merits of Christ. Remember the Seven Words of Jesus which He spoke on the cross for thine instruction. For immediately after ascending the cross He prayed for His enemies; that thou mightest forgive all thy debtors from thine heart, and mightest meekly ask pardon from others. In His second word He promised the delights of paradise to the penitent thief; that thou mayest not despair for the multitude of thy sins, but mayest in faith implore Him to remember thee too in His kingdom of heaven. In His third word He commended His blessed Mother Mary the Virgin to St. John; that thou mayest know the affection of that bleeding heart which took thought of human relationship in the moment of expiring agony. Do thou also commend thyself to the prayers of thy brothers and sisters and of all the faithful, that when thou art gone they may remember thee before the throne of the All-Merciful. In His fourth word Jesus showed Himself deserted in His sorrow, that when thou art weighed down by grief thou mayest not be impatient if thou art not at once relieved, but mayest submit in all things to God's will. In the fifth word He said, "I thirst;" that thou mayest thirst eagerly for God, the living fountain, and mayest desire to depart and be with Christ. For this is far better than to tarry longer in this world and to be involved in many dangers. In the sixth word He said, "It is finished;" that thou, beholding the end of thy days to draw near, mayest give praise to God for every good deed which thou hast done, and wherein thou hast come short mayest pray to be supplied through Christ. In the seventh word he delivered His soul into the hand of His Father with a lamentable cry; that thou too when about to depart from this world, mayest not forget to read His word of blessed commendation, and frequently to repeat it, than which thou wilt find nothing sweeter to be remembered in the end.—*Rev. Gerard Moultrie.*

[5380] Our Lord's words are as follows:—

1. Father, forgive them, &c.
2. This day shalt thou be with Me in Paradise.
3. Woman, behold thy Son!
4. Eli, Eli, &c.
5. I thirst.
6. It is finished.
7. Father, into Thy hands, &c.

First of all, we may well suppose that the duties they are calculated to teach us, for our example, are such as lie at the very foundation of true Christian obedience and Evangelical charity, as they pass from seven into sevenfold manifestation and development. These duties, which are the very ground-work of the Christian graces and tempers which we are to cultivate, seem to be the following—

1. Forgiveness of injuries.
2. Penitence.
3. Filial duty.
4. Fear of God.
5. Fulfilment of His Word.
6. Perfect obedience.
7. Resignation.

Secondly, they may be considered as containing within them the great mysteries of our faith, and doctrines emanating from the Cross, truths laid up in the Ark of the Covenant, such as these—

1. The remission of sins.
 2. The intermediate state to be with Christ.
 3. The Church, the home of bereavement.
 4. Terribleness of God's judgments.
 5. Fulfilment of the Scriptures.
 6. Justification in Christ.
 7. The resurrection of the body.
- In the third place, they may be considered as setting forth the mysterious attributes of our blessed Lord Himself—
1. His mediation and intercession.
 2. His kingly power.
 3. The Son of Man.
 4. His human soul.
 5. His human body.
 6. His sinless perfection.
 7. His voluntary sacrifice.
- Or again, the 1st shows His human weakness; the 2nd, His Divine Omnipotence; the 4th, His taking on Him our sins; the 5th, His taking on Him our suffering nature.—*Rev. Isaac Williams.*

THE SEVEN SAYINGS ON THE CROSS.

THE FIRST SAYING.

Pages 328 to 336.

Πάτερ, ἄφεσ αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσι. "Father, forgive them ; for they know not what they do."—ST. LUKE xxiii. 34.

1

SIGNIFICANCE OF THE WORD "FATHER."

2

SIGNIFICANCE OF THE WORD "FORGIVE."

3

THE OBJECTS OF THE PRAYER ("THEM").

4

SIGNIFICANCE OF THE PLEA URGED IN THE WORDS "THEY KNOW NOT WHAT THEY DO."

5

THE ANSWER TO THE PRAYER.

6

THE LESSONS OF THE PRAYER.

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE FIRST SAYING.

"Father, forgive them, for they know not what they do."—St. Luke xxiii. 34.

I. SIGNIFICANCE OF THE WORD "FATHER."

1 It indicates the special Sonship of Jesus and the universal sonship of mankind.

[5381] He calls Him Father, not God, nor Lord, because He knew that this cause needed the kindness of a father, not the severity of a judge; and in order to propitiate God, doubtless angered by such great wickedness, and to turn Him from His fierce wrath, need was there to plead before Him the loving name of Father. And so that word Father, seems to signify this—I, Thy Son, I, who suffer, I forgive; forgive Thou also, O My Father. To Me, Thy Son, give this offence, albeit these deserve it. Remember, also, that Thou art the Father by creation of these, whom Thou didst make in Thine own image. Therefore show forth in them Thy fatherly love, because, evil as they are, they are still Thy sons.—*Bellarmino*.

2 It indicates that there was no alienation between the Father in heaven and the Son on the cross.

[5382] He is the Son of God, and He speaks in the fulness of this covenant relation. It is not merely a prayer, but *the* prayer of the Great Intercessor, which is always heard. Notice that, though on the cross, there is no alienation, no wrath of condemnation between the Father and the Son.—*Dean Alford*.

[5383] Observe how Christ prefaces His prayer—Father. Remark the confident tone of undoubting assurance with which He speaks. No one who reads it can doubt that His heart is full of an unshaken sense of His great Father's love. This title entirely negatives one view of the atonement. Christ calls God His Father; not as a victim slain to pacify a cruel tyrant, but as a Son whom His Father still loves, the dearly beloved. Some speak of the atonement as if the eternally blessed God desired pain, and required death and suffering, and could not be satiated except He had His fill of blood, from whatever victim it was poured, even from His own Son! The holiness of God was out of harmony with the sin that desolated the world;

but He had not ceased to love the poor lost sinner. As He loved us at the beginning when He made man, so He loveth us to the end. He sent His Son. His love provided the Great Sacrifice which was needed; but while His Son is bearing the heavy load and punishment of man's sin upon Himself, He does not love Him less.—*Rev. Capel Cure*.

II. SIGNIFICANCE OF THE WORD "FORGIVE."

1 It indicates that the Victim is also the Priest.

[5384] Spoken apparently during the act of the crucifixion, or immediately that the crosses were set up. Now, first, in the fullest sense, from the wounds in His hands and feet, is the blood shed, *εις ἄφραν ἁμαρτιῶν*, and He inaugurates His intercessional office by a prayer for His murderers. His teaching ended. His High Priesthood is now begun.—*Dean Alford*.

[5385] As St. Augustine remarks, "He prays for those whose cruelties He endures, remembering that He is not dying *by* them, but *for* them." So that the very aim and object of His incarnation, passion, and death, was made manifest in His first word from the cross.—*Rev. Frederick George Lee*.

[5386] The Jews cry out "Crucify;" Jesus cries "Forgive." They, in their hatred, were exerting themselves for their own damnation; He, in His love, was labouring for their salvation; and the cry of Jesus availed most. Even those who shed the blood of Christ are made alive by the blood of Christ. See the desire of our Lord that all should partake of the precious blood-shedding, since He pleads first for those who are actually engaged in shedding it.—*Rev. F. Edward Vaux*.

2 It indicates that intercession for the sinner succeeds the atonement for sin.

[5387] The atonement necessarily precedes the intercession of Christ for sinners. The Intercessor pleads the Sacrifice.—*E. B.*

[5388] The atonement for sin is a finished act. The application of that atonement is a continual work. That portion of our Lord's priestly office which consisted in His giving Himself a ransom for the sins of the world has been accomplished, and can be no more re-

peated. "By one offering He hath for ever perfected them that are sanctified, and there remaineth no more sacrifice for sin." But this consecration of His redeemed by His one offering, does not exclude—but rather it involves, and requires—the continued mediation and intercession of Him our Great High Priest, who offereth prayer for us continually.—*Rev. Alexander Watson.*

[5389] This prayer of our Lord sets before us with minuteness the mysterious attributes of our Lord Himself. The prophecy which had declared that He should "make His soul an offering for sin," that He should "pour out His soul unto death," and that, being "numbered with the transgressors," He should "bear the sin of many," had also declared that He should "intercede for the transgressors." And herein is its fulfilment." He who on the cross made atonement, also upon the cross made intercession.—*Ibid.*

3 It indicates that the perpetual memorial of the sacrifice is necessarily connected with the perpetual intercession of the Priest.

[5390] As it is only in conjunction with Christ's sacrifice that His mediation and intercession are availing, so may we safely make our own that which is the belief of the holy Church through the world; that when, in showing forth the Lord's death until He come, we offer the memorial of His sacrifice—our oblation of bread and wine, with praise and thanksgiving in holy communion—then does our Lord in heaven, in an especial manner, obtain fresh favour and pardon for those who thus obey His command to offer bread and wine as a memorial of Him in His act of giving Himself for the sins of the world. And when receiving the broken bread and cup of blessing, we feast upon this our sacrifice, then may we reverently trust that we have part and parcel in the intercession which He ever liveth to make, and that by the merits of God's dear Son, and through faith in His blood, we have "remission of our sins, and all other benefits of His Passion."—*Ibid.*

[5391] On the cross, in these words, Jesus begins His priestly intercession. He, the High Priest, has ascended to the altar and spreads His hands in prayer, and as He offers the sacrifice of Himself, He pleads for sinful man. In the law of Moses it was ordered that a city of refuge should receive the unwitting murderer, and that there he should tarry in safety till the death of the high priest, and on the death of the high priest he was to return to his home and receive his inheritance and reinstatement in his old position (Numb. xxv. 25, 28). Now Jesus is Himself the City of Refuge, and Himself the dying High Priest, so that He asks that they who wot not what they do, in slaying Him may receive immediate pardon.—*Rev. S. Baring Gould.*

4 It indicates that the source of this prayer was the love of Christ for man.

[5392] The main, the principal point brought out by this word, is the exhibition of the Saviour's perfect love. All great teachers of mankind, all who have any special theory which they enforce upon the world, are tried some time or other by their own doctrine. The wheel comes full round, and the teacher has to take the place of learner. Then it is often seen how hard it is to practice what one teaches; how far a man's own standard of truth generally rises above his actual life.

Christ had taught the forgiveness of injuries. It was a cardinal point in the great Sermon upon the Mount repeated many times. Now He must bear witness to the truth of His teaching. His enemies have Him in their power. What will He do? He bears them up in His heart to God, and prays for them: "Father, forgive them."—*Rev. Capel Cure.*

[5393] We, when we are suffering but some intense pain, whether in the teeth, or eyes, or head, or other member, are so taken up with bearing that one, that we cannot think of anything else, so that we admit neither the visits of friends nor the transactors of business. But Jesus suffered not this bitter and continual pain. And yet—oh, love truly surpassing our knowledge!—despising all these, as if He Himself were suffering nothing, caring only for the salvation of His enemies, and earnestly longing to turn away the danger hanging over them, He cries aloud to His Father to forgive His tormentors.—*Bellarmino.*

[5394] Such acute bodily sufferings have a strong tendency to irritate, and to render the sufferer indifferent to everything beyond his own injuries and pains. But how far above this does Jesus rise! No murmuring; no threatening; no accusation; no lament; no cry for help; no invoking of vengeance; no care for or thought of self; no obtruding of His own forgiveness. It is not, *I forgive you*, but, "Father, forgive them." No sidelong glance even at His own wrongs and sufferings, in stating for what the forgiveness is solicited. "They know not what they do;" in this simple and sublime petition, not the slightest, most shadowy trace of self-consideration. It is from a heart occupied with thought for others, and not with its own woes; it is out of the depths of an infinite love and pity, which no waters can quench, that there comes forth the purest and highest petition for mercy that ever ascended to the Father of mercies in the heavens.—*Rev. William Hanna.*

[5395] Thou beholdest them, not as a foe bemoaning furious enemies, but as a father looking upon erring sons, or a physician his patient raving in acute disease. Thou art not angry with them, but on that account even dost pity them; and Thou commendest them to Thine Almighty Father to be cured and healed.

For this is the strength of true love, that it is at peace with all, it reckons none as enemies, but even with those who hate peace it lives peaceably.—*Bellarmino*.

[5396] Oh, astonishing love for man in the Son of God! Oh, ineffable freedom from revenge! For making nothing of the things He suffered at their hands, He provided means of expiating the sins of those who were putting Him to the most cruel death, and of setting them free from the endless torments of hell.—*Matthew, Vartabed*.

[5397] Would that my eyes were lamps, and my blood oil, my nerves and flesh wax and wick, that all within and without me might consume and blaze with the love of Thee.—*Fra Thomé de Jesu*.

III. THE OBJECTS OF THE PRAYER.

1 Specially.

(1) *The murderers present, and all who were instrumental in the crucifixion.*

[5398] Who are here intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The *παιῶνες* points directly at this; and it is surely a mistake to suppose that they wanted no forgiveness, because they were merely doing their duty.—*Dean Alford*.

[5399] If we suppose the Roman soldiers to have been those for whom Christ prayed, then had they much need of forgiveness; for we may not doubt Jewish malice. Their hardness of heart, and wanton delight in the cruel duties of their stern office, kept them far from the kingdom of heaven, and the merciful goodness must be great which could find a way of pardoning such as they. Yet for them we learn that there is forgiveness; they at least were included in the prayer, "Father, forgive them;" and He by whom that prayer was offered would not have uttered it had He not known, and did He not wish us to know, that for sin there is remission.—*Rev. Alexander Watson*.

[5400] We may well believe that for the Jews, no less than for the Romans, was this prayer put up. They too were ignorant of what they did; and yet their guilt was such that they could not be forgiven, if for sin there was no pardon.—*Ibid*.

[5401] Some of these fasten the victims; some of them raise the crosses; some look on, insensible to the pain they inflict; some, careless of all but the poor spoil, cast lots for the seamless garment, or apportion between themselves the wretched raiment of the slain. Around them there are gathered the people, who stand beholding; the fierce mob that had forced His death from the reluctant Pilate, and who now shake their heads at Him and blaspheme; and the rulers and high priests, who mocked and derided Him.

[5402] And thou, bear in mind this wonder that our Lord in all His tortures is silent. Think that the first time He openeth His mouth it is only to frame a prayer unto His Father, that He would forgive the sin of those that were hanging Him on the cross; who were railing at Him and mocking Him there, so that they might strip Him of all respect, and of His own good name.—*Matthew, Vartabed*.

[5403] Having now no member whole excepting His tongue, which through deadly fatigue and the loss of blood was parched up, and which the gall which had been given Him had left full of bitterness, our Saviour made His petition therewith, and prayed the Eternal Father that He would pardon the sinners who had brought Him to so great a strait. By this our Lord showed that the perdition of these wretched men gave Him more pain than all His bodily torments, since, caring not for Himself, He cared for them, forgetful of Himself, He had them in remembrance, and asking no alleviation or remedy for Himself, He asked it for them.—*Luis de la Palma*.

[5404] It was, as it is supposed, during the very time when the soldiers were nailing that sacred body to the cross, that our blessed Redeemer gave utterance to these gracious words. No sooner had this last crowning act in the mighty Sacrifice begun, than Jesus displayed Himself as the great "Mediator between God and man." "Father, forgive them, for they know not what they do." "He was numbered with the transgressors," and "He bare the sins of many, and made intercession for the transgressors." "He was numbered with the transgressors" by that refinement of cruelty which His enemies showed in seeking to increase the shame of His death by making Him bear it in company with two common thieves.—*Rev. J. Edward Vaux*.

2 Generally.

(1) *All mankind.*

[5405] "Them." By this word those are signified for whose pardon Christ prayed; and certainly those would seem to be the first who actually fastened Christ to the cross, and parted His garments among them; then all those who were the cause of the Lord's Passion; as Pilate, who gave sentence; as the people, who cried out, "Away with Him, away with Him, crucify Him;" as those chief priests and scribes, who falsely accused Him; and to go back higher than that, even that first man, and all his posterity, who by sinning gave cause for the Passion of Christ. And so from the cross the Lord asked forgiveness for all His enemies. Even so all we were among His enemies, as the apostle says, "When we were enemies, we were reconciled to God by the death of His Son." Therefore all we, even before we were born, were numbered in that most sacred *Memento*, so to speak, which the Most High Priest Christ prayed

5405-5412]

in that most holy sacrifice, which He consumed on the altar of the cross.—*Bellarmino*.

[5406] So likewise with the proud. They glory in the riches and power of their minds, riches and gifts which God Himself imparted to them to be used for His own honour and glory; they discourse, maybe, upon the works of creation and the laws of Nature, criticizing with impiety and rashness the revealed deposit of Pentecost. They hear not the Church, and are weary of what they term "the trammels of past ages;" speculating with boldness and explaining away with craft. Impatient, and wilful, and proud; having flung aside their first faith, and sold their heavenly birthright for a mess of pottage, for the world's approbation and the praise of men, they strive by a plausible tone and cunning art to undermine the faith of their fellows. They have great powers of taking away, but have nought to give. Their cry, robbed of its artificial harmonies, and made plain, is nothing more than, "We will not have this Man to reign over us."

These, and such as these, then, were before our crucified Saviour; for, being True God as well as True Man, He saw at the moment of His crucifixion, as well the first ages of creation as the present moment of our being. And His dying prayer went up to heaven, "Father, forgive them; for they know not what they do."—*Rev. Frederick George Lee*.

[5407] Of whom is this spoken? Firstly, no doubt, of those who were actually nailing Him to the cross; but certainly not of them only. It would at least include all such as joined ignorantly in His rejection and condemnation. But surely it may have a still wider and deeper meaning: for are we not all Christ's crucifiers through our sins? And as we sorely need it, so may we not all ask for, and hope for, a share in this merciful intercession?—*Bp. Walsham How*.

IV. SIGNIFICANCE OF THE PLEA URGED IN THE WORDS, "THEY KNOW NOT WHAT THEY DO."

1 As to the ground on which forgiveness was entreated.

(1) *Ignorance of the nature and extent of the sin on the part of the sinner.*

[5408] Let the value of My blood be seen now, in the case of the very men who shed it, and now that the time has come when Thou dost behold Thy Son hanging on a cross, so likewise the time has come for Thee to pardon and to show mercy.

"Pardon them, O Father, since, although their sin is most grievous and horrible, after all they are blind and ignorant men, some of them carried away by passion, and others deceived, and all of them but too little attentive and considerate to know how to weigh as they ought the malice of their sin. For this, then, I entreat of Thee that Thou wilt not consider that they are killing Me, but only that I am dying for

them; and since I am dying for them, let them not die because they put Me to death."—"Pater, dimitte illis, non enim sciunt quid faciunt."—*Luis de la Palma*.

[5409] Note the plea which our blessed Redeemer urged as a reason why His murderers should be forgiven. "They know not what they do." They did not, indeed! "for," says St. Paul, "had they known it, they would not have crucified the Lord of glory." True, they knew that they were crucifying Him unjustly—that He was innocent of that which they alleged against Him, but they did not know who He was. It was for this reason that they were capable of pardon. They knew Him only as "the Son of man," and our Lord therefore interceded for them that His own gracious promise should be fulfilled, "Whoso speaketh against the Son of Man it shall be forgiven him."—*Rev. J. Edward Vaux*.

[5410] Here we may see clearly what St. Basil says of the Divine mercy, that when it regards our sins it discovers in them two aspects; one, which moves it to punish the sin as an offence against itself; the other, which moves it to compassionate the evils which we bring upon ourselves; and this last prevails. Our sins nailed Christ our Lord to the cross, loaded Him with pains and torments, and offended His Eternal Father; but because they have blinded and condemned us, He hath more compassion upon us than upon Himself, and without taking thought for Himself, He prayeth that we may be pardoned as blind and ignorant.—*Fra Thomé de Jesu*.

2 As to the extent and limits of the human plea of ignorance in regard to sin.

[5411] Ignorance is allowed by God as an excuse when not our own fault. So it was in the case of St. Paul (1 Tim. i. 13). But when ignorance is our own fault we are expressly told that it is "without excuse."—*Bp. Walsham How*.

[5412] The Wise Man truly says, "Do they not err that devise evil?" and the philosopher says truly, "Every wicked man is ignorant." And of all sinners it may be truly said, "They know not what they do." For no one can will evil as evil, because the object of the will is not either a thing good or bad, but good only; and so with respect to those who choose evil, they always choose it represented as good, nay, even under an appearance of the greatest good which can then be obtained. The cause of which is the disturbance of the inferior part of nature, which clouds the reason in darkness and causes it to discern little good in anything, except in that which it covets. For he who chooses to commit adultery or theft would never choose it, unless he looked for the good of the pleasure or the profit which is in the adultery or theft, and unless he would shut the eyes of his mind to the evil of the wickedness, or the unrighteousness

which is in that adultery or theft. And so, every one who sins is like a man who, wishing to throw himself from a height into the river, shuts his eyes beforehand and then casts himself into the stream.—*Bellarmino*.

[5413] Ask the physician, and he will tell you how often the punishment of insanity is self-inflicted, how often it might have been avoided, how naturally it results from unrestrained tempers, from the absence of self-control, from the absorbing excitement of a heart given up to the pursuit of wealth or fame. Will Christ's unceasing prayer rise up for these—"Father, forgive them; for they know not what they do?" Must they not reap the bitter harvest of which they knowingly sowed the seed?—*Rev. Capel Cure*.

[5414] Our blessed Saviour declared, "If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both Me and My Father." But even with this, notwithstanding their malice and hatred, the Redeemer of mankind, the Friend of sinners, could pray in His death agony, "Father, forgive them; for they know not what they do."

Those who, in proud opposition, resisted the grace of the blessed Spirit, those who remained in unbelief, received not the fruits of that prayer. For them it was uttered in vain. One was converted on the cross, and one other watched the deepening gloom, the miracles in nature, and doubtless heard of the Temple veil: so that when evening was drawing on, and the soul of the Redeemer had been commended to His Heavenly Father, he acknowledged, "Truly this was the Son of God;" but the others remained in their sins.—*Rev. Frederick George Lee*.

[5415] It was ignorance, partly voluntary, partly involuntary. For these sinners the Lord prays. They need, and they shall receive forgiveness. Theirs was not the wilful deliberate sin committed by those who saw the miracles He did, and recognized them as worked by the finger of God, and yet openly attributed them to the prince of the devils. Those men, inasmuch as they possessed a full knowledge of what they did, sinned the sin not to be forgiven, not to be prayed for; the sin unto death, the sin of falsifying their own hearts' convictions.

The prayer of Christ does not extend to its blessed intercession for them; He does not plead for that lost apostle who had betrayed Him. On him the fearful sentence had been pronounced—"Woe unto that man: good were it for that man if he had never been born."

Christ prayed for the brutal soldiery, who made a jest of the pain which their own bodies did not feel. He prayed for the fickle mob, who forced the Roman governor to slay the innocent, and to set free the robber.

Did He pray for Pilate, the weak judge who scoffed at the truth he would not seek? Did He

pray for Caiaphas the high priest? We cannot tell; but this we know, that there are sins for which even the infinite love of Christ could not pray, and the infinite mercy of God could not pardon.—*Rev. Capel Cure*.

[5416] How vast a proportion of those sins which men call errors, and pardon in themselves with facile leniency, as carrying no guilt in them, are but involuntary, looked upon at the moment of commission, but are voluntary if traced backward to their root!

Evil habits get so strong a hold upon a man that he becomes their slave; he is unable, perhaps, to avoid speaking this word or doing that deed; but whence came that slavery and subjugation of the natural freedom of man's will? Was it not from the unchecked license of boyhood and of youth, when the sin was seen, and recognized as sin, but freely chosen? Did not the libertine know the eternal law of habit?—"What the young man will not, the old man cannot do."—*Ibid*.

[5417] We strain these words unduly when we force upon them, as some have done, the meaning that wrong deeds, however committed, are sins in the sight of God, and need His pardon. For it is not in the deed done in which the sin inheres, but in the doer. Sin is no material existence, but a spiritual essence, a state of mind. To see the right and to choose the wrong, to quench God's light in the heart: this is sin; this, and not the wrong act itself, needs God's forgiveness. But there is a terrible truth at which this saying glances. How very few of the wrong deeds which men have ever done are wholly excusable on the score of ignorance!—*Ibid*.

[5418] Nor did their ignorance in any way entitle them to forgiveness; then might it have been left to the Father to deal with them without any intercession of the Son. But their ignorance brought them and their doings within the pale of that Divine mercy for which the prayer of the great Mediator was presented. How far we are entitled to carry this idea, I shall not presume to say. Was it because of that element—the element of an imperfect knowledge of what was done—that for the transgression of man a Saviour and a sacrifice were provided—not provided for the sin of fallen angels, of whom it could not, in the same sense, be said that they knew not what they did? Is it to that degree in which a partial ignorance of what we do, prevails—that ignorance not being of itself entirely our own fault—that our transgression comes within the scope and power of the intercession of the Redeemer?—*Rev. William Hanna*.

[5419] "They know not what they do." Can this be said of us? Do not we know what we do when we by any wilful sin "crucify the Son of God afresh, and put Him to an open shame?" Do not we know what we do when we hug

closely to us those sins which nailed Jesus to the cross? Do not *we* know what we do when pride stands between us and our neighbour who has, perchance, offended us or done us wrong? Do not *we* know what we do when we stand so loftily on our dignity, and refuse to forgive the paltry hundred pence, when Jesus on the cross forgives the full ten thousand talents? Do not *we* know what we do when we over-estimate the wrongs which we receive, and attribute hard bad motives on every slight provocation, while Jesus makes excuses for His murderers and prays that they may be forgiven? Yea! O man, fix thine eyes upon thy God hanging upon the cross—hear His parched lips praying for His torturers, and then refuse to be reconciled to thine offending brother if thou canst! O God, fill us with Thy grace that we may take our dying Lord for our model of perfection—that we, after His example, may cultivate a spirit of gentleness, and forbearance, and love—that all bitterness, and wrath, and anger, and clamour, and evil speaking may be put away from us, with all malice—forbearing one another, and forgiving one another, even as God for Christ's sake hath forgiven us.—*Rev. J. Edward Vaux.*

[5420] The blood of Abel cries for vengeance upon his brother and murderer. But the blood of Jesus cries for mercy even on those who have shed it, namely, on us to whom belong the guilt and burden of His sufferings and death. But woe to us if we refuse this mercy, and obstinately harden ourselves in our sins, then that same blood which was shed for our salvation will one day bring us to heavier judgment and more awful condemnation, and that which now cries out for grace and mercy will then be heard for vengeance and justice.—*Rev. W. J. Butler.*

[5421] More generally, the mass of sinners "know not what they do." They see the attractiveness of the sin by which they are tempted, and that is *all* they see. The gilded bait, the present delight and pleasure, attracts them, and they snatch at it eagerly; but the essential hatefulness of sin they do not stay to consider. That it is a breach of God's law, that it is an outrage upon the love of Christ, that it renders them outcasts and outlaws from goodness and from heaven, this they do not take into their minds, this they "know not;" for the voice of their conscience is drowned in the clang of their aroused passions.—*Rev. Samuel J. Eales.*

V. THE ANSWER TO THE PRAYER.

[5422] "Father, forgive them." See how prevailing a prayer this is. It was scarcely uttered before an answer came. Its response was the conversion of the centurion and his soldiers underneath the very cross itself. And if we compare this prayer with that which St. Stephen uttered up, no long time afterwards, in imitation of his Lord, we cannot help noticing how similar they were in their effects. As our

Lord's intercession converted the centurion who was presiding over the tragedy, so did St. Stephen's, we doubt not, bring about the conversion of his persecutor Saul, who took a leading part in the deacon's martyrdom. The first-fruits of the Passion were manifested in favour of the Gentile soldier because he, like Saul, was acting "ignorantly, and in unbelief." But the powers of our Redeemer's intercession did not stop here. The fruits of it were shown, we may be sure, in the conversion of the three thousand souls on the day of Pentecost, and of the five thousand who soon afterwards "heard the word and believed;" and more especially were these fruits displayed in "the great company of priests" who, as we are told, "were obedient unto the faith." Yes. There might have been some reason why mere men's prayers should not have been answered, but, when the God-Man prayed, He could not pray in vain.—*Rev. J. Edward Vaux.*

[5423] Not only could not those many waters quench the love of Christ, but neither thenceforth could the floods of persecution overwhelm the love of Christ's members. Behold, but a little while after, this very Christian love burning in the breast of St. Stephen, nor could it be extinguished by the shower of stones, but it caught fire, and exclaimed, "Lord, lay not this sin to their charge." And thenceforth the perfect and unconquered love of Christ, engendered in many thousands of holy martyrs and confessors, so fought against the floods of persecutors, both visible and invisible, that it can be truly said to the end of the world, "Floods of sufferings cannot drown the fire of love."—*Bellarmino.*

VI. THE LESSONS OF THE PRAYER.

I It teaches the duty of forgiveness.

[5424] Lord Jesus, look upon us: what a lesson dost Thou teach us. To forgive. Let us contemplate Thy acts of forgiveness, and we shall not need to stop now to apply the lesson in words to our own cases. Our consciences will be better teachers than would the most golden sentences ever spoken by man. Thou didst ask forgiveness for wrongs done to Thee most wantonly—done without provocation, done against warnings. O Christ! fix our eyes on Thy suffering body, and let the loving pleading of this first cry sink deeply within us as we contemplate the hidden meaning of Thy sacred petition, "Father, forgive them, for they know not what they do."—*Rev. R. Rhodes Bristow.*

[5425] Were it not also fitting that, touched by such an example, thou too shouldst learn not only readily to forgive thy enemies, and to pray for them, but also to lead on others to do the same? It is altogether so, and this I desire and am resolved to do, if only He, who gave so wondrous an example, vouchsafe also out of His same goodness to stretch forth aid sufficient forso great a work.—*Bellarmino.*

[5426] "Father, forgive them, for they know not what they do." Recall all the injuries, real or imaginary, which you have received; do they not sink into the most utter insignificance in thought of Him? Will you not pray for forgiveness and blessing on those who caused them? Recall your sins: think that the Saviour saw them all then; that He even then began to offer His wounds in satisfaction of God's justice.—*Rev. F. Edward Vaux.*

[5427] Our blessed Lord interceded for His enemies. So should we. We pray daily, "Forgive us our trespasses, as we forgive them that trespass against us." Not words then, but deeds. In true humility let us strive to imitate Him. Not merely in speech, but in power and in life and in truth, let this blessed saying of Christ Jesus be ever before us.—*Rev. Frederick George Lee.*

[5428] "Father, forgive them!" This prayer He uttered, says St. Chrysostom, as He ascended the cross, "not that He was not able Himself to pardon them, but that He might teach us to pray for our persecutors not only in word but in deed also. If this will not prompt us to seek out those who are our enemies, that so we may be reconciled to them, what will? Can any harbour malice in his heart, and call himself a disciple of the Crucified? Can any be unrelenting and unforgiving, and yet call Him Master, who, amid the agonies of His cross, in mercy prayed for those who were inflicting upon Him a painful and ignominious death.—*Rev. Alexander Watson.*

2 It teaches both the reason and necessity for forgiveness of enemies.

[5429] Out of these three sayings which concern others, the first was addressed to enemies; the second, to friends; the last, to kinsfolk. The reason of which order is this, because love first succours those who are in the greatest need, and those who were then in greatest need were enemies. And we also, who are disciples of such a Master, need most to be instructed in the love of our enemies, which is more difficult and more rare than the love of friends or relations, which is very easy, and is in a certain manner born with us, and grows with us, and often more than needs be, strengthens itself. Therefore the Evangelist says, "Then Jesus said"—which word, *then*, indicates the time and occasion of praying for one's enemies, and opposes words to words and works to works. As if the Evangelist were to say—They were crucifying the Lord, and were dividing His garments among themselves, whilst He Himself looked on; others were mocking and reviling Him as a deceiver and a liar; but He, when He saw and heard these things, and whilst He was suffering excruciating pain in His hands and feet, but so lately most cruelly pierced, returned good for evil, and said, "Father, forgive them."—*Bellarmino.*

[5430] He placed Himself upon the cross, that He might be nailed to it, with as great meekness and obedience as if all were being done by the express commands of His Eternal Father. Hence let all who truly endeavour after inward peace, learn to bear themselves quietly under all adversities and sorrows; false friends, insults, or whatever else be the trouble in which they are involved. Let them receive all as the ordinance of Heaven, and their enemies as the ministers of the Divine will, and let them submit themselves in every thing and to every one, even in matters the most contrary, as to that which is ordained and commanded by God. And hence arises the true love of enemies, that we do not regard them as enemies, but as the executors of the Divine counsels; that we grieve more for the injury which they do to themselves than for that which we receive from them; since we receive the injury as a thing ordered by Heaven through them, and grieve at its being the occasion of their perdition.—*Fra Thomé de Jesu.*

[5431] Surely one thing we may learn at once from this first word of Christ on the cross—the avoidance of harsh judgment. How ready we are to attribute evil purpose to people. How ready to take umbrage at little undesigned offences, and to assume that they were intentional slights. What a reproach we receive from Christ on the cross! He hears the outrageous words of His enemies, He sees their insolent gestures, He feels their piercing cruelty in hands and feet and head, and yet—He finds an excuse, He palliates their offence. Beside this marvellous love, how mean and unchristian is our touchiness, captiousness, and uncharitableness.—*Rev. S. Baring Gould.*

[5432] They say, it seems to be contrary to all the rights of nature, that any should bear quietly to be unjustly trampled upon, or to be dishonoured, by word or deed; for we see even brute animals, who are led by the sole instincts of nature, when they observe those beasts with which they are at enmity, attack them fiercely, and kick or bite them to death. And we feel the same in ourselves when by chance we fall in with our enemy, straightway the bile is excited, the blood boils, and the natural desire for vengeance springs up. He is deceived in every way who so reasons, and he confounds just defence with unjust vengeance.

Just defence cannot be censured; and this is what Nature herself teaches, to withstand force by force, not to revenge injuries received. To defend one's self against an injury being done, no one disallows, but to take vengeance for injuries received, the Divine law forbids; for this belongs not to private individuals, but to the public magistrate. And because God is the King of kings, therefore He declares and says, "Vengeance is Mine, and I will repay."

Wild beasts attack each other after their nature, because they are beasts, and cannot discern between nature and natural vice. But

men who are endowed with reason ought to separate nature or the person which has been created by God good, from the vice, or sin which is bad, and which came not forth from God. Hence man, when he has received an injury, ought to love the person and hate the injury, and not to be so angry with his enemy as to feel no pity for him; but he ought to imitate physicians, who love the sick and take the greatest care of them, but hold the disease in abhorrence, and exert every means in their power to get rid of it thoroughly, and bring it to nothing. And this it is that Christ, the Master and Physician of souls, taught when He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Nor was Christ our Master like to the scribes and Pharisees, who sitting in Moses' seat, taught and did not, but sitting in the seat of the holy cross, what He taught He did; for He loved His enemies, and prayed for them, saying, "Father, forgive them, for they know not what they do."—*Bellarmino*.

[5433] Examine thyself, whether thou hast yet within thee the least portion of this wonderfully unrevenged spirit of thy Saviour, or not. And know, that if thou art not willing and ready to forgive those who ill-treat thee, but, when thou hast hardly received the least wrong, thou gettest angry, thou art put out, and wilt set about revenging thyself; and if, not speaking to those who have wronged thee, thou harbourst rancour in thy heart—it is clear that thou hast none of His love, none of that forgetting of wrongs which floweth from his gentleness.—*Matthew, Vartabed*.

[5434] Some will object, "I do not deny that we must forgive our enemies, at least after a time, when certainly the remembrance of the injury received is gone, and the mind is at rest after its disturbance." But what, if in the meanwhile thou art snatched away from this life, and art found without the robe of charity, and it be said to thee, "How camest thou in hither not having a wedding garment?" Wilt thou not then be speechless, and hear the sentence of the Lord saying, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Yea, rather, reflect wisely, and imitate the example of thy Lord, who at that very time when He was injured, and His hands and feet were still dropping with His newly shed blood, and His whole body was racked with the most excruciating pain, said to His Father, "Father, forgive them."—*Bellarmino*.

[5435] "Father, forgive them, for they know not what they do." And need I tell you that this is the first thought which should press on the soul of the dying man; to forgive, as he would hope to be forgiven? Unless this be done, the whole work of deathbed repentance

and reconciliation is at an end. Forgiveness of wrongs is the first condition which the priest, the minister of God, must require from the mouth of the dying man. "Do you forgive your enemies from your heart? Can you pray for them? Remember Christ; call to mind His prayer on the cross. He could forgive His murderers and blasphemers: can you do so? There are those who have sinned against you from ignorance; they knew not what they were doing: this son, or that daughter—this husband, or that wife—this friend, or that servant; they have wronged you, but was it not in ignorance? Oh, had they known all that they now know, how would they have shrunk from injuring you! Can you, then, now plead for them with your Father? Can you forgive them, even as Christ forgave all those who sinned in ignorance against Him?"—*Rev. George Nugee*.

[5436] Learn, O my soul, from the example of Jesus, never to exaggerate the faults of others, or to resent any affront which you may receive. Learn to excuse the faults of your neighbour, even though he should be your enemy. Never put an unfavourable interpretation on his actions, but attribute his errors to ignorance, inadvertency, zeal, or any other cause, rather than an evil intention. Oh, what a terrible burden is laid on revenged souls by this word of our Divine Lord! He beseeches His Eternal Father to pardon the many guilty words and actions wherewith you insult and crucify Him, and yet you nourish enmity in your heart, and refuse to pardon a trivial word, or slight affront, for His sake. O unaccountable obstinacy! What feeling of Christianity can remain in the soul of him who has no compassion on his enemy? If you love only those who love you, and hate those who offend you, what do you do more than the heathen? Why, then, do you call yourself a Christian? Reflect seriously on this truth, and be assured that Jesus Christ will treat you in the same manner; He will refuse to you what you deny to your brother. If you refuse to speak to him, or to look at him; if you refuse to offer him your hand; in the same manner shall you most surely be treated by your Lord. You will not hear a consoling word from His lips, nor will He vouchsafe to cast a kind look on you. Forgive, then, O Christian, if you would be forgiven by Jesus. Yes, O my God, since Thou wilt pardon the innumerable sins which I have committed against Thy Divine Majesty, I forgive all my enemies, not only once, but a thousand times, for the love of Thy most Holy Son.—*The Three Hours' Agony*.

3 It teaches the duty of forbearance under injuries, and patient endurance.

[5437] The stirring parts of human character still claim our admiration. There is still too much worship of physical strength, too much adoration of success, but it does not engross the minds of all. Boldness, promptitude, the mind that is swift to conceive and vigorous to

execute ; these are the gifts that win their way still in the world.

But these words of Christ revealed to man the exceeding beauty, the surpassing and abiding glory of the passive virtues, and taught him that man shows likest God, because he approaches most closely to the example of his Divine Master, when he endures persecution for the cause of truth.—*Rev. Capel Cure.*

[5438] He would give a sign of patience and longsuffering, that all who are in poverty and misery might find their example in Him.—*Rev. Gerard Moultrie.*

[5439] "When He was reviled," wrote St. Peter, a long while after, "He reviled not again ; when He suffered, He threatened not." A deep impression this first word from the cross must have made on the passionate, impetuous Peter, for in his second sermon after Pentecost its influence is perceptible. He thus addressed the Jews, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of Life. . . . and now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts iii.)

A deep impression it made on others beside St. Peter. When Stephen, the deacon, was dying under the stones cast at him by the Jews, he followed the example of his Master, and prayed for his murderers, for he gave up the spirit with these words, "Lord, lay not this sin to their charge."—*Rev. S. Baring Gould.*

4 It teaches the need of the soul's watchful vigilance against the powers of darkness.

[5440] The devils were long ignorant of what they did. They had urged on the people in malice, seeking to rouse, if they might, in the bosom of the Lord anger towards His people, like as when God was angry with the Israelites in the wilderness, and commanded Moses and Aaron to betake themselves from amongst the people that He might consume them as in a moment. Then Moses pleaded, and God spared. But the devils (old tradition tells us) at last were persuaded that truly this was the Son of God, and, so tradition says, would have prevented the full accomplishment of the death of Him by whose death they foresaw would come an emptying of Hades of many spirits, to whom the Lord of Life would preach life. Ah ! we can almost believe that it is they who pour into the ear of Pilate's wife in a dream a dread for the wrong her wicked husband designeth towards innocent blood. Nor do they withdraw temporarily from his evil occupation in misleading the soul of Judas, the evil spirit of avarice ; and hence one seeks to restrain the hand of Pilate, and the other confesses before the chief priests that he has betrayed the innocent blood. Truly Pilate's wife knew not what she did when she pleaded for innocent blood—little guessing that that Innocent One was the Lord of Life. Truly Pilate, when seeking to please the Jews and not offend

his Roman emperor, knew not to what foul work he had lent his hands. Truly Judas had little known what he did when he hurried out in that hour when, as we are told, it was night, to dishonour his Lord by selling Him for thirty pieces of silver, and insulting His sacred face by a traitor's kiss. O Christ ! have mercy, and so show us Thyself, that in our religious acts and progress to heaven Thou mayest not have to cry of us, "They know not what they do."—*Rev. R. Rhodes Bristow.*

5 It teaches of the infinite mercy and unutterable love of Christ.

[5441] Guilty and wretched as I am !—my courage fails me on account of my iniquities ; my sins are without number, and I fear lest these looks of love be turned into a just and terrible judgment. It were better to die than approach Him.

Go, repenting soul ! go—for He is thy Father ; and Jesus, whom thy sins have crucified, even this very Jesus is thy Brother. It is He who presents thee to His Father. It is He who beseeches Him to pardon thee, and offers His blood for thy sins. O Jesus—O Brother full of love ! do these blessed feet belong to me ? Let me kiss them with my lips ; let me bathe them with my tears.—*The Three Hours' Agony.*

[5442] Pass from the consideration of this prayer as setting forth a duty of human obligation, to the aspect in which it declares to us a fundamental doctrine of the gospel, an article of the creed in which all our hopes as sinners are involved. As in Christ's example we read the duty of forgiving injuries, so by the object of His prayer we are taught that with God there is mercy, and that with Him, though we have sinned, there is yet forgiveness.—*Rev. Alexander Watson.*

[5443] If Jesus recognized in this prayer the sonship of nature, shall He not much more recognize the sonship of grace ? If He interceded from the cross for those who said, "This is the Heir ! come, let us kill Him," shall He not much more intercede for those whom He has made "heirs of God, and joint-heirs" with Himself?—*E. B.*

[5444] David's passionate personality had influenced his pen when he wrote in fierce anger and surging bitterness, "They compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them. They compassed me about like bees ; they are quenched as the fire of thorns : for in the name of the Lord I will destroy them" (Psa. cxviii. 11, 12). Far other is it with the Son of David. His enemies compass Him about on every side ; as bees do they sting, as thorns do they wound, and He does not come down from His cross to avenge Himself, He prays, "Father forgive them, for they know not what they do."—*Rev. S. Baring Gould.*

THE SEVEN SAYINGS ON THE CROSS.

THE SECOND SAYING.

Pages 338 to 348.

'Αμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσθαι ἐν τῇ παραδείσῳ. "Verily I say unto thee, To-day shalt thou be with me in paradise."—ST. LUKE xxiii. 43.

1

RELATIVE POSITION OF THE SAVIOUR AND THE TWO MALEFACTORS WHEN THESE WORDS WERE UTTERED.

2

SYMBOLIC IMPORT OF OUR LORD'S POSITION WHEN THESE WORDS WERE UTTERED.

3

CIRCUMSTANCES PRECEDING THE PROMISE.

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6

ANALYSIS OF THE PROMISE MADE, AND ITS IMPORT.

7

LESSONS TO BE DRAWN FROM THE CASE OF THE TWO THIEVES, THE PENITENT'S PRAYER, AND THE SAVIOUR'S PROMISE.

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE SECOND SAYING.

"Verily I say unto thee, to-day shalt thou be with me in paradise"—St. Luke xxiii. 43.

I. RELATIVE POSITION OF THE CRUCIFIED SAVIOUR AND THE TWO MALEFACTORS WHEN THESE WORDS WERE UTTERED.

1 "On either side one, and Jesus in the midst" (St. John xix. 18).

[5445] As if what He endures alone were not enough, pains have been taken to torture Him by means of others. To put Him to more shame,—that pain of the soul which is often, to noble spirits, more hard to bear than the greatest pain of the body—they crucify two malefactors beside Him, and Himself, as the chief of them, in the midst; in this way literally fulfilling the word of Scripture, of which the Saviour had reminded His disciples just before He was taken, "He was numbered among the transgressors." But, Lord Jesus, though the blind heathen, the stiff-necked Jews, and other unbelievers may deem it a disgrace to Thee to have been crucified between two thieves, yet we, who by Thy grace are better instructed, shall always account it the greatest honour to Thee, and to ourselves the highest consolation, that for our salvation's sake Thou hast willed to be placed between those malefactors; as a Shepherd amongst His lost sheep, as a heedful Physician amongst His sick. *Rev. W. F. Butler.*

II. SYMBOLIC IMPORT OF OUR LORD'S POSITION WHEN THESE WORDS WERE UTTERED.

1 It signified the union in Christ of Jew and Gentile.

[5446] Theophylact considers these two represent the Jews and the Gentiles, both of whom were transgressors, one of the laws of nature, the other of the written law, which the Lord had delivered them. But the Gentile was penitent, the Jew reviled Him unto the end. In the middle of both the Lord is crucified, for He is the Corner-stone by which both are joined in one.

[5447] This showed that the whole of mankind were brought to the sacrament of His Passion; the unbelievers being set on His left hand, and

those who are justified by faith being on His right hand.—*St. Hilary.*

2 It signified the human fellowship of Christ with man, in life and death.

[5448] Together with the Lord were crucified two thieves, on either side one, and He in the midst, as their captain; and although He was no thief by any theft committed, yet was He one in stealing hearts. Our Lord did no dishonour to Himself by this fellowship in death, since He had ever welcomed it in His life. With sinners He ate and drank, and between them He desired to die, since, as the Good Shepherd, He desired to come down to earth, to seek them as lost sheep. And thus He would assure us, that we, as sinners, have our best place on His cross, and that, if Adam lost the tree of life and died, we in this tree possess the true life, so that death shall not be able to do us harm.—*Fra Thomé de Jesu.*

3 It signified the universal suffering of the cross, from which none may be exempt.

[5449] Three were fastened to the cross at the same time: Christ, ever and supremely holy, one thief always and extremely wicked, the other thief, first a malefactor, then a saint. From which we may understand that no one can live without the cross in this life, and they strive in vain who think they can altogether escape the cross; but those are wise who receive their cross from the hand of the Lord, and bear it until death, not only patiently, but even cheerfully and willingly. That all the good have their cross may be understood from the word of the Lord, "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me."—*Bellarmino.*

[5450] No one can doubt but that the cross is common both to good and bad alike. It remains for us to show the cross of the righteous to be brief, light, and fruit-bearing; and, on the other hand, the cross of the wicked to be of long duration, heavy, and barren. And, indeed, that the cross of the righteous is certainly brief, cannot be doubted; we cannot extend it beyond the time of our natural life. For when the just die, "From henceforth, saith the Spirit, they rest from their labours."

Now that the cross of the wicked is indeed of very long duration, very hard, and without any recompense or fruit, can be proved without any

trouble. Certainly the cross of the bad thief did not find its end with his mortal life, as the cross of the good thief, but to this day it lasts in hell, and it will endure unto all eternity. "For the worm" of the wicked "shall not die" in hell, "neither shall their fire be quenched."—*Ibid.*

[5451] St. John Chrysostom, in a certain Homily to the people of Antioch, speaks thus: "Tribulation is a chain indissoluble from the Christian's life." The same Doctor: "Thou canst not say he is righteous who is free from tribulation." And lastly, reason proves this plainly; for things contrary by nature cannot be together without reciprocal strife. Fire and water, as long as they are apart, are altogether at peace; when they meet in one place, immediately the water begins to steam, to bubble and hiss, until either the water is consumed or the fire extinguished. "Good is set against evil," saith Ecclesiasticus, "and life against death; so is the godly against the sinner, and the sinner against the godly." The godly are like fires—they shine, they burn, they mount upwards, they are always working, and they do effectually whatever they do. The wicked, on the contrary, are like water—cold, flowing through the earth, where they make mud everywhere.—*Ibid.*

[5452] Each of us, when he is born and received into the hostelry of this world, makes his start in tears; and although ignorant and unaware of all things, in that very beginning of birth he has learnt no other thing than weeping. By a providence of nature, he moans the anxieties of mortal life; and the unfashioned soul does in its very entrance by wailing and groaning testify to those toils and storms of life into which it is entering.—*St. Cyprian.*

[5453] Before every one of us lieth this duty, to take up the cross of his own troubles; and that no one can go through this life altogether free from the trial of troubles and of sorrow; that thus we are, in general, crucified on the right and on the left with Jesus—*Matthew, Vartabed.*

III. CIRCUMSTANCES PRECEDING THE PROMISE.

1 As regards the impenitent thief (robber).

(1) *He "railed on Him"* (St. Luke xxii. 32).

[5454] Strange, certainly, that among those who rail at Jesus at such a time, one of those crucified along with Him should be numbered. Those brought out to share together the shame and agony of a public execution have generally looked on each other with a kindly and indulgent eye. Outcasts from the world's sympathy, they have drawn largely upon the sympathy of one another. Since they were to die thus together, they have desired to die at peace. Many an old, deep grudge has been buried at the gallows-foot. But here, where there is nothing to be mutually forgotten, nothing to be forgiven,

nothing whatever to check the operation of that common law by which community in suffering begets sympathy; here, instead of sympathy, there is scorn; instead of pity, reproach. What called forth such feelings, at such a time, and from such a quarter? It may have been due to the circumstance that it was upon Jesus that the main burden of the public reproach was flung. Bad men like to join with others in blaming those who either are, or are supposed to be, worse men than themselves. And so it may have brought something like relief to find the public indignation turned against Jesus alone.—*Rev. William Hanna.*

[5455] The near approach of death does not in itself teach wisdom, or inspire religion. The robber's agony only hardens his heart with the despair of good. His whole spirit breathes hatred; with his latest breath he reviles the one Friend who would have blessed him. Why? What is the cause of this strange rage? It is hard to trace the roots of hatred. Perhaps he was disappointed that Christ hung thus helpless on the cross; he thought he suffered a wrong in being deprived of his last hope of escape from that awful death. But beyond this, it was the instinctive hatred of good.—*Rev. Capel Cure.*

[5456] In this manner that thief charged our Saviour, and not his own crimes, with the torments which he was suffering, and this is what is commonly done by blasphemers, who, not considering the crimes which have brought misery upon them, audaciously complain of God because He does not set them free.—*Luis de la Palma.*

[5457] Now, know thou, that the one on the left was careless of the use of the natural light which the economy of his salvation required; and therefore he was deprived of the light of grace. For if he had made use of the natural light he had, he probably would have looked at Jesus with sympathy as a fellow-sufferer, and he would not have railed at Him; and thus for his good deed he would have received timely help from the Lord. He would have come to know Him and to turn from his sins to the Saviour, as did the thief on the right, who was not careless to make use of the natural light he had. Wherefore, the one on the left, through his own indifference, miserably thrust from him his chance of happiness, which was, to be crucified with Him, so as to receive his own eternal salvation.

Oh, awful danger of carelessness or of indifference in availing one's self of helps to salvation! "Therefore," saith St. Gregory, "the beginning of all evils is carelessness or indifference in doing good."—*Matthew, Vartabed.*

2 As regards the sorrow of the Shepherd for the "sheep that was lost."

[5458] From love spring hatred, fear, joy, and grief. Hatred of everything opposed to the thing loved: fear and dread of losing it, joy in

possessing it, and grief at having lost it. Whoever understands the great love of the Lord for sinners; and perceives how great things He has done to show that love to them; and how much His love caused Him to suffer, in order to provide for them a means of escape from perdition, will understand how exceeding strong were these passions in Him; hatred of the sins whence comes our perdition; fear and dread of the perdition of many, and of all that could lead them to it; joy and delight in saving us, and grief and sorrow for those that are lost. And there is no doubt that one of the greatest and most inconsolable sorrows which the Lord endured, throughout His whole life, was the thought of the many sons of Adam who would fall away into perdition; for whom He would have laboured and died in vain, because they would not care to avail themselves of the means and assistance which He had provided them, whereby to save themselves. But He had a more especial sorrow for those who had been the instruments of His death and the ministers of His torments, because they would perish for the shedding of that very blood which was so offered as a sacrifice for their very selves, and because the actual torments which they inflicted on the Lord, and which He suffered for their salvation and remedy, would be the foundation of the sentence of condemnation to be passed upon them. Hence we may understand what special grief and affliction it gave the Lord to lose, from His own table and companionship, Judas, His familiar apostle; and from His side, crucified together with Himself, one of the two thieves, whilst the other passed thence into paradise.—*Fra Thomé de Jesu.*

[5459] He had great grief for the thief who was lost, notwithstanding the great opportunities which were afforded him for forgiveness; opportunities no whit less than those of which the good thief availed himself, in order to obtain mercy and paradise. For he also was close to the Son of God, the true Redeemer of sinners, and close to that blood which there flowed for his sake; he saw with his eyes the most innocent Lamb, immediately on being nailed to the cross, implore, with a loud voice, the pardon of sinners: he saw His more than human patience; the silence and meekness with which He listened to, and was dumb amidst all the blasphemies and insults which they uttered against Him; he saw His eyes, which never ceased to drop with tears, fixed on heaven; he saw the darkness and the earthquake, which terrified the whole earth; he saw the penitence of his companion, and that he received pardon, who, fixing his eyes on the Lord and considering all these things, knew by inward enlightenment that the Divine Lamb was innocent of all for which He was made to suffer; and that he had in fact, by his side, the Lord of Heaven. And then repenting of his sins and evil life which had brought him to that state of torment, and repenting also of the blasphemies which he had uttered against the

Lord, he made what satisfaction he could by a noble confession. And although as a just Judge, He saved the penitent, and condemned the obstinate, nevertheless, as the Redeemer, the Father, the faithful Friend, and Good Shepherd of that most miserable sheep, He grieved and deeply felt that he should thus have destroyed himself, under such marvellous circumstances, and with such a great and wonderful opportunity of being saved.—*Ibid.*

3 As regards the penitent thief.

(1) *The rebuke to his companion in guilt.*

[5460] The impenitent thief is not suffered to rail at Jesus unrebuked, and the rebuke comes most appropriately from his brother malefactor, who turning upon him, says, "Dost thou not fear God, seeing thou art in the same condemnation?" "Dost thou not fear God?"—he does not need to say, Dost thou not fear man? for man has already done all that man can do. But, Dost thou not fear God? He knows then that there is a God to fear, a God before whose bar he and his brother sufferer are soon to appear; a God to whom they shall have to give account, not only for every evil action that in their past lives they have done, but for every idle word that in dying they shall speak.—*Rev. William Hanna.*

[5461] What some say, that this thief, who before blasphemed, changed his speech and praised Christ when he heard Him say, "Father forgive them; for they know not what they do," is manifestly opposed to the Gospel. For St. Luke relates Christ prayed to His Father for His persecutors before the bad thief began to blaspheme. And so we must follow the opinion of SS. Ambrose and Augustine, who decide that of the two robbers one only did blaspheme, the other did praise and defend Christ. Therefore the other answered the blaspheming thief, "Dost thou not fear God, seeing thou art in the same condemnation?" This thief, happy in sharing the cross of Christ, and in the Divine Light which had begun to shine upon him, tried to reprove his brother, and to turn him to a better mind. But this is the meaning of his words—Thou didst will indeed to imitate the blaspheming Jews; but they have not yet learned to fear the judgment of God, because they believe they have conquered, and are exulting over their victory, as they behold Christ fastened to the cross; but they see that they are free and unfettered and are not suffering any evil. But thou, who for thy crime, hanging upon the cross, art drawing towards death, wherefore dost thou not begin to fear God? why dost thou add sin to sin?—*Bellarmino.*

[5462] The robber by His side is touched by His patience and His gentleness. Perhaps he had heard the words, "My kingdom is not of this world: if My kingdom were of this world, then would my servants fight; . . . now is my kingdom not from hence." Perhaps he was

astonished by the signs of the growing darkness in the sky. He answers for the silent sufferer, and rebukes his comrade: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.—*Rev. Capel Cure.*

(2) *The growth of grace in his heart, culminating in his prayer.*

[5463] Growing in the light of God's grace, he makes confession of his sins and preaches the innocence of Christ. "And we indeed," he says, are "justly" condemned to the cross, "for we receive the due reward of our deeds: but this man hath done nothing amiss." Afterwards, the light of God's grace growing, he adds, "Lord, remember me when Thou comest into Thy kingdom." Marvellously indeed did the grace of the Holy Ghost wax brighter and brighter in the heart of this thief. Peter the apostle denies; the robber fastened to the cross confesses; the disciples going to Emmaus say, "But we trusted;" but this man speaks confidently, saying, "Remember me when Thou comest into Thy kingdom." The Apostle Thomas, unless he may see Christ risen, refuses to believe; the thief on the cross, beholding Christ fastened to the cross, doubts not that He will be a King after death.—*Bellarmino.*

[5464] Consider that the thief on the right side, who was not careless of aught that concerned the economy of his salvation and that led to it, advancing by degrees from the least to the greatest grace, attained unto salvation.

For first, having by Divine help made use of the natural light given him, he did not look at the Saviour with insolence, like the one on the left, but he looked at Jesus with good feeling; as this word maketh plain wherewith he rebuked his fellow, saying, "Dost thou not fear God, seeing thou art in the same condemnation?" And improving the use of natural light by the light of grace, he acknowledged himself a trespasser, deserving of the death of the cross; and wherefore he said, "And we indeed justly; for we receive the due reward of our deeds." Then being further enlightened by this consciousness of just condemnation for his sins, he came to know the thorough innocence of the Saviour, and became witness to it, saying, "But this man hath done nothing amiss." And after these things, receiving yet greater grace, he acknowledged His divinity; and thus with great faith, great hope, and great love he gave himself up to Him, saying, "Remember me, Lord, when Thou comest into Thy kingdom."—*Matthew, Vartabed.*

[5465] In the first of the great Seven Words we see our blessed Lord exercising in man's behalf His priestly office; now in the second He appears before us as our King. In the first He pleads the merits of His sacrificial death; in the second He shows that the kingdom of heaven is opened to all believers. And had it

not been for the utterance of the first Word, the second might never have been drawn forth from His gracious lips. The thief, no doubt, had heard that prayer of mercy, "Father, forgive them," and he grew bold in hopefulness. Even he, bad as he was, might, perchance, have a share in his Fellow-sufferer's intercession, and he cried, "Lord, remember me." At first, it is probable that he had joined with the other thief in railing on our Lord, but suffering, then as now, softens hardened hearts. None are so bad but they have some good in them, if only it can be drawn forth; and what can draw it forth if not the contemplation of the Passion of Jesus Christ: "I, if I be lifted up, will draw all men unto Me:" and as though to show how full this saying was of truth, He chose first to draw one who was least of all likely to be drawn, or to believe in Him under such circumstances as these.—*Rev. J. Edward Vaux.*

[5466] Who will have taught this thief such deep mysteries? He calls Him Lord whom he contemplates hanging with him, naked, wounded, suffering, openly derided and despised; he speaks of His coming in His kingdom after death—from which we understand that he does not dream that the kingdom of Christ will be a temporal one on earth, such as the Jews expect, but that Christ will be an Eternal King in heaven after death. Who will have taught him such sublime sacramental truths? Surely none but the Spirit of Truth, which prevented him with the blessings of goodness.—*Bellarmino.*

[5467] The blasphemous railing of the man who had broken all law is not so strange, even in his present dreadful extremity, as the penitence of his companion.—*New Testament Illustrated.*

[5468] What tenderness of conscience is here; what deep reverence for God; what devout submission to the Divine will; what entire relinquishment of all personal grounds of confidence before God; what a vivid realizing of the world of spirits; what a humble trust in Jesus; what a zeal for the Saviour's honour; what an indignation at the unworthy treatment he was receiving! May we not take that catalogue of the fruits of genuine repentance which an apostle has drawn up for us, and applying it here, say of this man's repentance—Behold what carefulness it wrought in him; yea, what clearing of himself; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!—*Rev. William Hanna.*

[5469] "O robber (cries one of the early bishops of Jerusalem, who taught thee to worship that despised Man, thy companion on the cross? O Eternal Light, which givest light to them that are in darkness! Very speedily I passed sentence upon Adam, very speedily I pardon thee. To him it was said, 'In the day wherein thou eatest thou shalt surely die;' but

thou to-day has obeyed the faith; to-day is thy salvation. Adam by the tree fell, thou by the Tree art brought to Paradise. O mighty and unspeakable grace—the faithful Abraham had not yet entered, but the robber enters. Moses and the prophets had not yet entered, but the lawless robber enters. They who had borne the burden and heat of the day had not yet entered, but he of the eleventh hour entered. Jesus accepted the faith, which the thief could show, for the works, which he would have shown if he could. His hands and feet were fastened to the cross, so that he could neither work righteousness, nor run in the way of God's commandments, although that was his desire. His heart and his tongue alone were left free, and he used them both to the glory of God. With his heart he believed unto righteousness, and with his mouth he made confession unto salvation.—*Rev. J. Edward Vaux.*

IV. SPECIAL CHARACTERISTICS OF THE PENITENT THIEF'S PRAYER.

1 Faith, hope, and love.

[5470] Awakened to a belief in His Godhead by the wonders which he saw happening in earth and heaven, the other thief rebuked his fellow-sufferer, humbly acknowledged his own guilt, and with a lively faith and firm trust besought Jesus, saying, "Lord, remember me when Thou comest in Thy kingdom." An astounding faith, that of this malefactor! a faith which, as St. Ambrose says, surpasses even that of the apostle. He sees a man crucified beside him as a criminal, hated and despised by all people, and he recognizes Him as his Lord, as his King, and God, and Saviour. What wonder, then, that when the Lord found such faith, He should do exceeding abundantly more to him than he had dared to ask. The robber only prayed that the Lord would think of him when He came in His kingdom; and Christ promised him that even this very day he should be with Him in paradise, in the place of rest and joy, in company with the spirits of the just: "Verily I say unto thee, to-day shalt thou be with Me in paradise." Oh, comfortable word! oh, promise full of grace, not only for this thief, but likewise for all sinners who faithfully follow him in his penitence.—*Rev. W. J. Butler.*

[5471] The strange darkness was over the land; the chief priests and people were still deriding the Crucified; Mary and John and Magdalene were sorrowing bitterly at the foot of the cross; and the Lord of Life was in the very agony of death, when one of the condemned malefactors railed on Him, saying, "If Thou be the Christ, save Thyself and us," and in so doing filled up the measure of his iniquity. But the other saw in the "man who hath done nothing amiss"—whose works and words were before the people, whose prayer for mercy to the Father had just been uttered—the promised Consolation of Israel. By one effort he soars above the mire of sin. By one deliberate act

of his will he arrives not only at a knowledge of himself, but to repentance, and to a knowledge of his God. A new light breaks upon him. The scales fall from his eyes and he sees. New strength glows within him. He no longer doubts, but believes; and therefore cries out in the agony of his soul, "Lord, remember me when Thou comest in Thy kingdom!"—*Rev. Frederick George Lee.*

[5472] This blessed thief, after having thus acknowledged and confessed his sins, having accepted his cross with humility and patience as a deserved chastisement for them, and having reproached his companion for his blasphemy and proclaimed the innocence and sanctity of our Saviour, turned to Him, and in humble prayer said, "Lord, remember me when Thou comest into Thy kingdom." This was a modest petition and a wonderful confession, for he confessed Him as King, and believed that He would rise again, and that He was to come in glory in the majesty of His kingdom; he also looked on Him as God, seeing that he called Him Lord, and begged Him to remember him, not for anything belonging to this present life, for he was on the point of losing it, but only that He would pardon his sins.—*Luis de la Palma.*

[5473] Here, amid the triumph of enemies, and the failure of the faith of friends, is one who, conquering all the difficulties that sense opposes to its recognition, discerns, even through the dark envelope which covers it, the hidden glory of the Redeemer, and openly hails him as his Lord and King. Marvellous, indeed, the faith in our Lord's divinity which sprung up so suddenly in such an unlikely region; which shone out so brightly in the very midnight of the world's unbelief. Are we wrong in saying that, at the particular moment when that testimony to Christ's divinity was borne, there was not another full believer in that divinity but this dying thief? If so, was it not a fitting thing, that he who was never to be left without a witness, now when there was but one witness left, should have had this solitary testimony given to his divinity at the very time when it was passing into almost total eclipse; so nearly wholly shrouded from mortal vision? There were many to call Him Lord when He rose triumphant from the tomb; there is but one to call Him Lord as He hangs dying on the cross.—*Rev. William Hanna.*

[5474] "If Thou be Christ," said the one thief, "save Thyself and us."

"Lord," said the other, "remember me when Thou comest into Thy kingdom."

One asked to be saved from his punishment, and asked even that in mockery only, not believing that the dying man beside him had the power to help him; the other did not ask that at all—he had just called his terrible fate, "the due reward of his deeds," but with a faith that saw that Jesus was a King, was the Son

of God, the Messiah whom he had been taught in his childhood to look for, he asked to be "remembered" when Christ came to His kingdom.—*Florence Wilford.*

[5475] The penitent thief, though he had transgressed much and often, yet, being placed in the last extremity, he grieved for all his sins, and won pardon by his humility. For he acknowledged his fault, and confessed that he was condemned to death by a just sentence: he felt a zeal for justice, and rebuked his accomplice hanging near him for the brutality of his blasphemy. He showed the feeling of compassion when he lamented that Christ who was free from all sin was crucified without fault of his own. He had great faith when he despaired not of Christ's mercy, but prayed that he would remember him in the kingdom of God. Endued therefore with these heavenly virtues, he turned confidently to thee, Lord Jesu Christ, as to the loving shepherd of souls and the true High Priest, who was then and there offering on the Altar of the Cross the one perfect sacrifice for his sins.—*Rev. Gerard Moultrie.*

[5476] He believed not only that our Lord would rise again, but that He would rise and reign. This he believed when he saw Him wounded, bleeding, crucified.—*St. Augustine.*

[5477] With a deep burst of feeling, he turns to Christ, and utters the boldest speech that was ever spoken: "Lord, remember me when Thou comest into Thy kingdom." Never since the world was made has man breathed a prayer so humble, so moving, so effective. "Remember me:" he speaks of himself as soon to be far away; remembrance is only of those who are separated from us. Lord of infinite mercy, forget me not when Thou art in Thy kingdom, and I—where my sins drag me down! If one faint ray of Thy glory beam upon me, if Thy heart be of such wide embrace, that even there I can still hold a place in it, and be not quite forgotten by Thee—it is enough. I do not ask for pardon, nor for love, only for remembrance—and no more. I only among the crowd spoke for Thee; forget me not, O Lord!—*Rev. Capel Cure.*

[5478] What was it that thus at the last hour earned so rich a reward from the Redeemer? It was not the short and almost scanty words; it was no outward confession either of his own sin or of Christ's innocence. It was the earnestness of the robber's faith that thus prevailed. Never, not in Israel only, but in the whole world, was so great faith witnessed.—*Ibid.*

[5479] Remission is the fruit of love, mercy, and power on the part of God, it requires that there be in man who is its recipient true penitence; and true penitence is that of which sorrow, shame, self-condemnation, faith, hope, and charity form each a part; the former class of feelings are shown in the admission of the

penitent thief: "We indeed justly—we receive the due reward of our deeds." Faith is evidenced in the invocation, "Lord." Hope, in the request, "Remember me when Thou comest into Thy kingdom." And charity, in that "answering, he rebuked him, saying, Dost not thou fear God?"—*Rev. Alexander Watson.*

[5480] "On the cross," writes the great St. Gregory, "the nails had fastened his hands and feet; and nothing remained free from torture but his heart and tongue. By God's inspiration, then, the thief offered to Him all that was found free. The virtues which are exalted by St. Paul were, by the malefactor, who was suddenly filled with grace, both received and preserved on the cross. For example, he had faith when he believed that He whom he saw dying beside him would reign in heaven. He had hope, when he humbly sought an admission into His kingdom; and he most zealously preserved charity in his death, when he reproved his brother thief, dying for a crime similar to his own." Therefore no wonder that he cried out, "Lord, remember me, when Thou comest into Thy kingdom."—*Rev. Frederick George Lee.*

[5481] "Lord, remember me when Thou comest into Thy kingdom." He will not ask to be remembered *now*; he will not break in upon this season of his Lord's bitter anguish. He only asks that, when the sharp pains of his Passion shall be over, the passage made, and the throne of the kingdom won, Jesus will, in His great mercy, then think of him.—*Rev. William Hanna.*

[5482] In the moments of our strongest feelings, in our best moments, when we are lowest in our own eyes and nearest heaven, no words express so well as these our shame and self-condemnation, which yet does not degenerate into despair, but is lightened by the spirit of love and undying trust in eternal mercy; "Lord, remember me."—*Rev. Capel Cure.*

V. THE ANSWER TO THE PRAYER.

[5483] The second utterance of our blessed Lord upon the cross is the word of pardon to the fellow-sufferer at His side. The words are recorded by St. Luke alone; but in his Gospel they assume a very important place, as the one reply vouchsafed by Jesus amid the reiterated insults of the crowd, and that, not to them, but to a humble prayer of faith.—*Ibid.*

[5484] To all the insults Christ had been deaf and dumb; to this short cry of prayer He answers instantly. From the Redeemer's lips proceed these solemn words, as of a mighty oath, "Verily I say unto thee, to-day shalt thou be with Me in paradise."—*Ibid.*

[5485] The Lord was wholly silent to the curses and revilings of the priests and soldiers; but to the cry of the poor man repining and confessing, love could not be silent. To the curses

love was silent, because it suffereth long ; to the confession it was not silent, because it is kind.—*Bellarmino.*

VI. ANALYSIS OF THE PROMISE MADE, AND ITS IMPORT.

1 "Verily I say unto thee."

[5486] St. Augustine says that "verily" was, as it were, the oath of Christ. The word means "true," and when any one says, Truth I say unto thee, he solemnly affirms, which is the property of an oath. Christ therefore said in the highest and best way to the thief, "Verily I say unto thee"—I affirm it in every way, but I do not make oath; because there were three reasons why the robber might have doubted the promise of Christ, unless He had affirmed it with such an emphatic word. First, by reason of his own character, which did not seem at all worthy in any way of so great a reward, or of such a gift; for who could have suspected that a thief from a cross could straightway pass to a kingdom? Secondly, by reason of the Person of Christ promising, who was then seen to be reduced to extreme helplessness, and weakness, and misery. For the thief might have reasoned thus with himself. If this man whilst living could not help His friends, how shall He do so when He is dead? Thirdly, by reason of the thing promised—for paradise was promised him; and paradise, as it was then understood, belonged not to the soul but to the body; for by the word paradise an earthly paradise was meant by the Jews! It had been easier of belief to the thief if the Lord had said, To-day shalt thou be with Me in the place of refreshment, with Abraham, Isaac, and Jacob. For these reasons, therefore, the Lord prefaced these words with an affirmation, "Verily I say unto thee."—*Bellarmino.*

2 "To-day."

[5487] To-day. He does not say, In the day of judgment I will place thee on My right hand with the just. He does not say, After so many years in purgatory I will bring thee to the place of refreshment; not, after some months or days will I comfort thee; but *to-day*, before the sun shall set, thou shalt pass with Me from the sufferings of the cross to the delights of paradise. O wondrous generosity of Christ! O wondrous bliss of the sinner!—*Ibid.*

[5488] They who serve earthly masters often have much labour and get little gain. We certainly see not a few daily, who have passed the best time of their life in the halls of princes, and afterwards in their old age return home almost beggars. But Christ, a Prince truly generous, truly royal, receives nothing from this robber but a few good words and a good desire to obey Him; and, behold, what a reward he received. First, on that selfsame day, the many debts he had contracted by sinning all his lifetime are forgiven him. Secondly, he is joined

to the princes of his people, to wit, the patriarchs and prophets; and lastly, he is taken to share His table, His dignity, His glory, and so all his goods: "To-day," He says, "shalt thou be with Me in paradise." And what He said He did; nor did He delay His reward to another day, but that selfsame day "good measure pressed down and shaken together, and running over, did He give into his bosom."—*Ibid.*

[5489] "Lord, remember me!" and his prayer is not offered in vain. Jesus is one who giveth more than either we desire or deserve. The thief prays to be remembered, and our Lord tells him that he shall actually be with Him. He asks only to be remembered when Christ should come into His kingdom, and he is told that that very day he should be with Christ in paradise. That very day! How does the greatness of the reward show the greatness of the robber's faith! To St. Peter our Lord had said, "Thou canst not follow Me now, but thou shalt follow Me afterwards." To the thief, "This day Thou shalt be with Me." To-day thou art with Me in sorrow, to-day thou shalt be with Me in joy. Thou art My companion here, thou shalt be My companion there. Jesus had not yet fully triumphed, but by anticipation He promises a share in His triumph. Whilst in the very act of triumphing over the "principalities and powers" of the devil, "He makes a show of them openly." The devil had caused man to be cast out of paradise, and now man is snatched from the very jaws of hell, and restored to paradise. Satan ruined man by the forbidden tree, and Christ saves man on the accursed tree. O happy deathbed for that poor suffering penitent! His sins, which had been "red like crimson," were now, by the blood of Jesus, made "white as snow," and he thus stands forth before the world as the firstfruits of that plenteous redemption secured to us by the all-availing sacrifice of the cross.—*Rev. J. Edward Vaux.*

[5490] Our Saviour quickly pardoned, because the thief was quickly converted. Grace is more abundant than prayer; for the Lord ever bestows more than is asked for. The thief petitioned, "Lord, remember me;" but our blessed Lord answered, "Verily I say unto thee, to-day shalt thou be with Me in paradise." He gave more than was sought, and at once, for He said, "To-day shalt thou be with Me in paradise."—*Rev. Frederick George Lee.*

[5491] The true believer's happiness will not be deferred. And why should it be? Why should their salvation slumber when the damnation of the wicked slumbereth not.—*Rev. John Purchas.*

[5492] Rejoicing to see already the fruit of His blood and this beginning of the conversion of sinners, this pattern also for the humble confession of true penitents, our Lord, who besides being King, was likewise High Priest, absolved the thief there on the cross, giving him a plenary

indulgence for all his sins, so that on that same day he might enter into the joy of paradise with Him. Making a throne of his cross, and a seat of justice and authority of the wounds by which He was hanging, and of the nails by which He was fastened, He satisfied the petition of the thief with the liberality and magnificence of a King, saying to him, "Amen, I say to thee, this day thou shalt be with Me in paradise." Such indeed was it right should the throne of His clemency be, and that thus He should despatch the petitions of sinners.—*Luis de la Palma.*

3 "Shalt thou be with me."

[5493] As Jesus would not rise from the sepulchre alone, so neither will he enter paradise alone. He will carry one companion spirit with Him to the place of the blessed; thus early giving proof of His having died upon that cross that others through His death might live, and live for ever. See, then, in the ransomed spirit borne that day to paradise, the primal trophy of the power of the uplifted cross of Jesus!—*Rev. William Hanna.*

[5494] Christ speaks to the robber as he would understand Him, and uses all the words in their common acceptation. He does not reveal to us, as it were, against His will, the secrets of the world to come. He promises joy, and that with Himself, and at once.—*Rev. Capel Cure.*

[5495] Where is paradise? wherever Jesus is. What is paradise? to be for ever with, and to be fully like our Lord.—*Rev. William Hanna.*

4 "In Paradise."

[5496] Paradise to the Jew was that part of the unseen land which is opposed to Gehenna. It was the abode of bliss—Abraham's bosom. It is not heaven itself, but the place where the souls of just men made perfect wait for the final judgment. Faith and hope shine there, but with abated brilliance, as the morning star wanes before the rising sun; for the reflected glow of heaven's near glory is seen there, and the certainty of bliss, laid up for them, and only deferred a while, cheers the soul.—*Rev. Capel Cure.*

[5497] The abode for the souls of the departed, of which the portion where the wicked cease from troubling, and the weary are at rest, is called paradise.—*Rev. Alexander Watson.*

[5498] What is meant in this place by paradise, although to some it may seem doubtful, does not seem possible even to be called in question, for it is certain that the body of Christ was on that day in the grave, and His soul in hell, as the Creed plainly declares. Certainly neither to the grave, nor to hell, can the name of paradise, celestial or terrestrial, be applied. Not to the sepulchre, because it was a very narrow place, and only fit for the reception of dead bodies; not to mention that in this grave the body of Christ alone was placed, not

also that of the robber; hence, if it were spoken of that place, the promise, "To-day shalt thou be with Me," was not fulfilled. Nor indeed with any reason can the name of paradise be fitly given to hell. For paradise means "a garden of delights." And so, in the earthly paradise there were flowering and fruit-bearing trees, there were limpid streams, there was fragrant air. In the celestial paradise there were and are immortal delights, unfading light, the seats of the blessed. But in hell, even in that part where the spirits of the holy fathers were detained, there was no light, no beauty, no delights; not indeed that these souls were tortured, but rather, on the contrary, they were consoled and cheered by the hope of future redemption, and by the visitation of Christ coming to them. But yet they were kept in a dark prison as captives. He does not say, "To-day shalt Thou be with Me" in My kingdom, but "in paradise;" because Christ was not to be that day in His kingdom, that is, in perfect bliss of body and soul; but on the day of resurrection he was to enter upon that kingdom, when the state of the body would become immortal, impassable, glorious, and not liable in any way to slavery or subjection.

Neither was He to have the good thief in this kingdom as His companion until the general resurrection, and last day of judgment. But most truly and fitly He said to him, "To-day shalt thou be with Me in paradise," because on that same day He was about to communicate to the soul of the good thief, and also to the souls of all the saints gone down into hell, the glorious vision of God, which He had Himself enjoyed from His conception, for this is the glory, or the essence of happiness, and this is that good which is the chief good in the celestial paradise.—*Bellarmino.*

[5499] That which is of God, and from God, cannot but live. The soul, as an emanation of the Divinity, is indestructible as it is immaterial: it may be withdrawn from matter which its presence causes to be instinct with the motion which we call life—but in its separation it exists, and exists in all its attributes. Memory it never fails to exercise; the present forms its image upon the mirror of its consciousness; it has also its far-stretching aspirations for the future; and through past, present, and to come, it ranges either in love or hatred, as the case may be. But in its separation from the body its warfare is over. The weary are at rest, and the wicked cease from troubling.—*Rev. Alexander Watson.*

[5500] With this heavenly paradise into which the redeemed at death do enter, the ancient, the earthly paradise, is not fit to be compared. In the one, the direct intercourse with God was but occasional; in the other it shall be constant. In the one, the Deity was known only as He revealed Himself in the works of creation and in the ways of His providence; in the other it will be as the God of our redemption, the God

and Father of our Lord and Saviour Jesus, that He will be recognized, adored, obeyed—all the higher moral attributes of His nature shining forth in harmonious and illustrious display. Into the earthly paradise the tempter entered; from the heavenly he will be shut out. From the earthly paradise sad exiles once were driven; from the heavenly we shall go no more out for ever.—*Rev. William Hanna.*

[5501] It is said that the pious Jews, from the time of Ezra, used to speak of the state of happy souls, waiting for the resurrection of their bodies, as dwelling in the garden of Eden, a spiritual paradise, or abode of peace and hope, till the resurrection. Our Lord, by His answer and gracious promise to the penitent thief, confirms this pious belief, adopting the word paradise, which they used in this sense. For, as Christ did not on that day ascend into heaven, so neither do we expect to go to heaven immediately after we die; but our hope must be to be received into that intermediate state, where “the souls of the righteous are in the hand of God, and there shall no torment touch them.”—*New Testament Illustrated.*

VII. LESSONS TO BE DRAWN FROM THE CASE OF THE TWO THIEVES, THE PENITENT'S PRAYER, AND THE SAVIOUR'S PROMISE.

1 They teach the necessity of sorrow for sin, and repentance unto life.

[5502] It is penitence of which we have the reward in the Saviour's gracious words. It is the penitent thief's suffering cross of shame which is the way to the paradise of God. As in the Saviour's prayer of intercession we learn that for sin there is remission, so in this assignment to the dying malefactor of a place with Himself in Paradise, we see that they to whom sin is remitted must have penitence.—*Rev. Alexander Watson.*

[5503] Though the prayer of our Great High Priest, “Father, forgive them,” was offered for all men, yet to one only were the words uttered, “Verily, I say unto thee.” Even as St. Paul declares that Christ “died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.” And though this be so, as we know—though all be capable of redemption, yet each one is by no means sure of his salvation. Though all are members of the human race, yet all do not hear the words, “Verily I say unto thee.” Nor shall we hear them to any effect unless, as regards repentance, we strive to imitate the penitent thief.—*Rev. Frederick George Lee.*

2 They teach of the responsibility of man in the exercise of free will.

[5504] The other robber was not altered by the wondrous love of Christ, who prayed for His murderers so lovingly; neither by his own

punishment, nor by the warning and example of his companion, nor by the unwonted darkness and the rending of the rocks; nor by the example of those who, when Christ was dead, smote their breasts and returned. And all these things happened after the conversion of the good thief, that we might understand that the one could be converted without these helps, the other could not, or rather would not, with the aid of them all.

But why, dost thou ask, did God give one the grace of conversion and not the other? I answer, sufficient grace was not lacking for both; and if one of them perished, he perished through his own fault; if the other was converted, he was converted by the grace of God, yet not without the co-operation of free will.—*Bellarmino.*

[5505] Heaven itself did not secure the angels, since many of them fell; nor did the condition of an apostle secure Judas, who fell from it into perdition; nor, lastly, did the companionship of the Lord on the cross secure the thief, who was condemned by Him. No mercies of the Lord can assure souls that are free, of salvation, unless they themselves, freely, avail themselves of those mercies, and lay hold on the opportunities which God affords them to save themselves. For the man who lives in forgetfulness of everything and delivers up his heart to his desires, remains ever in the power of those desires, all the more lost, that what God's mercy has done for him has been wasted.—*Fra Thomé de Jesu.*

3 They teach of the sovereign power of Christ.

[5506] The kingly power of Christ our Lord is here shown forth. The cross, as we viewed it yesterday, was the altar of expiation, the footstool of intercession; to-day it is the throne of a King, and from it issue the proclamations of a Conqueror. The plaited thorns are indeed a crown more costly than any diadem of the mightiest of the potentates of earth, and a sentence of pardon is pronounced, and a promise of favour made, such as the chronicles of earth do not elsewhere register. As in Christ's Epiphany we adore with exultation, because, before Him, the kings of the earth bow down, and to Him the princes of Arabia and of Saba bring gifts; as we do our homage with joy at Easter, since our deliverance is gained, and our hopes established; and with expectation at Ascension-tide, because of the gifts that our King has received for men; so let us bring the offering of our strong faith now, and own that He who hangs a torn and distended victim upon a cross of shame is indeed our King—not merely the King of the Jews, who despised and rejected Him, but King of kings and Lord of lords, whom all created nature owns as Sovereign and as God.—*Rev. Alexander Watson.*

[5507] As there is no remission of sin without a sacrifice, and as this sacrifice is availing only through intercession, so can it only emanate

from a king, Christ, our King-Messiah, our Prince, has had given unto Him the keys of hell and of death, and He suffers whom He will to escape from the horrors of these dark dungeons. But in dispensing His pardons He is not capricious, although He is absolute. With Him is no respect of persons. He governs by fixed laws. None need doubt whether there be favour for themselves; none but may know how to benefit by His intercession, and to share in the amnesty which in His sovereignty He so freely proclaims.—*Ibid.*

4 They teach equally of mercy to the uttermost, and the danger of presuming on Divine long-suffering by deferred return to God.

[5508] We must neither live in indifference as to our soul's salvation, nor defer our reconciliation with our Heavenly Father until death. For if on the right side of the cross we see an example of repentance and acceptance, on the other we see one who, after a life of sin, joined with the scribes and Pharisees in reviling the Redeemer who was dying for him at his side, and so made his own ruin and damnation sure.—*Rev. Frederick George Lee.*

[5509] In order that thou mayest keep thy soul free from the danger of being lost for ever, it becometh thee truly, through fervent inward prayer, to make sure for thyself this first—that in like manner as God leaveth no good work without a reward, so also He leaveth not one evil deed unrewarded with vengeance. So that, whether we will or no, it remaineth for us to be punished for our sins. Remember what St. Chrysostom saith: "All the sorrows of this life are but mere shadows compared with the torments to come."—*Matthew, Vartabed.*

[5510] It is a fact, that the kindness, the forbearance, the love, the mercies of God are never recorded in Holy Scripture for man's presumption. And also it is a fact that the sins of man, whether of omission or commission, are never recorded for imitation. In the subject now before us we have the picture of a singular kindness on behalf of God—in saving a sinner. We have also the picture of a failing on behalf of the man—that he never sought salvation before; but we must not presume upon the goodness of God. We must not think that our idleness, our sloth, our worldliness, our lukewarmness, and our other sins, will be overlooked by the Saviour if we do not try now to conquer them.—*Rev. John Purchas.*

[5511] What a monument of mercy! What a fixed certain comfort is this promise to all true penitents! What an anchor of hope to all sorrowful sinners! For it is so, that even those who have long lain in the lairs of wickedness, and walked in the paths of sin and served the devil rather than God—dead, as it were, to all goodness—even such as these may, perhaps, like the penitent thief, be rescued, accepted, and rewarded, provided they, like him, return to the

God they have deserted—honour Him whom they have slighted. But this history must not teach us to rely on a *deathbed repentance*; must not make us put off our repentance, for this is a great snare of the devil. And it is but too true, that few really think what it is to be converted like the penitent thief, who take sanctuary under this example. They merely look at the event—they forget the circumstances. For vastly different is their case from that of the penitent thief, and vastly different are their actions.—*Ibid.*

[5512] A question of deep interest is involved in this history. Have we here one of those miracles of mercy where a man deep-dyed in guilt, and hardened by a long life of sin, is converted in the agonies of death? In one sense, Yes. The saying is true, This one man is saved in his death hour, that none may despair, but *only* he, that none may *presume*. In another sense, the ordinary acceptance of the history requires some correction. The name *thieves* misleads those who look at the Bible through modern eyes, and judge of crimes by the standard of modern civilization. These men were certainly not thieves in the common sense; men who steal merely for gain's sake. It is far more probable that they were like the guerillas of the Peninsular warfare; men whose chief motive was a wild patriotic zeal for their country. Such men would be certainly unscrupulous, rapacious, and fierce, but they would be saved from the utter debasement of a thief's life by the comparative unselfishness of the end they had in view.—*Rev. Capel Cure.*

[5513] It has been often and well said, that whilst this one instance of faith in Jesus formed at the eleventh hour is recorded in the New Testament in order that none, even to the last moment of their being, should despair—there is but this one instance, that none may presume upon a deathbed repentance. And even this instance teaches most impressively that the faith which justifies always sanctifies; that the faith which brings forgiveness and opens the gates of paradise to the dying sinner carries with it a renovating power; that the faith which conveys the title works at the same time the meekness for the heavenly inheritance.—*Rev. William Hanna.*

[5514] A deathbed conversion is not to be hoped for in cases of which it could not be urged they knew not what they did. These thieves were not men whose very mode of life was such as to deaden all desires of good; their sins were at best partly in ignorance; their cause they believed to be the cause of the Daughter of Zion. They fought not for themselves, but for the beloved city. And therefore the capacity of loving and recognizing good was left at least in the heart of one of them. And to him, a man fierce, and doubtless stained with blood, one whom his fellows looked on, perchance, as beyond the reach of grace, Christ grants a greater

reward than He had ever offered to the apostles, "To-day shalt thou be with Me in paradise."—*Rev. Capel Cure.*

5 They teach of sweetest consolation for the repentant, in the wondrous compassion of Jesus.

[5515] We can neither desire our salvation, nor grieve for our perdition, so much as He does for us. Always, at any moment, He is ready with His arms open to receive the penitent and to offer His treasures to all who will receive them. Nor can we desire any greater example or clearer proof of this, than the fact, that God did thus make of a thief the first Christian who, by the confession of faith and love for Him, was saved in death. Thus leaving to every sinner the sure confidence that never, at any moment, will an entrance be denied to him there, where the thief has already preceded him.—*Fra Thomé de Jesu.*

[5516] He died that we might live eternally. Pent up in the narrow bounds of His sacred heart, there was a burning desire, embracing every man and woman of every age, to secure the salvation of all.

What true comfort, therefore, what deep consolation may the most sinful outcasts obtain! One thing is needful, that the will be given up to God; in other words, that we repent, believe in Him, fear Him, and love Him with all our hearts, our minds, and our strength. Then will it be well with us; then throughout our whole lives shall we be asking in deed, as well as word, "Lord, remember me."—*Rev. Frederick George Lee (condensed).*

[5517] How wondrous is the power of the cross! Its shadow was cast athwart that dying malefactor, and his soul was healed, even as in aftertimes the shadow of St. Peter healed the bodily diseases of those over whom it passed. And the cross of Jesus has no less power now. Hear this, O ye penitents, and believe and live! Christ's righteousness is greater than thine unrighteousness. His mercy is greater than thine iniquity. He can spare more than thou canst commit. He, the Saviour, can forgive more than thou, the sinner, canst sin. I see the judgment-seat set, and the books open, and the recording angel standing by, and the accusers ready to meet me face to face, and I tremble with fear. But again I turn my head, and there before me is the cross, and Jesus hanging there for me. I see the precious blood with all its cleansing power—I hear the gracious dying words, "To-day shalt thou be with Me in paradise," and my heart revives. I am able to look up, though my sins are more in number than the hairs of my head.—*Rev. J. Edward Vaux.*

[5518] That has been granted to the confessing thief which was denied to the beseeching Peter. Peter desired to remain on the Mount of Contemplation, but was unable to obtain his desire. He wished even before the hour of the Passion to follow Jesus through all things, but it was said to him, "Thou canst not follow Me now; but thou shalt follow Me afterwards." Peter was first called to the apostolate, but the thief was admitted into the kingdom before him.—*Rev. Gerard Moultrie.*

[5519] When the Redeemer of mankind "bowed His head and gave up the ghost," He took with Him to paradise the soul of this penitent thief. "Christ brought him there," as St. Chrysostom remarks, "before all the world. By a single word, and by faith only, did he enter the gates of bliss; so that no one after sinning might despair of admission." Thus, out of a night of spiritual darkness and sin, was he borne upwards to the everlasting pleasures of a life made happy in God.—*Rev. Frederick George Lee.*

[5520] There is no scene in all history that has so penetrated the heart of the world as this has done. There is none that has breathed comfort so widely. What the pardon of Manasseh is in the Old Testament, the pardon of this repentant thief is in the New. It gives hope to all; not to those only who have been open: and notorious sinners, but to those also who have struggled long and earnestly after holiness, and in the eyes of their brother-men have been the purest saints of God. All whose eyes are not blinded and hearts gross, the very best of men, feel bowed down with the sense of their unworthiness, their deep and shameful sinfulness in the sight of God. Then the cry rises to God, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son; yet the memory of this robber's pardon gives hope to me." The noble hymn of *Dies Irae*:

"Qui Mariam absolvisti,
Et latronem exaudisti.
Mihi quoque spem dedisti;"

The epitaph of Copernicus:

"Non parem Paulo veniam requiro,
Gratiam Petri neque posco, sed quam
In crucis ligno dederis latroni
Sedululo oro;"

Our own poet, Cowper:

"The dying thief rejoiced to see
That fountain in his day:
And there have I, as vile as he,
Washed all my sins away;"

all borrow their most touching strains from this miracle of pardoning grace.—*Rev. Capel Cure.*

THE SEVEN SAYINGS ON THE CROSS.

THE THIRD SAYING.

Pages 350 to 356.

Γίνου, ἰδοὺ ὁ υἱός σου. (εἶτα λέγει τῷ μαθητῷ), Ἴδοὺ ἡ μήτηρ σου. "Woman, behold thy son. (Then saith He to the disciple), Behold thy mother."—
ST. JOHN xix. 26, 27.

1

THE GROUP AT THE CROSS WHEN THESE WORDS WERE
UTTERED.

2

THE MUTUAL LOVE AND SUFFERING OF THE MOTHER AND
THE SON.

3

THE SAVIOUR'S ADDRESS TO HIS MOTHER.

4

THE SAVIOUR'S CHARGE TO HIS BELOVED DISCIPLE, AND
THE REASONS FOR HIS DIVINE SELECTION.

5

ST. JOHN'S ACCEPTANCE OF THE CHARGE.

6

LESSONS TO BE DERIVED FROM THESE WORDS OF CHRIST.

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE THIRD SAYING.

"Woman, behold thy Son . . . behold thy mother."—St. John xix. 26, 27.

I. THE GROUP AT THE CROSS WHEN THESE WORDS WERE UTTERED.

1 " . . . there stood by the cross of Jesus His mother, and . . . Mary Magdalene . . . and the disciple . . . whom He loved " (St. John xix. 5, 6).

[5521] How can we picture to ourselves a more touching scene than the one which drew forth from our Lord these words of tender love? "There stood by the cross of Jesus, His mother, Mary the wife of Cleophas, and Mary Magdalene," and with them was St. John. Truly a sorrowful and loving band—the only ones who in the hour of shame dared to show their close personal sympathy with the Crucified. The disciples, who before had been with Him, had "forsaken" Him in the hour of His sorest trial, and had "fled." Only *one* man amongst them all was bold enough to show himself as a friend; but there were *three* women there. And in compassion to penitents it was so ordained that one of these should be St. Mary Magdalene. Even one who had sinned so grievously as she had was equally privileged with innocents to stand beneath the Saviour's cross. Women oftentimes surpass men in courage, and they did so then. Thus God chose the weak things of the world to confound those who think themselves strong. St. Thomas had once said, "Let us also go that we may die with Him:" but where is St. Thomas now? St. Peter had avowed that though he died with his Lord he would not deny Him—but neither is he at the foot of the cross. Yet the three Mariæ are there, and thus God's strength is made perfect in human weakness.—*Rev. F. Edward Vaux.*

[5522] From this Third Word much fruit may be gathered if one carefully notes everything. And first, it may be gathered that the desire in Christ to suffer for our salvation was infinite, that the redemption might be full to overflowing and most abundant. Now other men take care that at their death, and much more in a death by execution, full of shame and infamy, none of their relations be present, lest their own pain and sadness be doubled by their presence.

But Christ, not satisfied with His own Passion and that most barbarous and full of shame and pain, willed also that His own mother and the disciple whom He loved should be there and stand close to His cross, that the sorrow of pity for His dear ones might double the grief of His Passion. Christ was on the cross pouring forth abundantly as it were four fountains of blood. He willed that there should stand there His mother and the disciple, and also Mary His mother's sister, and Magdalene, who beyond other holy women loved Him most devotedly, that from them four fountains of tears might break forth, so that scarcely less was He tortured by the shedding of His own blood than by the abundant flow of tears which sorrow drew from the hearts of the bystanders.—*Bellarmino.*

[5523] St. John says these three women were standing by the cross of the Lord: St. Mark and St. Luke write that they stood afar off. St. Augustine reconciles these evidences in Book iii. of the Harmony of the Gospels, that these holy women may be said to have been both far from the cross, and by the cross. Afar off, if they be compared with the soldiers and executioners who were so near that they could touch the cross. Near indeed, because they could easily hear the voice of Christ from their nearness; which the crowds could not do who were very far away. It may also be said that the three holy women when He was being nailed to the cross, stood in some measure at a distance, being hindered by the crowd and soldiers; but shortly after when the crucifixion was completed, and many withdrew, these three women, with St. John, drew near.—*Ibid.*

[5524] He has spoken two words of mercy—one for His slayers, the other for the repentant robber. One more remains for Him to utter. "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." It seems as if the Lord then first cast His eyes round upon the crowd, and beheld the little group of women with the disciple whom He loved. All loved Him, and all were bound up together in His heart; but to one above all the rest there was a special bond of affection, and a special duty.—*Rev. Capel Cure.*

[5525] St. John stands at the cross. He the eagle of the gospel is gathered to the place where the body is (see Luke xvii. 36); "where the slain is, there is he" (Job xxxix. 30).—*Bp. Wordsworth.*

II. THE MUTUAL LOVE AND SUFFERING OF THE MOTHER AND THE SON.

[5526] The Blessed Mother and the Divine Lamb could see and hear each other, and each bewailed what the other suffered; and such were the woes which they endured, that I may safely affirm, however far and greatly we may be able to apprehend of and comprehend those sorrows, yet, to conceive of the degree in which they felt them or to understand them fully, is impossible for any other than these two most pure hearts which perfectly loved, grieved for, and understood each other. For as the pain which they endured was in proportion to their love, it is as much beyond the reach of all men to understand that pain, as the love, with which they loved, is beyond the reach of all.—*Fra Thomé de Jesu.*

[5527] Two were beside His cross during His bitterest sufferings, and to both He spake. The one was the virginal disciple, St. John, who had lain upon His breast at the Last Supper; the other was His blessed mother, she whom the angel Gabriel had declared to be "highly favoured." The "power of the Highest had overshadowed her." Therefore was her love deeper and more tender, her devotion more continuous, her care more intense. For He was not simply her own Son, and that by a singular and most wonderful miracle, but at the same time her Lord and her God. Who, then, shall mete a love, in which maternal affection and deepest adoration were so marvellously blended together? It is not for words, but thoughts. Not for catechisms and sermons, but for mental prayer.—*Rev. Frederick George Lee.*

[5528] Assuredly Mary needs comfort now. She little thought what the aged priest Simeon meant by his strange and mysterious prophecy when three-and-thirty years ago he had declared that a "sword should pierce" the mother's heart. She knows its meaning now. She now feels the true signification of the solemn warning uttered by her Son at Cana, "Mine hour is not yet come." That hour has now come—an hour of pain and sorrow beyond what we can conceive, for the iron enters into her soul. And here is her comfort—"Behold thy son."—*Rev. J. Edward Vaux.*

[5529] In very early writings there is a most beautiful belief, common then, and not wholly died out yet, that the dying are held back from repose by the love which is unwilling to yield the loved one up ("England's Antiphon," pp. 8, 10, 12; and we may well follow up the thought suggested. When He from His cross looked

on her, His sacred heart was sorely riven: then knew He that Simeon's words were fulfilled, "And yea, a sword pierced through her soul" (St. Luke ii. 35).—*Rev. R. Rhodes Bristow (condensed).*

[5530] Although at the time of the nailing there would have been no cessation of the great cries and shouts, yet who can doubt but that those blows penetrated the ears of that mother and fixed those nails sharply into her soul and heart? At first indeed His feet and hands were fastened close to the cross, but after a time the wounds opened with the weight of the sacred body, and, from the strain put on them to support themselves, the precious blood began to stream more plentifully from His veins, and then those four rivers of paradise began to flow which were to fertilize the whole earth.—*Luis de la Palma.*

[5531] The sorrows of Mary are the sorrows of Jesus. By sympathy He makes them His own. That look which He casts down upon her with His dying eyes tells us that He feels for His mother. And if it be one of the sharpest pains that rend our human nature to know and feel that another is suffering acute distress of mind and utter laceration of heart on our account, then the sufferings of Mary under the cross are among the suffering of Jesus upon the cross.—*Rev. E. H. Haussell.*

[5532] The mother of Jesus cannot console herself with the persuasion that her Son is dying the death of a hero. He is dying the death of the vilest criminal, His companions in death are known as robbers—bold, bad men. Sooner than that He should be revieved from the cross, a rebel, a robber, and a murderer is released from prison and suffered to be at large. No burst of popular enthusiasm upheld the suffering Saviour in the hour of death; the outbreak of public execration was still ringing in His ears: "Not this Man, but Barabbas." "Away with Him, away with Him, crucify Him!" (John xviii. 40, xix. 15).—*Ibid.*

[5533] The blessed Virgin bore in her heart, from the time that she became the mother of our Lord Christ, a conflict of love (which also inflicted on her Son unceasing trouble), between the pain of having to see Him suffer (which she was well aware of, and looked forward to with dread) and submission to the will of God who so would have it; and her ardent desire that He should complete the mystery of the redemption of herself and all the world. Thus love of our common salvation made her desire the remedy; whilst love urged her, as a mother, for her own sake, to shrink from it when she looked to the means that would be necessary to accomplish that end, and the many and vast sufferings which it must cost her God and Son. And as she never failed in any duty, she both suffered by means of her love, and through the same love desired our common salvation, and yielded

herself to the whole Divine decree.—*Fra Thomé de Jesu.*

[5534] The mother and Son were soon to part, and death was to make the separation. Now, then, the sword pierced her soul. God's will be done. The mocking of the crowd; they who railed at Him and wagged their heads in contempt; the chief priests who cried out, "He saved others, Himself He cannot save," were as nothing to her. She saw but one object, her Son in His Passion—the world's most loving Redeemer; and though her sorrows were many, obedience gave her power to bear them and to stand. Mary "stood." She was still the handmaid of the Lord.—*Rev. Frederick George Lee.*

[5535] Consider how our Lord, having received and consoled the penitent by His side, turns His eyes towards His dearest earthly ties, His mother and the friend who is as His own soul—"Woman, behold thy Son, behold Thy mother."—*Rev. J. Edward Vaux.*

[5536] This affectionate recognition in His dying agonies, must have been peculiarly grateful to Mary. His departure from Nazareth, to which He seems to have paid only one short visit a terwards; His separation from the members of His own family; His engrossment with the great objects of His public life; the checks He had imposed upon her interference; the manner in which He had publicly spoken of her; all these must have created something like a feeling of estrangement in Mary's breast, as if He had ceased to be to her all that He once was. How pleasing to her then to learn from that look and speech of kindness, that His love for her remained unchanged. How soothing to her motherly affection to receive this last, this parting token of His undying affection for her! She may banish all her fears, bury all her suspicions; that Son of hers, He loves her still, loves her as He had ever done; He cannot die without assuring her of that love.—*Rev. William Hanna.*

III. THE SAVIOUR'S ADDRESS TO HIS MOTHER.

I Its implied tenderness.

[5537] He was not ashamed to call her mother, nor was He unwilling to acknowledge her as mother. Neither did He call her woman because He doubted her love for Him—because perhaps she might not like to acknowledge a Son in One who was dying the death of a malefactor. Oh, no, He knew the truth, the reality of her love, and to spare her pain He called her woman—for the sacred word "mother" would have caused great grief to Mary—the holy word would bring back to her mind the manger in the cave at Bethlehem, in which was laid a Babe wrapped in swaddling clothes. It would call to her mind the childish cry of the Incarnate Deity—she would picture again to herself the shepherds' worship, the wise men's adoration; and then she would contrast it with

His present state, despised and rejected of all.—*Rev. John Purchas.*

[5538] Jesus abstained from calling her His mother then, because He would spare her tenderness, and this expression would have pierced her soul with renewed pangs. And truly she had now as much and more than any mortal creature, even the strongest and the most devoted, could sustain. This was that hour whereof Jesus had spoken to His mother, when about to turn the water into wine, "Mine hour is not yet come"—that hour in which He should in death acknowledge her of whom He had been born "to die." Before, He who created Mary was to be known through His power. Now, that which Mary bore hung upon the cross, as though that wood, on which were fixed the limbs of the dying Saviour, were the Teacher's seat. He, the good Master of saints, made Himself an example of human affections. He provided, as it were, another son, not as God, for a servant whom He had created and of whom He disposed, but as man, for the mother of whom He had been formed, and whom He was leaving.—*The Three Hours' Agony.*

[5539] Notice the tender love of Christ. He knows how difficult it is for His mother to stand by the cross and retain consciousness. He will not try her too much. He murmureth not—in His loving tone, remembered and pondered through so many years—"Mother," lest she should be overcome. He addresses her reverently but only in a general cry, "Woman." Now truly was His hour come of which He had spoken at the marriage feast in Cana, when He said, "Mine hour is not yet come;" but now it has come, and sad indeed is the hour—it is Mine hour that is come to die.—*Rev. R. Rhodes Bristow.*

[5540] Oh, wonderful piety of the Son, and new argument of the love which He had for His mother! Although He was suspended from the cross, working out the salvation of the world, and treating with His Eternal Father for the reconciliation and redemption of men, yet amidst all these cares He did not forget the solitude in which His mother was left, so as to provide her with solace and society, and to give her another son in place of the Son she was about to lose. Our Lord might easily have arranged this matter after His resurrection; but it was a greater boon to show His loving care for His mother at the time when He was dying, and He desired to honour His mother in public, and not only in those private and secret visits which He paid her after His resurrection. It was also meet that He should leave some precious legacy to His beloved disciple, who was present at the cross.

Therefore He desired that the blessed Virgin should permit herself to be loved and comforted by the Evangelist in perfect confidence as by a son, and also that he should serve her and be a comfort to her as his mother, with all love, care, and reverence. Therefore He said to him,

"Behold thy mother," and to her, "Behold thy son." It was as though He had said—"I am thy natural and true Son, and thou art My true and much beloved mother, and during all the time that has been granted to Me I have obeyed thee as a son, and shown thee love and respect as a mother. But now that through obedience to My Eternal Father I leave this present life, it is time that I cast My eye on some other who may perform this office in My stead. This shall be my beloved disciple, whom I intend to honour and enrich with this charge. Consider that now at this moment I have already left thee, and thou art even now widow and desolate, forsaken and without a son, and this is the cause why I call thee his mother, and that I do not call thee Mine, as also why I say, 'Woman, behold thy son,' and to the disciple, 'Behold thy mother.'"—*Luis de la Palma.*

[5541] Oh, loving, thoughtful care in the midst of the agonies of such a death! This was the hour when the "sword" was indeed piercing through the Virgin Mother's soul (St. Luke ii. 35). . . . The Divine Son loved His human mother to the last, and gave her in her hour of desolation another son to care for her, even Him whom of all His well-loved disciples He loved the best.—*Ep. Walsham How.*

[5542] Thus the Eternal Father ordained that His only begotten Son should have this sorrow at the foot of His cross, lest anything should be wanting of all that in His human nature could deeply afflict Him and cause Him torment. Thus some think, and with much reason, that when the Lord saw His blessed mother, and spoke to her from the cross, He would not call her "Mother" that He might not, in so doing, put the finishing stroke to her misery. Neither did He say anything else to her, except (in order to show that He did not forget her, and to succour the state of desolation in which He saw her, and which then urgently needed it) to give to her His beloved disciple as her son, to be with her and to take care of her; and to bid her, in like manner, to take him for her son, saying, "Woman, behold thy son!" and to the disciple, "Behold thy mother!" The holy disciple at once pledged himself to her service as long as she lived (which pledge he fulfilled), and took her for his support and mother, receiving her as the best inheritance that his loving Master could leave to him on earth. The blessed Virgin on hearing her Son's voice received no small consolation, for she saw well that by such an exchange she did not lose Him as her Lord and Son, and, at the last hour, any remembrance or word spoken by a son or a true friend is a deep comfort.—*Fra Thomé de Jésus.*

[5543] But the pain of sympathy with another has a blessedness of its own; it tends at once to work its own cure. The mere fact that another feels for us lightens our sense of pain, and the consciousness that our sympathetic

feeling for another has brought that other relief gives a delight which, if it refuse to bear the chains of a logical definition, is yet well understood by all who have ever felt it. Thus doth a soft light from heaven mark off this particular cloud from the others that gather round the cross. The pain of parting, that is the cloud; the power of sympathy, that is the light. "Retire from the cross, O virgin mother of thy Lord! Thy Son spares thy mother's eyes the sight of His actual death; thou hast shown thy readiness to be faithful unto death, but His death thou needest not to behold. Thou hast seen enough; let distance veil the rest. Go with the apostle of love, with him who has been the special object of thy Son's love, to thy future earthly home. Be thou on earth a mother to him, he will be on earth a son to thee. Hereafter thou and he shall meet Me again, and shall dwell for ever and for ever with Me in that world where the pain of parting is unknown."—*Rev. E. H. Hansell.*

2 Its import.

(1) *It signified that their human relationship was ended.*

[5544] Mary may have cherished some hope of His deliverance; but at that word this hope gives way; she is to lose Him; He is to be her Son no more; the tie is to be broken, and a new one created in its stead.—*Rev. William Hanna.*

[5545] The darkness of spiritual misery which enveloped Thee in Thy later moments on the cross constrains Thee to disengage all Thy thoughts henceforth from any matter connected with earth. Therefore is it that in order that Thou mayest henceforth contemplate only the human race as a whole, that in loving gentleness Thou desirest Thy mother to look on Thee no longer only as the dearest earthly Treasure, but henceforth as also her Redeemer, her Son for ever and ever, but so soon to be glorified in His glorious resurrection body. "Woman, behold thy Son."—*Rev. R. Rhodes Bristow.*

[5546] He says *γένοιτο*, woman—the same address as He had used at Cana of Galilee. But He no longer says now, "What have I to do with thee?" for *His hour*, the hour of His humanity, which he had derived from her, and in which He suffered for all men, is *now come*.—*Ep. Wordsworth.*

[5547] There is another lesson: the first letters of it were taught at Cana; its full meaning was enforced at the cross, "Woman, behold thy Son!" Nothing is more insipid than the usual explanation of the word "Woman" as one of honour. This interpretation wholly misses the mark. The word is chosen purposely to deny her peculiar claim. Christ goes where He had a Father but no mother—out of the life in which Mary had borne Him, to another into which the Father would awaken Him. Woman—not mother—John is thy son; Jesus is thy

Lord, Woman! Blessed art thou among women! The mother of my Lord is she to each one of us, as to Elizabeth, yet most certainly and distinctly cut off here and for ever from all mother's authority over the child; no nearer because of the ties of blood than the humblest believer of our own days.—*Rev. Capel Cure.*

IV. THE SAVIOUR'S CHARGE TO HIS BELOVED DISCIPLE, AND THE REASONS FOR HIS DIVINE SELECTION.

[5348] Let us bear in mind *why* the blessed St. John was chosen to have this honourable service put upon him. It was because Jesus loved him—aye, and because he loved Jesus—for he had evinced more love unto, and more courage and resolution for, the Lord than the rest of the disciples, for he had kept near the Saviour, confessing by his presence that he was His disciple.—*Rev. John Purchas.*

[5549] Think that you see our Lord brought forth; His faint wearied eyes rest on one friend, the beloved disciple who, though panic-stricken at first, soon rallied his sinking courage. He who had made no boast was ready to follow his Master to prison and death. Truly it is said, "Love is stronger than death."—*Rev. J. Edward Vaux.*

[5550] Christ, when His mother was beginning to grow in years, and having no one who, when her Son was dead, might take care of her, gave her St. John for a son, saying, "Behold thy son;" and to John himself, "Behold thy mother." But the Lord fully discharged the duty of a Son towards His mother in many ways. For *first*, He assigned John as a son to the Virgin Mother, who was of the same age as Christ Himself, or rather one year younger, and on this account most fitted to support the mother of the Lord. *Secondly*, He assigned out of the twelve disciples him whom the Lord Himself very greatly loved, and by whom He knew He was in turn greatly beloved; whence He could trust his faithfulness and care in helping His mother. Moreover He assigned him whom He knew should live to a very great age, and therefore would without doubt outlive His mother.—*Bellarmino.*

[5551] Without attempting to decide whether the "brethren" of our Lord were His *brothers* or His *cousins*, the fact that they did not believe on Him, is a reason why the Virgin Mother should be committed to John's care rather than to theirs.—*E. B.*

[5552] Let us realize those relationships to one another established in Christ our Lord, which, in their closeness, their blessedness, their enduringness, so far outmeasure all the other relationships of this human life. Why was John selected to take Christ's place, to be a second son to Mary? Why was Mary so specially

committed to his charge? Were there not two of her own sister's sons among the twelve? Why pass the sister and the nephews over, and select John to stand to her in this new relationship? It may have been that John was better placed than they, as to outward circumstances abler to provide a home for the bereaved; but can we doubt that another and still weightier consideration determined the Saviour's choice—the spiritual affinity between John and Mary; his capacity to enter into all her sorrows; his power by sympathy to support? Those relationships which are grounded on and spring out of our oneness in Jesus Christ, partake not of the mutability of this earthly scene, but, destined to outlive it, are impressed with the seal of eternity.—*Rev. William Hanna.*

V. ST. JOHN'S ACCEPTANCE OF THE CHARGE.

I He "took her unto his own home" (St. John xxix. 27).

[5553] The eye of the Crucified, wandering over the motley crowd, fixes upon that little group standing, quietly but sadly, near enough to be spoken to. John is addressing some word, or doing some act of kindness, to Mary. They are at least so close to one another that though Jesus names neither, neither can mistake of whom and to whom He speaks, as, bending a tender look upon them, He says, "Woman, behold thy son!" "Son, behold thy mother!" John acts at once on the direction given, and withdraws Mary from the spot, and takes her to his own home in Jerusalem.—*Rev. William Hanna.*

[5554] Was he but interpreting aright the look that Jesus gave him, or was he only obeying an impulse of thoughtful, son-like affection in his own breast? However it was, he saw that Mary's strength was failing, that she was unfit for the closing scene; he instantly led her away to his own home in the city. She was not at the cross when the darkness descended; she was not there when the last and bitterest agonies were borne. You search for her in vain among the women who stood afar off beholding to the last. By John's kind act of instant withdrawal, she was saved from what she might not have had strength to bear.—*Ibid.*

[5555] It is remarkable how complete a silence St. John maintains in his Gospel, in his Epistles, and in the Revelation concerning her who was committed in so awful an hour, and in so solemn a manner, to his charge. Apart from other difficulties, it is simply impossible to reconcile this most impressive silence with the prominence given to the blessed Virgin in the Romanist system.—*Ep. Walsham How.*

[5556] If ever there was a house on earth wherein dwelt peace, and holy calm, and purity, and happy cheerful sorrow, surely it must have been the hearth which the affectionate John and

the trustful Mary watched and tended, in the interchange of filial and maternal love. If ever there was a house on earth where the angels might feel but little of constraint in discoursing of the things of heaven, surely it was in the home of the Virgin, full of deep musing on her mysterious Son, and of the loved disciple blessed with so surpassing knowledge of things Divine.—*Rev. Alexander Watson.*

[5557] Of Mary, the blessed mother, thrice blessed now in her Son's death, as she was before blessed in His birth, we never hear again in Holy Writ, save once. In the Acts of the Apostles it is stated that she continued in prayer and supplication with the disciples during the first early days of the Church. Tradition is full of stories about her, but beyond the fact that she remained in Jerusalem with the Apostle John to the day of her death, it is not trustworthy. But so far, we have no room for doubting the story that is handed down from the earliest times, that St. John never forsook the dear charge which the dear Saviour had committed to his care, and did not quit Palestine until the mother of his Lord had breathed her last in his arms.—*Rev. Capel Cure.*

VI. LESSONS TO BE DERIVED FROM THESE WORDS OF CHRIST.

1 They teach how truly the Son of God is also Son of Man.

[5558] We have in this care for His virgin mother, the witness that He who died upon the cross is the Son of Man. Most mysterious is the truth that God's only Son is also Mary's child—yet so it is. He was born of her—"made of a woman, made under the law." Though He were Lord of all, yet in all things learned He obedience as a son. He was the Son of Man, that in Him man might render perfect obedience: He was the Son of Man, that in Him man might make satisfaction: He was the Son of Man, that in Him man might partake of holiness: He was the Son of Man, that through man might be dispensed the riches of the Divine kingdom; and, in that He was the Son of Man, the Church, which is His body, stands in the world the symbol of the everlasting, the present witness—the visible perpetuation among men of the deep mystery of the Incarnation of God's only Son.—*Rev. Alexander Watson.*

[5559] He who recommended to one another's care His mother and His most favoured disciple, in some of His last words, when the pains of death had begun, . . . He, the gracious Son of Man, feels for and with us His poor creatures, both in our affliction on losing friends or seeing them suffer, and in the comfort we take in their presence, when we are afflicted. He had before wept at Lazarus' death; He had had compassion on the widowed mother at Nain; and now He looks down from His cross, in the midst of His pangs, and is afflicted in the affliction of His mother. . . . He points out one who should do

a son's part by her . . . by which He teaches us, that in all our bereavements, the comfort we take in one another's presence and care comes in truth from no other but Him. It is He who provides so wonderfully as we often see for those who would otherwise seem to be left helpless. "He is a father of the fatherless, and defendeth the cause of the widows," causing continually some one to be at hand, who can more or less take the place of such as are removed by His chastisements; He will open fountains in the wilderness, and "streams in the desert" (Isa. xxxv. 6).—*Keble.*

2 They teach that even the bitterest grief is not without some compensation.

[5560] Mary was grieving at the death of her Son—her Son gives her another to be as a son—that son takes her to his own home. This was her consolation, and the lesson we learn from it is this—that God never removes one comfort, never takes away the means of subsistence from any of His people without raising up another in its place. Joseph was dead, Jesus was dying—still the mercy of the All-Merciful is unbounded, and God again provides for Mary. St. John, the beloved disciple of a despised Master, is chosen to fill the holy post.—*Rev. John Purchas.*

3 They teach that even the most perfect love needs the sanctification of sorrow.

[5561] Think you that Mary had no lesson to learn from her Son thus dying in her sight? Was that sharp sword to pierce her heart in vain, and reveal to her no secrets of heavenly grace? Did it not teach her, and the world through her, that even the holiest mother's holiest love needs to be purified through sorrow?—*Rev. Capel Cure.*

4 They teach the sacred duty of filial love.

[5562] He had forgiven His enemies, prayed for His murderers, promised even paradise to one of His blasphemers; but had He any riches to leave to others? any legacies, or gifts of houses, or lands to give His disciples? No; He had none. All the world was His; the treasures of heaven and earth were His own, and yet He had nothing to give. But there was one who stood by the cross; there was one for whom He would in love provide—His mother, His poor, pierced, afflicted mother. How could He see her pangs, and provide not for her some home—some guardian friend who would love her as his own? How could He leave that fond, desolate parent to a persecuting world? No! "when Jesus saw His mother and the disciple standing by whom He loved, He said unto His mother, Woman behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home."—*Rev. George Auger.*

[5563] Christ owed less to His mother than other men owe to their parents. For He took of His mother one life, that is, human life, but

5563-5570]

He gave her three lives : human life, when He with the Father and the Holy Spirit created her ; the life of grace when, preventing her with the blessings of goodness, in creating He justified her, and in justifying, created her ; the life of glory, when He raised her to the everlasting glory. Wherefore, if Christ, who in being born of His blessed mother, gave her more than He received from her, willed to observe this law of requiting His parent, how much more shall other men be bound to discharge this debt towards their parents !—*Bellarmino.*

[5564] Come, stand in spirit under the cross, and learn how the sorrows of the cross have given double strength to that which is among the strongest of all human bonds, the mutual love of mother and son ! Learn from that mourning mother how sorrow may be borne ! Learn from that suffering Son that "love is strong as death" ! Learn from both that what was sacred before is doubly sacred now ! The mark of the cross is put on filial and maternal love, and stamps it as the King's own—a part of the royalty of heaven.—*Rev. E. H. Hansell.*

[5565] From this touching incident, from this certain proof of the love of Jesus, let us learn a lesson.

No personal trial, no sorrow, no affliction, no griefs, no losses, no heavy trouble upon ourselves, can possibly exempt us from the performance of our duty towards God and towards others, especially towards our near and dear relations.

How many there are who, when afflicted in any way, or when chastened in any way by the hand of God, cut themselves off from their friends, and from their God, and in solitude murmur against the hardness of their case and the bitterness of their lot. Oh, look at Christ for an example—look at the lesson He preaches from the cross. In the midst of His sufferings, in the extremity of His affliction, He deems it His duty to take care of and provide for His dear mother. It was Jesus who was in agony—but He thinks of His mother's grief. It was Jesus' blood which was falling to the ground—but He thinks of Mary's pierced heart. It was Jesus whose throat was parched and head racked in agony—but He thinks of Mary whose heart is too full to speak : she can but weep and gaze lovingly on Him.—*Rev. John Purchas.*

[5566] Under the most solemn circumstances He recognizes, and by His example enforces, the sacred duty children owe their parents. His last words addressed to man for man's guidance have regard to a parent's infirmity, and He, the Son of Man, makes human provision that the mother of the Son of God shall not lack human care. He shows how the closeness of human friendship may be sanctified to fulfil the obligations of blood-relationship, and He, who to the whole human race has been as a friend that sticketh closer than a brother, now laid upon

the one companion and disciple whom most tenderly He loved, the injunction that as a friend he would be to his Friend's mother as a son. Nor was it in vain that the transfer of filial duty was thus made : "from that hour that disciple took her unto his own home."—*Rev. Alexander Watson.*

[5567] Let us, from this most touching incident, learn, as the ancient Fathers of the Church bid us, a lesson of filial love. Other women were standing round the cross, but Jesus mentions none but His mother. He sanctifies anew that commandment which is the "first with promise." O Jesu, who from the cross of suffering teachest us as from the chair of a master, fill our hearts with love of Thee, and grant that the human affection which Thou didst show forth may ever be shown forth in us for Thy dear sake. Amen.—*Rev. J. Edward Vaux.*

5 They teach the duty of a loving foresight in providing for the future need of others.

[5568] The Lord makes His will before leaving earth. He bequeaths His mother to the care of the beloved disciple, He gives His body to the grave, His blood to the Church, His garments to the soldiers, His soul to His Father.—*Rev. S. Baring Gould.*

[5569] In that mingling with the broader thoughts of a world's redemption which must have then occupied his thoughts, the thoughtful care for her earthly comfort, let us see the evidence of how essential a part of all true religion it is to provide, as God enables us, for those whom we leave behind us in this world. Let no pretext of other and higher obligations weaken within our breasts the sense of our obligation to discharge this duty before we die.—*Rev. William Hanna.*

6 They teach how, by the light from Christ's cross, womanhood is dignified and enabled.

[5570] Men now recognize the worth and dignity of woman, and see in the alliance of a woman's heart the divinely intended solace and perfection of man. It is not the savage, who degrades the wife into his slave to toil and labour with her overtaxed strength that he may lie in indolence ; it is not the profligate, the wretched offspring of luxury and effeminacy ; it is not the coward and the soft-hearted ; it is not the man of evil life and self-indulgence, who desires to listen to these words of Christ, and rejoices to hear them. The man who thanks His Heavenly Lord for His infinite condescension, as he dwells in thought upon this scene of love ; the soul that most needs, and would least willingly spare this proof of natural affection, which sanctifies the love of man and woman, is the soul of such a man whom Christ beholding on the earth would most have loved.—*Rev. Capel Cure.*

THE SEVEN SAYINGS ON THE CROSS.

THE FOURTH SAYING.

Pages 358 to 373.

Ἠλί, Ἠλί, λαμὰ σαβαχθανί; τοῦτ' ἔστ., Θεὶ μου, Θεὶ μου, ἵνατί με ἔγκατέλιπες.
“Eli, Eli, lama sabachthani? that is, My God, my God, why hast Thou forsaken Me?”—[why didst Thou forsake Me? R. V. Margin.]—ST. MATT. xxvii. 46.

Ἠλωί, Ἠλωί λαρά [λαμμᾶ S.] σαβαχθανί; ὃ ἔστι μεθιερμηνεύμενον Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἔγκατέλιπες. “Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?” [why didst Thou forsake Me? R. V. Margin.]—ST. MARK xv. 34.

I

CIRCUMSTANCES PRECEDING THE UTTERANCE OF THESE WORDS.

2

THE SAVIOUR'S CRY.

3

REASONS FOR THIS DIVINELY PERMITTED SUFFERING OF CHRIST.

4

LESSONS TO BE DERIVED FROM THESE WORDS OF OUR LORD.

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE FOURTH SAYING.

"My God, my God, why hast thou forsaken me?"—St. Matt. xxvii. 46; St. Mark xv. 34.

I. CIRCUMSTANCES PRECEDING THE UTTERANCE OF THESE WORDS.

1 "There was darkness over all the land" (St. Matt. xxvii. 45).

(1) *Nature of the darkness.*

[5571] It was no ordinary eclipse which now prevailed. The time during which it lasted would be sufficient to disprove this view, even if it could not also be satisfactorily shown that this was not a season of the moon and sun's conjunction.—*Rev. Alexander Watson.*

[5572] This darkening of the sun, it is quite plain, did not happen in the regular and fixed course of the heavenly bodies, because it was then the Passover, which is always celebrated at the full moon. But a regular eclipse of the sun does not take place except at full moon.—*St. Augustine.*

[5573] This darkness lasted three hours, whereas an eclipse is transient, and not enduring, as they know who have studied the matter.—*St. Chrysostom.*

[5574] It is worthy of note that both Tertullian, at the beginning of the third century, and Lucian, the martyr of Nicomedia, who died in 312, appealed to the national archives as testimony to the fact of the supernatural darkness at the death of Christ. "Examine your own annals," exclaimed Tertullian to the Romans, "and there you will find that in the days of Pilate, when Christ died, the sun disappeared in full day, and the mid-day light was interrupted." Three hours did the awe-struck beholders stand frozen with fear. Then it passed away. At three in the afternoon the natural light of day was restored. "And about the ninth hour Jesus cried with a loud voice saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?"—*Rev. S. Baring Gould.*

(2) *Extent of the darkness.*

a. As to whether it embraced the whole earth or Palestine alone.

[5575] If some one say, The Evangelists speak

of the whole land of Palestine, not literally of the whole earth, this opinion may be easily refuted by the witness of St. Dionysius, the Areopagite, who, in the Epistle to St. Polycarp, testified that he saw that defection of the sun, and the awful darkness in the city of Heliopolis, which is in Egypt. And Phlegon, the Greek historian, and a heathen, made mention of this withdrawal, saying: "In the fourth year of the 202nd Olympiad, great and excellent among all which preceded it, a failure of the sun took place, so that at the sixth hour of the day the day was turned into the darkness of night, that the stars were seen in the heavens." Now this historian did not write in Judæa. Origen against Celsus, and Eusebius, in the Chronicle of the thirty-third year of Christ, quote this author. Lucian the Martyr bears witness to the same, saying: "Search in your annals, and you will find in the time of Pilate that the sun fled, and darkness broke in upon the day." Ruffinus, in the "Ecclesiastical History of Eusebius," translated by him into the Latin tongue, refers to the words of St. Lucian. And Tertullian, also, in his "Apology," and Paul Orosius in his "History;" and they all speak of other parts of the world, not of Judæa only. As for what others say, that the darkness over the earth was caused by black and dense clouds, that in truth cannot be, as it rests upon ancient testimony, that at the time of that eclipse and that darkness, the stars shone in the heavens; for dense clouds cannot, and are not wont to darken the sun alone, but also the moon and the stars.—*Bellarmino.*

[5576] Against this the children of the world urge—How is it that of the Greeks and barbarians, who have made observations of these things, not one has recorded so remarkable a phenomenon as this? Phlegon, indeed, has recorded such an event as happening in the time of Tiberius Cæsar, but he has not mentioned that it was at the full moon. I think, therefore, that, like the other miracles which took place at the Passion, the rending of the veil, and the earthquake, this also was confined to Jerusalem. Or, if any one chooses, it may be extended to the whole of Judæa; as in the Book of Kings, Abdias says to Elias, "As the Lord thy God liveth, there is no nation or kingdom whither my Lord hath not sent to seek thee" (1 Kings xviii. 10), meaning that he had been sought in the country round about Judæa.

Accordingly we might suppose many and dense clouds to have been brought together over Jerusalem and Judæa, enough to produce thick darkness from the sixth to the ninth hour. For we understand that there were two creatures created on the sixth day, the beasts before the sixth hour, man on the sixth; and therefore it was fitting that He who died for the salvation of man should be crucified at the sixth hour, and for this cause that darkness should be over the whole earth from the sixth to the ninth hour."—*Origen.*

[5577] Besides SS. Matthew, Mark, and Luke, the fourth and fifth witnesses are Dionysius and Apollonius, who were Greeks, and at that time, heathens; and they bear witness in plain language that the eclipse was seen by them, and looked upon with profound wonder. These are five, who bear witness of what they saw with their own eyes. With them agree the ancient Roman Annals, and Phlegon, the chronicler of the Emperor Adrian. So that the truth cannot be denied in any way, without great boldness, by Jews or heathens.—*Bellarmino.*

(3) *Significance of the darkness.*

[5578] Why God willed this sign of darkness to be during the Passion of Christ, various reasons are given, but there are two principal ones. First, to show forth the exceeding great blindness of the people of the Jews: which reason St. Leo gives in the Tenth Sermon on the Passion of our Lord, which blindness lasts until now, and will last, according to the prophecy of Isaiah, who says of the beginning of the Church: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people." Plainly, the very gross darkness will cover the land of Judæa; and darkness which is lighter, and can more easily be dispersed, shall cover the people of the Gentiles. The latter cause is to demonstrate the enormity of the crime of the Jews, as St. Jerome teaches. Before that time, indeed, evil men were persecuting, and vexing, and slaying good men; now God Himself, clothed in human flesh, impious men have dared to persecute and fasten to the cross. Before that time citizen was disputing citizen, and going on from strifes to quarrels; from quarrels they had come to blows and murders; but now servants and slaves have risen against the King of men and angels, and with shameless daring have fastened Him to the cross. So for that cause the whole world stood in awe, the sun himself turned away from so great a crime, withdrew his rays, and covered the whole heavens with a horrible darkness.—*Ibid.*

[5579] After the loving words of commendation spoken to His mother there was a long period of calm. "It was about the sixth hour, and there was darkness over all the earth until the ninth hour." For three whole hours there was darkness, as though to signify that for their

sins the Jewish people should be deprived of the light of God the Father, the brightness of God the Son, and the illumination of God the Holy Ghost. These are the three hours which we Gentiles, upon whom the "true Light hath shined," now year by year consecrate with sorrow and mourning.—*Rev. J. Edward Vaux.*

[5580] From the time of noon until the ninth hour, a strange mysterious darkness had overspread the earth. Seven hundred years before, the prophet Amos had thus foretold: "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." So, too, Zechariah: "It shall be one day which shall be known unto the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." And this darkness, which was experienced in many other parts of the Eastern world, as Tertullian, Origen, and other writers explicitly declare, bore manifest witness to the stupendous work of man's redemption which was then being effected. Of old, in the first creation, before the waters under the heaven were gathered together and dry land appeared, or ere individual life animated creation, "darkness was upon the face of the deep." So when the work of the new creation, the redemption of mankind, was in progress, did darkness again overspread the earth.—*Rev. Frederick George Lee.*

[5581] "There was darkness over all the earth"—how marked a type of the darkness which at this time enshrouded the soul of Jesus! During these three hours He suffered in silence, and then came forth that loud and most bitter cry, "My God," &c. Who can venture to speak much about such words as these? He is "treading on the winepress alone"—deserted and forsaken. "My God, My God." He does not even say, "My Father," the term of endearment, but He employs the sterner word, as though more fully to express the desolation which He feels.—*Rev. J. Edward Vaux.*

[5582] But the truest and deepest significance of this darkness is as a type or emblem of the horror of that great darkness which at this period enveloped the Spirit of the Redeemer.—*Rev. William Hanna.*

[5583] Then, indeed, in the language of the Prophet Amos, did the Lord God "cause the sun to go down at noon, and then did He darken the earth in the clear day." Over what extent this darkness spread is matter of question. But while, on the one hand, its extending no farther than the land of Judæa, or the confines even of the devoted city, would mark it as the more special token of Divine interposition, and indicate the fearful guilt of those who had crucified the Lord of Glory—on the other hand, it accords well with the immensity of the sacrifice then being offered to appease the wrath of God, and seems to mark, even more decidedly, the

greatness of the Sufferer, that we should accept the opinion which considers that this darkness was distinguished from the Egyptian darkness, in that it enveloped, in its sable garb, the whole world; for an event was then taking place which might well shake to their centre the systems of the entire universe, in sympathy therewith.—*Rev. Alexander Watson.*

[5584] When God appeared on Mount Sinai to give the law to Israel, He surrounded His presence with "clouds and thick darkness." Moses alone was suffered to ascend the mount, "and Moses drew near unto the thick darkness where God was" (Exod. xx. 21). There He instituted the sacrifices which were types of Christ. Now the Incarnate Son is on Mount Calvary, and He envelopes Himself in thick darkness to hide His dying woes from the eyes of the profane, as He finishes the great expiatory work of man's redemption, He, the Lamb of God who taketh away the sins of the world.—*Rev. S. Ewing Gould.*

[5585] "The whole creation," says the apostle, "groaneth and travaileth in pain together until now." For creation waits and desires our manifestation as the sons of God. If it has this sympathy with us, we can see what sympathy it must have had with Jesus Christ, the head of all things, by whom all things were made.—*Ibid.*

[5586] Now Israel is acting much as did persecuting Egypt of old. It has condemned the Light of the world to death, it is rushing headlong on destruction, it has shut its ears to the call, not of prophets and servants of God, but of the Son of God Himself. Now, before its final overthrow, darkness falls on it. Hitherto darkness had covered the earth and gross darkness the Gentiles, but the light of God's truth and presence had been with the Jewish Church. Now its candle is to be removed. The darkness of final impenitence covers the Jew, and the Sun of Righteousness rises on the Gentile world. Hitherto Gideon's fleece has been wet with dew, and the earth around has been left dry, now the fleece will be left dry, and the dew will fall thickly over the field.

When He was born at midnight, suddenly the heavens were filled with light. Now He dies at midday, and the heavens are bereft of light.—*Ibid.*

II. THE SAVIOUR'S CRY.

1 Its dialectic aspects.

[5587] St. Mark writes, Eloi! This is the Aramaic form. So also Sabachthani stands for Azabhtani. Midrash Tillim, 22, 1, says that when Esther entered the king's palace, where there were idols, the Divine radiance left her, whereupon she cried out, "Eli, Eli, lamma Azabhtani!" My God, my God, why hast Thou forsaken me?—*Ibid.*

[5588] Quoted not in Hebrew but Syro-Chaldae (the dialect of Judæa) from the Chaldee Paraphrase. Mark (xv. 34) quotes it in Syriac, the language of Galilee.—*J. F. Macmichael.*

2 Its double record.

[5589] It is not without significance that this alone of the seven words, this the deepest and most mysterious of all our Lord's sayings upon the cross, is recorded by more than one Evangelist. St. John, as we have just seen, had passed away for a time from the precincts of the cross; and thus he (probably) did not hear it spoken, and does not record it, as he does record those of a later period of our Lord's Passion, when he had again returned. But we have it in the Gospels of St. Matthew and St. Mark.—*Rev. Samuel J. Eales.*

3 Its deep mystery.

(1) *Involved in the consideration of His Godhead.*

[5590] We may lay it down as an indispensable condition of any true exposition of these sayings of our Lord, that it should always be consistent with the belief, that the two whole and perfect natures of the manhood and the Godhead were for ever joined together in the one Christ.

But when we apply this here, how great is the difficulty! How could Christ speak of the desertion of God, if He Himself were God?—*Rev. Capel Cure.*

[5591] We may well believe that they involve a deep mystery; for how "God and man could be one Christ," and yet the Man Christ be forsaken of God, or even think that He was so forsaken—this is indeed a great mystery. But we know that Christ needed spiritual help in the days of His flesh, and especially in the darker moments of His temptation: in the wilderness and in the garden He had the comfort of angels vouchsafed to strengthen Him.—*Rev. George Nugee.*

[5592] We may not understand these words as though they signified that the union of the Godhead and the Manhood was at this time dissolved—that could never be. The union between the Father and the Son could never be severed, though for a while the vision of the eternal presence of God was removed from our Lord's human nature.—*Rev. J. Edward Vaux.*

[5593] We must remember that the great doctrine of the Incarnation—as an eminent living theologian declares—involves the employment of language, wherein the terms proper to either of the two natures (as viewed abstractedly, and by themselves, and antecedently to their union), are yet continually interchanged in consequence of the functions of those two natures being exercised by one person who is God and Man, Christ Jesus.

Furthermore, it is clear from Scripture that

there was a double operation in our blessed Saviour. For example, it is recorded on the one hand that He worked miracles and uttered prophecies—evidences of His Divine power: on the other He is represented as walking, speaking, hungering, thirsting, sorrowing, rejoicing, suffering, and dying—all of which clearly point out His humanity. So as regards His wills, there was a double operation likewise. He had a Divine will, one with that of His Father. But He had, furthermore, a perfect human will, distinct from the former, but at all times utterly and entirely subservient to it.—*Rev. Frederick George Lee.*

[5594] In our meditations upon Christ, we must never forget that the two natures of the Godhead and of the manhood are united in Him, each preserving its incommunicable properties. The Divine nature could not suffer pain; the human nature could not endure suffering without pain. He, the second Adam, was now enduring the penalty of sin—of the sin of men; and as God, who is All Holy, cannot endure sin, He feels the face of the Father turned from Him as His soul is made an offering for sin, as He takes our sins and nails them in His own body to the cross. But this endurance of the feeling of abandonment and spiritual desolation is to us another token of the love “unto the end” of our Saviour.—*Rev. S. Baring Gould.*

4 Its language and character.

(1) *It was the expression of direst need and unimagined woe, experienced in Christ's human nature.*

[5595] Hear the wonderful saying which is uttered by the Lord of all, who has no need of any one, yet has come to this depth of misery that He appeals in His anguish to the ears of the Father: when He who works all things with the Father complains that He is forsaken by the Father: when He who gives rest to the heavy-laden acknowledges that He is Himself laden with sorrow: when He who dries the tears of the sad and weary confesses that He is Himself an exile and poor: when He who weighs all prayers and hears the crying of the poor sends forth this voice of woe—“My God, my God, why hast thou forsaken me?” From the beginning of the Passion there has been no utterance of distress like this. I recognize then Thy voice, O Christ, crying out for me upon the cross in Thy suffering flesh. For Thine abandonment is my consolation; Thy complaint is my entreaty; Thine infirmity is my convalescence; Thy punishment is the satisfaction for every sin and transgression of mine. Thou art the Heavenly Physician, and of Thy great compassion Thou hast plunged Thyself in griefs and sorrows without number. Therefore with the *infra* Thou art infirm, Thou mournest with the mourner, Thou grieveest with the sinner, Thou complainest with him who suffers violence, and for all Thy weak members Thou implorest help with loud entreaty. That voice is alone the

voice of the flesh and the humanity, not of murmuring nor of despair. The flesh which has known no taint of sin yet feels its penalty. The innocent body suffers the punishment while the soul enjoys her blessedness, and though from the presence of the Godhead there was no diminution of the pain, yet Divine strength of endurance is shown that the redemption of mankind may be finished.—*Rev. Gerard Moultrie.*

[5596] Not as the Son of God, but as the Son of Man were these words uttered. Hence He does not say, “My Father,” but “My God.” On this point St. John Damascene thus writes: “As the Godhead is inaccessible to suffering, it could not suffer in the body of Jesus. We hold indeed that God suffered in the flesh—for as Christ is both God and Man in the same person, both these appellations are given to Him—but we may not assert that the Godhead suffered in the flesh, or God through the flesh.” So, too, St. Leo: “The Father did not separate Himself from the Son, any more than the Word separated itself from the humanity. But the Godhead which was in the Sufferer was not in the suffering.” Our adorable Redeemer, therefore, was simply given up to human weakness, to the chill desolation of a soul about to be separated from the body, which feels itself forgotten and forsaken of God.—*Rev. Frederick George Lee.*

[5597] Behold the sad laments of human nature in the person of our Lord Jesus Christ! Shall we not feel for them? Shall we refuse some few tears to a Saviour and a God, who gives us all His blood?—*The Three Hours' Agony.*

[5598] He exclaimed, “My God, My God, why hast Thou forsaken Me?” These are not the words of one complaining of the injustice of His treatment, but of Him who unburdens His heart to a Father whom He is obeying, of the exceeding affliction which, on account of that obedience, He endures. This form of speech is common amongst friends, and is said in good part; seeming indeed as though spoken complainingly, but in reality not so. As, for example, a friend to whom another has entrusted some troublesome business, might say to him, “Why did you bring me into all this trouble?” not meaning any complaint of having been induced to begin it, but only to signify how much trouble it will give him to settle the matter, as he desires to do, being resolved, until it is settled, not to give it up. And it is a proof that these words were no complaint, that when He had uttered them, He did not fail to make known His thirst, although He well knew that His so doing would cause them to give Him vinegar to drink. He did not therefore open His distress to the Eternal Father through any failing of obedience unto death, but in order to afford to His humanity some slight relief, in breathing forth to God, in the midst of such excess of suffering, the forsaken condition in which He was. It is a manifest token of the exceeding weight of distress which

then oppressed His invincible heart, that He showed Himself to be so wearied and outraged at the close of so vast a contest.—*Fra Thomé de Jesu.*

[5599] In what sense did Jesus use these words? His inner consciousness of union with God must have been complete and indestructible—but like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must not ascribe all His suffering to bodily pain; His soul was in immediate contact with and prospect of death—the wages of sin which He had taken upon Him, but never committed—and the conflict of Gethsemane was renewed. “He Himself becomes the expositor of the darkness and shows what it imports.”—*Dean Alford.*

[5600] Let us not attempt to mete and weigh the sufferings of our adorable Redeemer with the weights and measures of men. It is the true spirit of devotion that breathes in the ancient prayers of the Greek Liturgy: “By Thine unknown sufferings, good Lord, deliver us.” Never was there a scene that was more inconsistent with itself, more surprising, more humiliating than that which we have just witnessed, when viewed from any point of view save one. Never was there one so perfectly harmonious, so exactly suited to the character—inconceivable until revealed in Christ—of One who, though He was Lord of all, yet became poor for our sakes; and though He existed from eternity in the form of God, yet took upon Him the form of a servant, and became obedient unto death, even the death of the cross.—*Rev. Capel Cure.*

[5601] That most mysterious of all the mysterious sayings of our Lord—the plaintive, lonely, loud, and bitter cry which emanated from the cross, which, piercing the overhanging darkness, was heard with wonder in the heavens. It came out of the depth of an anguish that we have no plummet in our hand to sound; and we become only the more conscious how unfathomable that depth is, by trying it here and there with the line of our short-reaching intellect. Instead of hoping to find the bottom anywhere, let us pause upon the brink; adoring, wondering, praising that great love of our most gracious Saviour, which has a height and a depth, a length and a breadth in it, surpassing all human, all angelic measurement.—*Rev. William Hanna.*

5 Its producing cause generally considered.

(1) *The completion of every other suffering in the most unutterable anguish of soul.*

[5602] “Why hast thou forsaken me?”—a cry wrung, as it were, from the sufferer’s lips, when the severe agony of His soul has reached its last, its culminating, its closing point; a cry which, revealing somewhat of the interior of the burdened heart from which it springs, leaves still more unrevealed; a cry which, after we have listened to it, and pondered it, and turned it over and over again in our thoughts, seems to grow

darker instead of brighter to our eye, and of which we become at last convinced that it was the simple, spontaneous, irrepressible outcry of a spirit tried to the last limit of endurance; the expression of what must for ever remain to us an indescribable, unfathomable, unimaginable woe.—*Rev. William Hanna.*

[5603] “My God, my God, why hast thou forsaken Me?” Jesus has been hanging now six hours upon the tree, and He has not once so much as thought about Himself. He has cared for the sufferings of others, but not for His own. He has interceded for His torturers, and for those who had brought about His condemnation. He has comforted the penitent thief in his agony, and promised him a reward for his wondrous faith. He has looked with loving eyes upon His mother, as she stood overwhelmed with sorrow beneath the cross, and has given her the consolation that she needed. And now that the darkness has passed, and His end nearly come, He pours out the sorrow of His Own Soul—“My God, my God, why hast Thou forsaken Me?”—*Rev. J. Edward Vaux.*

[5604] The actual death of our Lord is divided into two distinct periods—the first three and the last three hours. During the first three hours the brilliant light of an Eastern sun was shining full upon the cross, on the face of the Crucified, and on the crowd beneath. The coarse jest, the blasphemy, the triumphant sounds of a malice scarcely conceivable, continued throughout these hours. The crowd were passing to and fro. “They stand staring and looking” on. The whole scene was one of coarsest violence and hateful scorn.

When these laws of love had been revealed to the world, these ministries fixed for ever, as His parting legacy sealed in blood, His last offices of tenderest care for those from whom He was parting discharged, His last farewell taken of the outward world—then His soul prepared for its last conflict, which was to be undergone in silence and alone. The closing scene of the Passion now commenced, the crisis of its most terrible suffering. The darkness which from the sixth to the ninth hour fell around, covering all with its fearfulness, was a type of the inward horror of spiritual gloom which at this time sank down within the inmost heart of the world. As these three last hours of this watch of agony drew towards their close—St. Matthew says, “about the ninth hour”—there came on the crisis of the untold, unimagined sorrow, experienced in the consciousness of the Sufferer’s abandonment by God. An outcast He had been on earth, but never till now forsaken of the conscious support of union with His Godhead. But now that the separation which sin had effected between the life of humanity and God, might be fully tasted by Him who had identified Himself with the sinner, that the sinner might be as fully identified with His life—ever that separation, that loss, that obscuration of the holy light of the Spirit in the labouring soul, is tasted and

endured And in this uttermost sinking of heart He cries with the loud voice, not now as in Gethsemane, "My Father," but as lone humanity, bereft of all support of the Divine nature, speaking, His consciousness clouded under the accomplished doom of the sinful nature, casting itself on One known but unperceived, One believed but hid from sight, no consciousness remaining, but of sin and suffering and judgment and the powers of darkness. There broke forth into the burdened sky, over the amazed multitude beneath, the cry, "Eli Eli, lama sabachthani? My God, my God, why hast Thou forsaken Me?" It was the crisis of the stupendous sacrifice of perfectly self-abandoned love. It was the turning-point of the reconciliation of the lost world which the "obedience unto death, even the death of the cross," and this alone could prevail to win, through the perfect substitution of the suffering majesty of "God manifest in the flesh," as the one effectual atonement for the sin of the fallen creature.—*Rev. T. T. Carter.*

[5605] Christ is as much the central conscience as the central heart of humanity. Conceive Him entering into a connection with human sin, kindred to that into which He enters with human sorrow, realizing to Himself, as He only could, its extent, its inveteracy, its malignity: in this way taking on Him all our sins, and letting the full impression of their inherent turpitude, their ruinous results, fall upon His spirit—who shall calculate for us the bulk and weight of that burden which might thus come to be borne by Him? Once, in a Jewish synagogue. He looked round upon a small company of men, and He was grieved because of the hardness of their hearts. Let us imagine that grief amplified and intensified to the uttermost by our Lord's taking upon Himself the sin of the world.

May we not imagine that as He made thus the sins of our sinful world His own, and thought and dwelt upon that holiness of God, upon which they were such terrible invasions; the wrath of the Holy One, which they had so thoroughly deserved, and so deeply had provoked; the separation from God, the banishment from His presence, the death they did so righteously entail;—that, in the very fullness of that love and sympathy which made Him identify Himself with us men for our salvation, the horror of such a darkness settled over the mind of the Redeemer that the face even of His heavenly Father for a moment seemed obscured, that its smile seemed changed into a frown, that the momentary apprehension seized Him that in Himself that death, that separation from the Father, was about to be realized, so that from His oppressed, bewildered, faltering manhood, there came forth the cry, "My God, my God, why hast Thou forsaken Me?"—*Rev. William Hanna.*

[5606] It was not until the whole weight of man's transgressions was upon Him, and His inner life was darkened; not until the anguish

of the cross had been endured for three long weary hours, and the very pains of death were cruelly paralyzing His limbs and torturing His soul, that He exclaimed in His amazing grief, "My God, my God, why hast Thou forsaken Me?"—*Rev. Frederick George Lee.*

6 Its producing cause specially considered.

(1) *The conscious loss of the Father's presence.*

[5607] Of the seven utterances made by Jesus on the cross, this seems to be the central one. It follows probably on his parting address to His mother. On His cross of pain He did not forget His earthly mother; He commended her to the care and protection of one who He knew would love her well. He turns to His heavenly Father, and He finds Himself—forsaken. So at last His wearied spirit prompts. He has lost for the time His consciousness that God is with Him. His humanity, bowed beneath its load of unutterable woes, loses, or seems to lose, that without which humanity cannot be upheld. His anguish of soul finds its vent in the loud, piercing cry, "Eli, Eli, lama sabachthani?"—*Rev. E. H. Hansell.*

[5608] By His Eternal Father, who is the true refreshment of the weary, and by the Holy Spirit, whose proper name and office it is to be the most perfect and Divine Comforter, He was also, during the hours He hung upon the cross, forsaken. For as the hour had now come, in which He was to make satisfaction for our sins, with all the rigour of justice; and our Redeemer had bound Himself to fulfil it; and as it was determined in the eternal counsels that, in whatsoever we have sinned, the Lord should suffer in our stead, taking it on His own soul; the Father would not dispense with any one of those things which His Eternal Son had undertaken to suffer. He therefore delivered Him up to, and left Him in the hands of His enemies and tormentors, as if He had not been His Son, and was in fact the culprit. In that hour He gave up the reins to the powers of darkness, that they might execute their will upon Him to the utmost, and with all possible malice and fury. And, besides this, in His soul, where His human nature was capable of suffering, He deprived Him of all sensible consolation, and left Him in such utter desolation as dimmed even the glory of His soul, leaving to His body no other support, at that moment, than enabled Him to survive, in order to bear longer the vast sufferings which afflicted Him.—*Fra Thomé de Jesu.*

[5609] He began to feel, in His inmost soul, yet greater pains and desolation, even the agony and pangs of death. The realization of the ingratitude of mankind took possession of the mind of the Son of God. He saw on the one hand, the crimes of the wicked, together with the weakness and timidity of the good; and, on the other, the infinite love of His Father to man, His own creature, the obstinacy of unbelievers, the folly of the great, the contempt of many for

His holy Passion, and the little profit mankind in general would derive from His suffering on the cross ; and the fact that many notwithstanding His death would bring upon themselves eternal damnation. He beheld the sorrows of His holy mother, the fear of His disconsolate disciples, and the persecutions His immaculate spouse, the one Holy Catholic Church, would hereafter suffer. To all these afflicting thoughts were added His own bitter pains and torments.

In this state our Divine Master prays to His Heavenly Father for the salvation of the world ; but foreseeing that His death would avail nothing to the greater number of mankind, who, through their own faults, would lose their souls for ever, He began under these torments to enter into His agony. The depth of His affliction increased every instant, in proportion as He saw His Father permit Him to suffer so many torments in His body, and such a multitude of sorrows in His soul, without giving Him the least consolation.—*The Three Hours' Agony.*

[5610] Consider, O my soul ! how greatly our Saviour's sufferings and pains were increased through His being forsaken by His Father in heaven. And know that it was most painful to Him to be deprived of all spiritual consolations and marks of affection in the innermost recesses of His soul, the most sensitive ; so that His pains were not in the least assuaged by such a consolation.—*Matthew, Vartabed.*

[5611] When Thou wast lying on Thy bed of death no Divine strength supported Thee. Thou hadst determined to endure all, and Thou wast heard in that Thou fearedst though Thou prayedst, that if it were possible the hour might pass from Thee. The martyrs were sustained, Lord, by Thy help. Thou didst tread the wine-press alone. They passed along the narrow path, and pressed to their crown sustained by Thy love through much suffering. Lord, Lord, how can we sufficiently thank Thee for Thine endurance for us—for the intensity of suffering endured for us, the bitter agony which is shown in Thy cry, "My God, My God, why hast Thou forsaken me?"—*Rev. R. Rhodes Bristow.*

[5612] Think of the horror of mental darkness which is coming over our blessed Lord ; how the heaviest wave is rolling over His defenceless head. God has withdrawn His presence, Satan has power to fill His soul with anguish. Spiritual desertion, that deep, most mysterious, unknown trial, He tasted in its bitterest form.—*Rev. J. Edward Vaux.*

[5613] "My God, My God, why hast Thou forsaken Me?" It was the sensible comfort only of the Divine presence and favour which were for the time withdrawn ; the felt inflowings of the Divine love which were for the time checked. But what a time of agony must that have been to Him who knew, as none other could, what it was to bask in the light of His Father's countenance ; who felt, as

none other could, that His favour indeed was life ! On us—so little do we know or feel what it is to be forsaken by God—the thought of it, or sense of it, may make but a slight impression, produce but little heartfelt misery ; but to Him it was the consummation and the concentration of all woe, beyond which there was and could be no deeper anguish for the soul.—*Rev. William Hanna.*

[5614] It would be a fearful error were we to conclude that, because God for a season forsook Christ (aye, and in such a way as to cause the suffering Man to ask the reason of this forsaking), that for a season He ceased to love Him. For in God's forsaking Christ there was no cessation whatever of Divine love, but rather we should define this forsaking to be a drawing away from the human nature of Christ the sense of that Divine love, and a certain pouring out upon His soul a deep sense of the heavy displeasure God feels against us.—*Rev. John Purchas.*

[5615] In the case of martyrs, God filled their mind with consolation and with joy in the midst of their sufferings ; until the abundance of contentment in their heart, poured on the outward parts of their body, allayed the horror of the torments they were enduring. Yet such an outpouring of soothing comfort was not granted unto our Lord Jesus Christ. But He was given over to all the horror of sufferings the most bitter ; not allayed by a single refreshing drop of comfort mingled with it.

Hence the martyrdom of our Lord Jesus Christ was in reality far above the martyrdom of all holy martyrs as regardeth His sufferings ; the greater number of these, the horror of His torments, and the nature of them, greater than any that were ever borne upon earth.—*Matthew, Vartabed.*

(2) *The absence of all spiritual consolation and angelic support.*

[5616] "And there appeared an angel unto Him from heaven, strengthening Him" (Matt. xxvi. 39 ; Luke xxii. 43). But on the cross there was not this. Jesus there was left to the feeling that He was forsaken of God. Of all the sorrows He had to encounter on the cross, this surely was the most acute of all. If we have ever felt what a pain it is to be estranged, even for a day, from those whom we love and who love us, what must it have been to Him to lose the sense of His Father's support ? For our sakes He chose the trial of feeling for the time the Father's love estranged. And if the higher the nature the more perfect is the love, and therefore the greater the pain at such a separation, then, indeed, no sorrow has ever been like unto His sorrow, the sorrow of Him who could feel and say that He was forsaken of God.—*Rev. E. H. Hansell.*

[5617] "He shall give His angels charge concerning thee." Where is that promise now ? Where are the "ministering spirits" who fed

Him in the wilderness, and sustained His shirking soul in Gethsemane? Was ever any one so forsaken? His disciples forsook Him and fled. Well they might when angels deserted Him! The angels left Him in His misery. Can we wonder, when He was forsaken even of the Father?—*E. B.*

(3) *The overwhelming weight of man's transgressions.*

[5618] When the Lord, crying aloud upon the cross, said: "My God, why hast Thou forsaken Me?" He did not say so because He did not really know why God had forsaken Him. For what did He not know, He who knew all things? He did not therefore ask that He might learn, but that He might encourage us to ask, and that seeking and finding, we might learn many things useful and even necessary to us. Why therefore did God forsake His Son in His bitterest pain and trouble? This reason suggests itself.

It seems to me to be, the greatness and multitude of the offences of mankind against God, which the Son undertook to make atonement for in His own body. And that the redemption might be full, because the offence was not a single one, but almost infinite in number (for not the first sin of Adam alone, but all the sins of all men did the Lamb of God who taketh away the sins of the world lay upon Himself); so it pleased God that His Son should bear penalties innumerable, and those most weighty, and this is meant in that forsaking, of which the Son saith to the Father: "Why hast Thou forsaken Me?"—*Bellarmino.*

[5619] Horrible is the thought of this. For in it is shown the awful vengeance of God against sin, and the heavy wickedness of sin. It is for that sin that the Heavenly Father tortured even His only Son thus horribly; not for His having aught of sin in Him, but only for this reason, that as a surety for the expiation of the offences committed, He was bearing the sins of men, which He had taken upon Himself.—*Matthew, Vartabed.*

[5620] We must remember that Christ knew the real nature of sin, which men can only see according to the strength and purity of their intellectual vision, but which the best of us can never clearly recognize. Christ saw the fearful guilt of this tremendous apostasy of His people; He saw it as God sees it, in all its ingratitude, its intense hatred to goodness, its wide-spread consequences of unutterable ruin and eternal loss—and the heart which embraced the world in its marvellous love was convulsed by the contemplation.—*Rev. Capel Cure.*

[5621] It has been the constant teaching of the Church from the earliest times, that this cry to His Father bears witness to the intensity of His agony, because of the sin of the whole world. What had been set forth in type by every sacrifice for sin, that had ever been offered to God under the law of Moses, was

now fulfilled in Jesus. This is the inevitable conclusion from Holy Scripture.—*Ibid.*

[5622] What so troubled Jesus in the temple? what threw Him into that bloody sweat in the garden? what drew from Him these strong cryings for deliverance? Can any one believe that it was the mere prospect of dying upon a cross which thus shook His spirit to the very centre? To believe so were to degrade Him beneath a level to which multitudes of His followers have risen. Deaths far more formidable, more protracted, more excruciating, they have contemplated beforehand with unruffled composure, and endured with unshrinking fortitude. Shall the disciple be greater than the Master? No; there was something more in that hour for which Jesus came into this world, something more in that cup which He took into His trembling hand, than the mere bitterness of apprehended dissolution. He has the same—a purely mental or spiritual grief, unconnected in two of these cases with any bodily endurance, and, in the third, carefully to be distinguished from those pains of dissolution with which it mingled. Whence did that grief arise? It was because He stood as our great Head and Representative, and suffered in our room instead: "He was wounded for our transgressions, he was bruised for our iniquities;" He made "His soul an offering for sin;" "He died the just for the unjust, to bring us to God."—*Rev. William Hanna.*

[5623] What those sufferings were, none can tell. In body, in soul, in mind, even as man suffers—so did He. Sin could not come near His Divine Majesty; but He permitted Himself to be assailed through His lower nature. Every deed of blood and darkness since the fall; every oath and blasphemy of passion or unbelief; each act of idolatry—the lust and pride, the avarice, hatred, and envy of the whole world lying in wickedness and rejoicing in iniquity, are all upon Him now. Every age and clime contribute their hideous crowds of sinful thoughts, their black records of deliberate transgressions—rising in steady and continual opposition to the sanctity and majesty of God. Man's calls neglected, his warnings despised, his opportunities of salvation lost; young and old, rich and poor of every page of history, with their varied temptations, their ready compliance, and their fearful sins, whether of weakness, wilfulness, or habit, all are upon Him now. His perfect peace has fled. The weight grows weightier, the pangs are more poignant, the agony more intense and insufferable. "My God, my God, why hast Thou forsaken Me?"—*Rev. Frederick George Lee.*

[5624] Ah! who can measure the bitterness of those pangs which draw from His lips such a cry of agony as this? We think that His bodily torments must have been well-nigh unendurable, but what were these to the inward sufferings of His soul! Upon that pure and perfect soul lay

5624—5628]

all the weight of human sin. "The Lord hath laid on Him the iniquity of us all." Think what even *one man's* sins must have been to Him—what *your* sins, for instance, would have been for Him to bear; but He bare all the sins of all men, from the first act of disobedience in paradise, to the last act of rebellion against God which shall be committed when the angel's trumpet sounds through the world the summons to the judgment. He willed to bear all these alone—bereft not only of human, but also of Divine comfort. And He would do this in order to make more perfect that entire sacrifice of Himself whereby He completed the work of the atonement. Those bodily sufferings, which made Him pour out His soul unto death, were little in comparison to that oppression and desolation of spirit which made Him so emphatically "The Man of Sorrows."—*Rev. J. Edward Vaux.*

7 Its misunderstood import.

(1) "*Some of them that stood there . . . said, This Man calleth for Elias*" (St. Matt. xxvi. 47).

[5625] Elijah, or Elias, who was carried from earth, without having tasted death, in a fiery chariot to paradise, was regarded by the Jews as the conductor of the souls of the just to the place of repose, the bosom of Abraham, or paradise. He was also regarded as the great helper in time of difficulty. The Jews to this day have the notion that he appears in different times and places to assist those who need help. No doubt that the soldiers had heard this superstition; and when they saw Jesus faint and sinking with exhaustion, they misunderstood His cry to God as an invocation to Elias to come and help Him, either by taking Him down from the cross, or by taking His soul and bearing it away to paradise.—*Rev. S. Baring Gould.*

[5626] The expression in itself is in the very highest degree remarkable. It is recorded by two Evangelists, and the more particularly arrests our attention, when we consider the mysterious import which was connected at that time, and is still connected to the present day, with the coming of Elias; and moreover from our observing, that everything else in the way of fortuitous incident or expression is either the subject of prophecy, or itself prophetic. "Let us see if Elias cometh!" this they had now been doing for the last three years; and this was the reason they alleged for not believing in Christ, because "Elias was not yet come." This seems to have been the objection with which they had most sorely beset our Lord's disciples, saying, that Elias was not yet come; and which our Lord explained to them, as depending on the state of the heart. And even now it is believed, that Elias will come before our Lord's advent, and that the Jews will, in some sense, be restored by the coming of Elias. It would appear, therefore, as if the last words that they said in mockery of our Lord on the

cross, they had been repeating unto this day, saying, "Let be, let us see if Elias cometh."

[5627] You have adored that majestic form, and worshipped that sublime holiness,—then listen to these awful words, and pray that you may learn the meaning of His sufferings, and the depth of that infinite love for man.

"Eli, Eli, lama sabachthani?" How was this cry understood by the bystanders at the time—by the disciples, the chief rulers, and the crowd of those who had come up for the Passover from distant lands, where the Hebrew and Chaldee languages were not known?

It was probably from the latter class, who were conversant only with the Greek tongue, that the cry arose, not in mockery but in sober earnest, "Behold, He calleth Elias." Bear in mind the important place which Elias, or Elijah, occupied in the Jewish traditions. First, there was that prophecy with which ancient Scripture closes, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." These words the Jews understood literally; they thought that Elias still lived among the heights of Mount Carmel, and they looked for his return to them more eagerly than for aught else except the coming of the Messiah. Elias, they supposed, would go before the Lord as His messenger and servant, and would anoint Him with the holy oil; Elias would answer all their questions, and solve the difficulties of the scribes; Elias would collect the dispersed and captive Jews, and march at their head like a second Moses, to deliver them from their captivity and to bring them back in triumphant glory to Canaan. Might it not be that he would appear *now*?—*Rev. Capel Cure.*

III. REASONS FOR THIS DIVINELY PERMITTED SUFFERING OF CHRIST.

1 That He might bear the penalty of sin for man alone.

[5628] Upon His spotless innocence was charged the accumulated guilt, past, present, and to come, of a world rebel and alien from God; and God, seeing in Him the representative of the whole family of man, gives Him to feel what that is when He ceases to support and strengthen. Yea, for the time God gives to the Son of Man to taste their bitterness and their agony who have no part nor lot in Him. Nor can the consciousness of His innocence come in the same moment to His support and stay. Nay, He presents Himself before God, the Lamb of Expiation, upon whom are laid the iniquities of us all. In His sinless person is concentrated the guilt of an universe, and His suffering, we doubt not, is caused hardly so much by the punishment He Himself is bearing, as by the knowledge to which His Godhead admitted His humanity, of the thousands who would not avail themselves of the atonement which He was then accomplishing.—*Rev. Alexander Watson.*

9 That His sufferings for sin, being without alleviation, might be perfect.

[5629] We have much cause for considering in what manner the Son of God could be forsaken. The Eternal Word could not be separated from His Father, because being as He is one God with Him, so, by reason of this unity, He was always in His Father and His Father in Him. Nor any more was that most holy Soul deprived of the vision of God, which It had enjoyed from the first moment in which It was created, even though it be granted that through a particular dispensation of God, and for our healing, It felt those sorrows and that bitterness which, according to ordinary laws, those do not feel who have a clear vision of God. Nor, again, did there fail in Him that confidence which so obedient a Son ought to have in His Father; a Son who, in order to fulfil His commandment, had permitted Himself to be nailed upon the cross. It was in this confidence that calling Him "Father," He had but a few moments before prayed to Him for the very men who were torturing Him, when He said, "Father, forgive them, for they know not what they do." And a little while afterwards, delighting Himself in the same name, He commended His spirit into His hands, when He said, "Father, into Thy hands I commend my Spirit." It was not possible that in any of these ways the Father should forsake His Son, so loving and obedient, who in all things had sought His glory and taken pains to fulfil all His desires and will.

Nevertheless He forsook Him during that brief time of His Passion, as regarded the pains they inflicted upon Him and the manner in which He felt them. For, in so far as He was Man, He might have been succoured in two ways: first, exteriorly, by an interference with all things from which He suffered—the thorns, the nails, and the scourges being deprived of their power to hurt; the arms of those who were torturing Him being withered, and the tongues which were blaspheming and accusing Him being paralyzed. He might also have been succoured, in the second place, by interior joy and consolation of soul, which, although it would not have prevented Him from suffering exterior insults and pains, would have taken from Him the anguish and grief which afflicted His sacred heart within. And in this respect God is accustomed so marvellously to succour His servants, that not only do they not experience any sorrow, but on the contrary they are glad and joyful, and glory when they have to suffer anything for Him.

But inasmuch as our Lord God often deprives His children of this consolation and sensible protection, and permits them to experience and feel the weakness of their nature, He Himself chose also to place Himself in the same state, in order to teach us how we are to bear ourselves therein. For we should have had very little consolation in our weakness left us if He had not felt this want of consolation in His

travails, and on this account it was expedient to restrain the current of His glory, and that He should be left in the midst of His tribulations, so that His natural forces should feel them as if He had been pure man.—*Lais de la Palma.*

[5630] So horrible was this part of His sufferings as to make Him cry unto the Father, "My God, my God, why hast Thou forsaken Me?" And the cause of this was—our sins: for our sins being an offence against God's awful dignity, made it altogether impossible that an expiation of that offence should ever come from the side of man who had committed it. And since Jesus, having had compassion on us, made Himself our surety for such expiation, it must needs be that He should be left to suffer altogether, without consolation or comfort of any kind.—*Mathew, Vartabed.*

[5631] It pleased the Father, it pleased the Word, it pleased the Holy Spirit, for the bringing to pass of the determinate counsel, to permit that human force should prevail for a time over Christ; for this was that hour of which the Lord said to them who came to take Him, "This is your hour and the power of darkness." So therefore God forsook the Son when He permitted that the human nature of the Son should suffer the most bitter woes without any consolation. Furthermore, Christ crying with a loud voice made known this forsaking, that all might understand the greatness of the price of redemption; for until that hour He bore all with a patience not to be believed, and with such calmness of soul that it might have been thought He was without feeling. He complained not of the Jews, who accused Him; not of Pilate, who gave sentence against Him, not of the executioners, who nailed Him to the cross. He did not groan, He did not sigh; He gave no sign of sorrow. Therefore when He was now near death, that the human race might understand, and especially that we His servants may not be ungrateful for such grace, and that we may magnify the price of our redemption, He wills that the pain of His Passion should become known. Wherefore these words, "My God, why hast Thou forsaken Me!" are not words of accusation, or of indignation, or of complaining; but, as I said, a solemn declaration, with perfect justice, and at the most fitting time, of the greatness of His Passion.—*Bellarmino.*

[5632] If therefore one ask wherefore God did forsake His Son upon the cross in His last sufferings, it may be answered: in order that the greatness of sin, the greatness of hell, the greatness of Divine grace, the greatness of eternal life, and the greatness of the love of the Son of God for His Father might be shown. From these reasons another question may be solved—why it is that for many martyrs God so mixed the cup of suffering with such an overflowing abundance of spiritual consolation, that those martyrs would rather have had the cup of suffer-

ing with the admixture of those comforts, than without those consolations to have lacked the cup of suffering, and yet allowed his well-beloved Son to drain to the dregs, so to speak, the most bitter cup without any consolation. The reason is this : because in the case of the holy martyrs not one of those causes holds good which we have enumerated in the Passion of Christ.—*Ibid.*

[5633] The Lord was deserted that we might not be deserted ; He was deserted that He might free us from our sins and from eternal death ; He was deserted that He might show His love towards us, might display His justice and mercy, that He might draw our love to Himself. . . . He willed to go first in an admirable example that the way (to heaven) might not terrify us, but that the marvellous example of (the Son of) God enduring suffering might summon us to follow.—*St. Cyprian.*

[5634] The glory of Christ, of which St. John speaks in the beginning of the Gospel when he says, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth," consisted of the power, wisdom, integrity, kingly majesty, bliss of soul, and Divine dignity which He possessed as the true and real Son of God. These were all darkened by His Passion, and this obscuration is signified by these words, "My God, my God, why hast Thou forsaken Me?" The Passion shrouded the power, because fastened to the cross He seemed as if He could do nothing ; and on that account the chief priests and soldiers, and even the thief himself, upbraided Him with His helplessness, saying, "If Thou be the Son of God, come down from the cross." And, "He saved others, Himself He cannot save." How much patience, how much humility, was necessary for Him to answer nothing to this, who truly was Almighty !

The Passion shrouded His wisdom when before the chief priests, before Herod, before Pilate, to the many questions He answered nothing, as if He were devoid of all understanding. He who was not only wiser than Solomon, but was Himself the Wisdom of God. The Passion obscured the integrity of His life when He hung fastened to the cross between two thieves, as if He were a deceiver of the people and the usurper of a foreign kingdom. Again, the Passion so obscured the kingly majesty that for a diadem He had a crown of thorns ; for a sceptre, a reed ; for a throne, a cross ; for a royal court, He was associated with two thieves. How much humility, therefore, how much patience was necessary to Him who verily was King of kings, and Lord of lords, and "the Prince of the kings of the earth."

What shall I say of the bliss of the soul which Christ had from the moment of His conception, and which He could, if He would, have transfused into His body ? How utterly was this glory obscured by the Passion, when it made Him "despised and rejected of men, a man of sorrows and acquainted with grief," according

to Isaiah ; and when He Himself cries aloud through the intensity of His Passion, "My God, why hast Thou forsaken Me ?" And lastly, the Passion so obscured the most exalted dignity of the Divine Person, that He who sitteth above all, not men only, but even angels, says, by reason of the Passion, "I am a worm, and no man ; a very scorn of men, and the outcast of the people." To this depth, therefore, Christ descended in His Passion ; but this descent was not without the greatest reward and exaltation. For what the same Lord promised by word, saying, "He that shall humble himself shall be exalted," was fulfilled in His own Person, as the apostle witnesses when He says, "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow."—*Bellarmino.*

[5635] "In all things it behoved Him to be made like unto His brethren" (Heb. ii. 17). He was united by the closest union of pity and sympathy with every human soul, sinful and suffering as they are. And therefore the soul of Jesus was made sad by the shadows of those penalties of sinners, from the reality of which, as incurred in His own Person, He was removed by a gulf as wide as the universe. Just as the mountain tarn, deep down in the heart of some rift of the rocks, looks up to the stars, and preserves the unruffled calm and the diamond purity of its waters, unvexed by the ceaseless throbbing of the winds that blow far above, so the soul of Jesus dwelt in its "perfect peace," because it was evermore "stayed upon God." Yet as when the sky is black with tempests, and the dark clouds hurry in wild confusion to and fro, the little lake mirrors faithfully the face of the sky, the flying wrack of cloud, the glare of lightning, and all the wild unrest of the elements in which it is far from sharing, so the soul of Jesus. It feels sympathetically the spasm of humanity, convulsed because of sin.—*Rev. Samuel J. Eales.*

[5636] If thou shouldst say : but wherefore did He cry unto the Father, "Why hast Thou forsaken Me?" know thou, that it was for this reason ; that His other sufferings were apparent, and through them it became evident in His person that, by enduring all this on account of our sins, the Scriptures were being fulfilled. But this His being left without consolation, a suffering He was enduring in His spirit was not apparent ; therefore was it not understood that, also through enduring this awful torment, was fulfilled that which David had written : "My God, my God," and the rest.

But by saying this with His voice unto the Father, He made known that also this that was written, brake forth from the sufferings of His Spirit.—*Mathew, Vartabed.*

[5637] Why did God suffer Christ to feel for-

saken by Him, just at the time when He was completing His work of our salvation, which He had come on earth to perform?

For two reasons:—

1st. It was agreeable to His office that He should thus feel forsaken.

2nd. It was necessary for the sake of sinful man.

The office of the Saviour is revealed in His name. It was to save man, by satisfying the justice of the Eternal One for all our sins, for all our negligences.

Again, it was necessary for sinful man that Christ's suffering should be perfect—this feeling helped to make it perfect; by this He was perfected in suffering, for what suffering could be greater to that loving Son than the feeling of being forsaken by His Father?—*Rev. John Purchas.*

[5638] Let us try to discover why it was ordained that this terrible desertion should take place.

And first, it was no doubt designed in order to prevent our supposing that the indissoluble union of the Godhead with the Manhood in our Lord's Person would interfere with His suffering, to the full, the agony of death as Man. It was for our sakes, that we might be established in the true faith concerning Himself.

Hence, secondly, we gather from it that it was not only possible for him to suffer, but that He really did suffer as none ever did before or since. His martyrs in their hour of trial were strengthened and refreshed by spiritual consolations, but He would die the very bitterest death, bereft of all.

Again, from our blessed Lord's privation of all sensible comfort we may learn somewhat concerning the sinfulness of sin. One drop, indeed, of that precious blood would have been enough to save the world from the punishment of sin, and from its power, but He would pay the full price, and drink the cup of sorrow to the dregs.—*Rev. J. Edward Vaux.*

3 That He might experience, for man, the lowest depths of spiritual, as well as physical, suffering.

[5639] Most awful are these words of woe! "My God, My God, why hast Thou forsaken Me?" Let us learn from them a truth most important to be kept in mind—if we would escape the experience of its bitterness—that God's judgments are very terrible. Let us see in them, too, an unequivocal testimony to the reality of the human soul in the Person of the Christ, in which alone He could have made trial of the vengeance He would almost seem to deprecate. And, as our own more immediate duty, arising out of this the fourth of the sayings on the cross, let us learn that salutary fear of God which is so essential to a just hatred of sin, and a due appreciation of the holiness without which none can see Him.—*Rev. A. Watson.*

[5640] From the terribleness of God's judgment.

ments against sin, to which this vision of the agony of our Lord's soul in this moment of intensest Passion admits us, let us turn to the testimony which is here borne to a very important article of the Creed, namely, that there was subsisting in the human flesh of Christ our Lord a reasonable soul. There were ancient heretics who taught that our Lord assumed a body only, and not with it a human soul, but that the Divine nature was to that human body in the place of a soul. Apollinaris, bishop of Laodicea, broached this heresy, and was pressed by the bishops of the Church with these clear texts, in which the Lord and Saviour Himself professes that He has a soul, and that He can lay it down when He pleases and take it again, and of which He says—it is exceeding sorrowful even unto death.—*Ibid.*

IV. LESSONS TO BE DERIVED FROM THESE WORDS OF OUR LORD.

1 They teach that there is no woe, however dire, that is beyond the sympathy of Him who has endured every suffering for man.

[5641] If ever thou have no spiritual consolation in thy grief, and it seems unto thee that God forsaketh thee—know that then Jesus maketh thee somewhat partaker of His far sorer sufferings, which He endured, that thou mayest be made like unto Him in thy sufferings.—*Mathew, Vartabed.*

[5642] The most sufficient answer to all the doubts of human weakness, is, that not only did our Lord Christ will to suffer this particular kind of affliction, in order that He might be the Example and Companion of all who suffer in like manner, but also (as St. Cyprian says) that He might, by it, merit for us the Divine succour and consolation. However desolate any man may be, he cannot be so much so as Christ was; for He had no companion; whereas the afflicted, though everything else fail them, are never without the companionship of Him who was Himself of all men the most forsaken and afflicted, which is Jesus.—*Fru Thomé de Jesu.*

[5643] By this I know, O Jesu, that Thou art with those who sorrow, and that those who suffer rightly have most of all Thyself as their Companion. How can I help giving Thee my love for this! Must I not, perforce, be drawn to serve Thee with all my heart, forsaking all other consolation for Thee? O God of my heart! O only Good of my soul! Thou Comforter of the afflicted! Thou Help of the helpless! make me to sorrow for Thee and to love Thee. Was it needful that Thou shouldst be forsaken for my sake, and shall I complain when I am deprived of consolation? Never again can I think myself abandoned by Thee, or repine because I am bereft of comfort and devotion. Prepare me, O Jesu, to suffer with Thee, if so Thou wilt, and make me to endure all things in union with Thee.—*Rev. J. Edward Vaux.*

[5644] While the sun mourns and the earth

trembles, do thou also, rational man, turn thyself to sorrow, and receive consolation for thyself. Listen to the cry of Jesus, why He cries and what He says. In all His trouble and distress the Lord Jesus has remained mild and patient, nor has anything come from His mouth but gentleness and love. To the Father above He directs His prayer. Except to Him He whispers no word of impatience, and to His knowledge alone He conveys His desolation. He seeks not the consolation of His mother, nor does He demand the help of His friends. Jesus therefore would teach thee how thou shouldst imitate Him in desolation. If thou art infirm in body, if thou art depressed in spirits, if thou art weighed down with weariness, if thou art despised by others and hast lost the goodwill of men on account of some folly of thine, be not sad, be not indignant, but hither straightway, have recourse, mark this place for thy refuge, and hold converse with Jesus despised on the cross and forsaken by the Father, but meditating on the word which He spoke—"My God, my God, why hast Thou forsaken me?" Study then to show thyself gentle in thine infirmity, nor murmur if sometimes thou art neglected by thy servants or art seldom visited by thy friends. Remember the forsaken Jesus on the cross and cease to cavil about a little inconvenience.—*Rev. Gerard Moultrie.*

[5645] This trial was for our sakes. Though in Him it reached its most intense form, its highest point, yet the trial is one which belongs to human nature. That we, sinful creatures, should so suffer, is but in the natural course of things. In nothing, perhaps, is the love of Jesus more clearly shown than in this, that He, sinless Himself, chose to undergo such a punishment as properly belongs to sinful creatures alone.—*Rev. E. H. Hausell.*

[5646] He suffers a kind of desertion in His soul, which consists in this, that the Godhead now holds back the fulness of those consolations which it had been wont to pour down on the Manhood with which it was united. Therefore the human weakness now left to itself laments in these words, "My God, My God, why hast Thou forsaken Me?"

And this cry was not so much for His own sake as for ours; for our instruction and our comfort. For our comfort, that we may not be fainthearted if any sense of desertion comes over us, since we know that the Son of God has felt the same. For our instruction, that we might learn from it what we should do in such a case, namely, put our hope in God who in so many ways is ours—our Creator, our Lord, our Father, our Redeemer, our Sanctifier, and by prayer take refuge in Him who only forsakes us, or seems to forsake us, for a short while, in order that when we pray to Him, He may the more effectually help us at the right time.—*Rev. W. J. Butler.*

[5647] We may hardly be able to frame one

petition of prayer, but the one mainstay and support to the soul in the time of intense trial is this—I believe in God.

Even so the drowning man clutches with convulsive hold the friendly rope which is to draw him to the shore. Whatever happens, he will not let go of that. The tempest howls, the waves roar, it may be the monsters of the deep are watching round him for their prey, his eyes are dim, his ears are filled with water, his limbs are benumbed, his senses are confused, his memory is gone, all is din and tumult around him, his hands are chafed by holding the very thing that is to save him—yet he holds on, for holding on he may be saved; letting go, he must be lost. It is the triumph of faith, seizing the "threefold cord," which "is not so quickly broken," to do its function when hope is all but dead; when even charity, though it "never faileth," has not, for the time, any scope of action, but faith, triumphant, lives through the storm, and brings the tempest-tossed soul safe to the haven where it would be.—*Rev. E. H. Hausell.*

[5648] So great sometimes is the dying man's desolation of soul, that he will cry out as though he were already lost; as though he were forsaken by God. Not that he really means it; it is not, I think, the real expression of his heart; it is but the cry of suffering humanity which escapes his lips. Nature utters the cry, but grace has prevented it. The weak flesh will have its word, but cannot have its will. And is there no comfort here again to be derived from the cross of Jesus? Did not even He exclaim, in the bitterness of His soul, "My God, My God, why hast Thou forsaken Me?"—*Rev. George Nugee.*

3 They teach that depression of mind, and the sense of spiritual desertion, are no proofs of personal rejection by God.

[5649] Such feelings were experienced in a degree of intenseness and poignancy far exceeding any of which mere humanity is capable, by the Saviour, in His agony in the garden, and again in His Passion on the cross, and therefore we may reverently hope that they are permitted, in the case of the faithful, that by them a more exceeding weight of future glory may be wrought out, to be given to His chosen by the Lord, the righteous Judge in that day, seeing that, like bodily sufferings, they form part of that resemblance to the life of God's own Son, which renders us on that account the more acceptable to His Father and our Father—to His God and our God.—*Rev. Alexander Watson.*

[5650] Learn from this scene to distinguish between man forsaking God to go after sin, and God forsaking man for the season to try his faith and love.—*Rev. John Purchas.*

[5651] The total desertion only happens to sinners, and it is a just punishment to them for their continued determined desertion of God,

but this partial forsaking only happens to those whom God loves. For a season—aye, it may be a long season—it often is the case that God's face does appear to be turned away, to be hidden from His servants. But is it not to try His servants' faith and love that God does this? Is it not to see whether, in the hour of trial, they will fall away? How could a wicked man be tried with such a feeling of desertion? how could a man continually falling away—aye, and working hard for the wages of sin—how could a man, who is always driving away God and thought of holiness from his heart, feel this partial desertion of God? Surely in no way; surely his whole impenitent life has been earning for himself the more terrible doom.—*Ibid.*

[5652] So it was with David. He knew that he was God's, and that God was his; and that thought he delights to express, even in his complaint; and yet the comfort slips from his grasp. He cannot realize God's love. He mourns over His desertion. It is a true picture of the intense depression which at times comes even on good men, against their will, against their better knowledge, unreasonably, unfaithfully, but with irresistible power; it is not the luxury of a painted sorrow, a piled-up agony, the creation of a hireling poet's brain; it is the strange mystery of life. There are waves of feeling, tides of love and faith, especially in the higher and more sensitive minds, which ebb and flow; such men are glad, they know not why, and hope beams upon their crest; again, they know not why, they are disquieted and sad, and all things, yea, God Himself, seem against them. Christ speaks here as David spoke in the passing bitterness of his soul, in intense though temporary depression? There is nothing irreverent in allowing this; for we contemplate Christ now in the moment of the deepest humiliation through which He passed. We must always bear in mind that Christ, in His condescending love, took on Him a human body, liable to all the infirmities of our bodies, and a human soul, liable likewise to all the weaknesses of our souls, so far as they can be distinguished from sin.—*Rev. Capel Cure.*

[5653] Jesus felt Himself forsaken. Was he really so? He lost His consciousness of God's support. Did God really cast off His own beloved Son? Jesus claimed Him as His God. Did God ignore the claim of the holy Sufferer? Is it too bold a word to say that, in the whole course of the ministry of Jesus upon earth, that moment was the most acceptable to the Father, when the triumph of love was consummated by that death which redeemed the millions of men whom He had made? This moment, when the Redeemer feels Himself to be forsaken, is the moment when His work of redemption is accepted. Then is sprinkled that blood of the covenant which reconciles God to man, is the starting-point of a new dispensation,

and "speaketh better things than that of Abel" (Heb. xii. 24).

God forsakes not them that are His, so long as they can say, "My God." The hour of their weakness is the hour of His strength. The moment when they feel forsaken of God is the time when, for the sake of Jesus, their sufferings are accepted with Him.—*Rev. E. H. Hansell.*

[5654] The example of our Lord is so clear, that of itself, without need of much comment or teaching, it tells all that the forsaken soul can need. To which end I remember some things to be noticed for the comfort of the desolate.

That although our Lord saw Himself thus forsaken, and poured forth His trouble to His Eternal Father, He, nevertheless, did not ask from Him any consolation, nor that He would deliver Him from His state of suffering; nor did He Himself take to Himself any consolation, which, being God, He had it in His power to do; nor did He shrink from finishing the work He had begun; but, as He was, so He passed on to His death. Which is a lesson of very chief importance to those who are so forsaken and distressed, not to think that they therefore fail in their trial, because they find that their nature feels acutely the extreme distress in which it is placed; but on the contrary, this great sensitiveness is the occasion of great merit. The proper source of relief in such distresses is to tell them to, and present them before Him who sends them, and not to carry one's sorrows to any other than the hand from which they come. And this, not with a prayer or wish that He would remove them, but with perfect subjection to His will. When we seek other ways of enabling us to bear such sorrows (as are the sacraments and the counsels of the tried servants of God), this must not be in order to find out the means of escaping from our trials, but that we may be faithful under them. For to have recourse to God, in our afflictions, by prayer and by other means, which bring us into submission to Him, is the proper way to strengthen that heart, which stands upon the certainty of the belief that God sends such troubles how, when, and as far as best suits us. And the most acceptable sacrifice that we can offer to Him is a voluntary submission to His Divine ordinance.—*Fra Thomé de Jesu.*

[5655] Here it is much to be noted that He did not complain either of the disciple who sold Him, or of the apostle who denied Him, or the chief priests who accused Him, or the witnesses who calumniated Him, of the soldiers who scourged Him, or the governor who condemned Him, or yet of the executioners who carried out the sentence upon Him. In general He made no complaint of the men who took part in His Passion, having experienced in His own disciples much weakness and but little loyalty, and in His enemies much hatred and cruelty. And yet did He complain of His Eternal Father, in whom He recognized infinite love, supreme

justice and goodness? But to whom, however, could He complain, except to Him in whose love He reposed? And from whom could He ask the cause of His dereliction, except from Him whose reasons for all that He does are ever founded on the highest justice and goodness? He taught us at the same time that in our troubles and adversities we are not to deal much with men, but very much with God, without whose rule and providence not a sparrow falls into the net, not a leaf moves on the tree. And if our adversities and calamities are the chastisement of faults, He is the Judge who passes sentence, although men are they who execute the sentence; and if they are the medicine for our spiritual diseases, He is the physician who prescribes them, although men are those who administer the remedy; if they are for our greater merit and increase of glory, He it is who aids us in the battle and crowns us with victory. And as criminals do not appeal to the executioner, but to the judge; as the sick do not discuss the medicines ordered for them with the nurse who attends them but with the physician who has undertaken their cure; as soldiers do not show their wounds to the enemies with whom they are fighting, but to the prince who has to reward them, so we ought also to close our eyes to men who are the instruments and executioners of our sufferings, and open and raise them to God, who is our Prince, our Physician, and our Judge, manifesting to Him our anguish, and laying open to Him our heart.—*Luis de la Palma.*

[5656] "My God, My God, why hast Thou forsaken Me" (Matt., Mark). It is evident that our Lord here speaks in the person of mankind, addressing God not even, as at other times, as His Father, but as His God. The whole circumstance is matter for silent contemplation, rather than that we should venture to say much; but it is a subject of inexpressible support and consolation, under the weight of the heaviest calamities we can endure; inasmuch as they are not only in themselves exceeding light in comparison; but we have this strong living evidence, that depression of mind and spiritual desertion are no proofs of the rejection of God; but rather, like bodily sufferings, form part of that resemblance to His Son, which renders us on that account the more acceptable to our Heavenly Father.—*Rev. Isaac Williams.*

[5657] There is usually at hand, in all afflictions, help and relief: those under trouble find, in the midst of their sorrow, friends near them to help them to bear their affliction, or something to distract their thoughts, and draw them away from the distress which is present to them. But for one in affliction to see himself surrounded on every side with things which weary and oppress him; unable to rest his eyes upon aught that does not add to his pain, and stripped of every alleviation, is a condition which not only adds to his sufferings and makes

them more painful, but, in all reason, must be held to be in itself the principal affliction. Hence our Lord is used to try His own people with this sort of trouble. He first lays upon them the cross, whether of temptation or of some other trouble, according to the power of each soul; in order that by these means they may begin to lose the love of earthly things and to exercise themselves in imitating Himself, the Divine Master of all perfection. And according as they begin to submit to the will of God, and to welcome the crosses which He lays upon them, He takes from them all consolation from created things, in order that they may be led to seek for it in Himself alone, and in order that no creature should receive from them any part of the soul's love in return for the consolation which they may derive from it. But after that they are detached from, and through Divine love have renounced, all that they could hope for from things created; and desire to be guided and consoled by God alone, and throw themselves, with the whole heart, into His arms; the Lord then will often hide His goodwill towards them, or exhibit it to them in a manner which they cannot understand, and conceal from them His consolations, and create in them inward desolation, so that they can find nothing to comfort them either in created things, or in Himself. The Lord thus works, in order perfectly to purify their love towards Him, that they may not seek nor love God for the rewards which they hope from Him, but for what He is, and because He merits it; and that they may thus be devoted to Him by a pure love, who freely leave themselves in His hands to be so treated as He will. This is the state of perfection of those who perfectly love and serve God; unintelligible to most; desired by few; and attained to by very few indeed.—*Fra Thomé de Jesu.*

[5658] This feeling of having God's face turned away is one of the greatest trials of the devout servant of God. Jesus Christ of His own free will underwent this spiritual distress, as He endured physical and mental sufferings, so as to be tempted in all ways like men, to be full of human experience, and so able to sympathize in every human distress.—*Rev. S. Baring Gould.*

3 They teach how awful must be the state of a God-forsaken sinner.

[5659] Let there be only the Spirit of the Lord, and there is liberty: no fetters can bind when He is present, no toils can weary which are done in Him and for Him. But, oh! what words shall tell the misery, what heart of man but shrinks from the dark, dread despair which overwhelms it, when God has withdrawn Himself, and the eye wanders in vain to catch one single ray of the mercy which is the halo of His majesty! As when the light of the sun which shines in the heavens is wholly withdrawn from any space or substance, the seeds of cor-

ruption germinate, and spread their foul decay: so, in a tenfold degree is it, when He who is the Life and Light of universal nature is withdrawn as to His saving presence. And from sinners God does withdraw His presence, though, praised be His Holy Name, not at once and for ever. Many are the degrees of declension from God; many the measures and opportunities of return to Him. But still He has in His treasury of woe that most awful thunderbolt of vengeance which in the hour of darkness which preceded His death, was hurled against the Incarnate Word, the withdrawal of all Divine support, the shutting out of the sight of His presence.—*Rev. Alexander Watson.*

[5660] The great woe of hell is utter and final separation from God. Here we turn from Him, we raise a cloud of transgression between Him and us, obscuring His face from us, and we think nothing of it. We make little effort to return to His favour. We feel no compunction at our alienation. We are hardly, if at all, conscious of it. Why is this? Because, as the apostle says, the God of this world has blinded our eyes. Because we do not realize what it is to be estranged from God; and we shall only know fully what that is when "the eyes of the blind shall see out of obscurity and out of darkness," and "the deep shall hear the words of the book." (Isa. xxix. 18).—*Rev. S. Baring Gould.*

[5661] To be forsaken by God—what is it? To lose God, as though He were not, or were not for us, our God; and in the blank hour when man's help failed, and we were utterly impotent for good, there were none to feel for us, none to watch over us, none to guide events which were beyond our power to control, no watchful Providence to make a way for our

escape, to count the hairs of our head, and to hold right dear in His sight the blood of His saints. Prayer would be useless then; for there would be no king on the ecclesiastical throne. Life would be a curse to man; the very glories of the vaults of heaven, and the beauties of the earth, would be a lie to us, for they proclaim the goodness of the Lord and His exceeding love. It is true that this awful doom has fallen on men: they have been God-forsaken; they have cursed God and died. But it has been the Lord's judgment upon deliberate, wilful, and persistent sin.—*Rev. Capel Cure.*

[5662] Awful must that aspect of the God-head be in which man sees, not a Father sustaining him by His grace, but a just God abandoning him to his fate: the dread reality of a God who to sin and sinners is a "consuming fire."—*Rev. Alexander Watson.*

[5663] Perchance, this "exceeding bitter cry" was also left on record in order to show how very terrible it must be to be deprived (as the finally reprobate will be) for ever of the presence of God—how very awful for those who shall in the Great Day be found on the left hand, and in whom the prophecy of Hosea shall be fulfilled—"I will drive them out of Mine house, I will love them no more" (ix. 45).—*Rev. J. Edward Vaux.*

[5664] Let us see the pure and spotless soul of Christ our Lord overwhelmed with the water of affliction, and burthened with the pangs of sorrow and the sense of the Divine wrath, and then assuredly we shall "not be high-minded—but fear;" we shall be so filled with awe that no light words shall escape our lips, no light thoughts have their dwelling in our hearts.—*Rev. Alexander Watson.*

THE SEVEN SAYINGS ON THE CROSS.

THE FIFTH SAYING.

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Διψῶ. "I thirst."—ST. JOHN xix. 28.

1

**THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO
ITS PHYSICAL ASPECT.**

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**THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO
ITS SPIRITUAL ASPECT.**

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**THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO
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**LESSONS TO BE DERIVED FROM THESE WORDS AND THE
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THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE FIFTH SAYING.

"I thirst"—St. John xix. 28.

I. THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO ITS PHYSICAL ASPECT.

1 Its producing cause.

(1) *Bodily pain and exhaustion.*

[5665] According to that sixty-ninth Psalm, "When I was thirsty they gave Me vinegar to drink," He said with a loud voice, "I thirst," and those who stood by filled a sponge full of vinegar, and put it upon hyssop, and put it to His mouth. Therefore our Lord said, "I thirst" in order that the Scripture might be fulfilled. And why that the Scripture might be fulfilled? Why did He not rather say, "I thirst," because in very truth He did thirst, and longed to quench that thirst? For the prophet had not foretold in order that what he prophesied should come to pass, but he had prophesied because he had foreseen the future; and he prophesied because the thing was really about to happen, even if it were not foreseen. And therefore the foreseeing or foretelling is not the cause of a thing about to happen, but a thing about to be is the reason why it can be foreseen or foretold. A great mystery is here revealed. For indeed the Lord suffered most grievous thirst from the beginning of the crucifixion, and this thirst increased even more and more, so that it was one of the greater tortures which the Lord suffered upon the cross. For the copious shedding of much blood parches and provokes thirst. I knew a person who, stricken by many wounds, from which the blood flowed profusely, longed for nothing but drink, as if he suffered no harm but the most burning thirst. As for three long hours He had concealed His agony in silence, so He could have concealed it unto death, which was now even at the door. Why, then, for so long a time did He hide in silence this immense agony, and now at the point of death does he reveal it, except it were the will of God that we might all know that Christ was not without this additional kind of torment? And for this cause the heavenly Father willed to predict it by the prophets in the person of Christ, and He inspired the Lord Jesus Christ Himself that, for an example of patience to His faithful ones, He shall make known this new and most bitter agony.—*Bellarmino.*

[5666] This thirst was no doubt bodily thirst which afflicted Him, and of which he complained. For the agony and bloody sweat in the garden, the sleepless night which He had passed, the different journeys He had made that day from one place to another, the terrible suffering of being suspended from the cross, and the great quantity of blood which He had shed thereon, all these were sufficient causes why His interior should be parched and His strength gone, why His tongue should cleave to His palate, even as it had been written of Him in the twenty-first psalm, "Aruit tanquam testa virtus mea, et lingua mea adhesit faucibus meis"—"My strength is dried up like a potsherd, and My tongue cleaveth to My jaws."—*Luis de la Palma.*

[5667] Those who were crucified sometimes lingered three days on their crosses before they expired; but a finely strung nature suffers more than one of coarser texture, and excess of pain produces cramp of the heart, which brings on immediate death.

[5668] A medical writer thus remarks on the sufferings of the death on the cross—

1. The unnatural position of the body, with the arms stretched upward and at extreme tension for so long, must have been intolerable torture. Every slight movement of the body would have increased the strain and anguish of the overstretched muscles.

2. The nails were driven through those parts of the body where the muscles and nerves are most sensitive, and most delicately woven and strung.

3. The wounds, exposed to the air, would inflame, and the heat of the increasing inflammation would hourly increase.

4. The blood, being hindered by the tension of the limbs from filling the arteries and veins, and flowing through them readily, would swell the vessels of the head, and produce intense headache.—*Rev. S. Baring Gould.*

[5669] Who can tell how great that pain was? In every respect His pains were aggravated. We are led to believe that among the most grievous sufferings borne by those who undergo that most torturing death of crucifixion the parching thirst is the very worst and hardest to endure. Even under the most favourable circumstances His tongue would have been "dried up like a

5659—5675]

potsherd," but in His case how much more unbearable must His thirst have been than common. Even before the last act in His Passion began, His human strength must have been taxed well nigh to its extremest limits. Apart from the general weight of mental sorrow which He had to bear, think of the bodily pain which He had endured since yesterday. Think of the agony in the garden, and the bloody sweat last evening. And then the night which followed it. Not one moment's rest had been allowed Him since his apprehension by the soldiers. He had been led by them straight to Annas the high priest, and from him to Caiaphas, and then, as soon as it was day, they dragged Him before the Sanhedrim—for these wicked men in their malice would willingly forego their rest if only they could bring about the condemnation of Him whom they hated. By this time it was morning, and the world was astir, and as soon as ever Pilate the Roman governor could be seen, they took their Prisoner before him. He, wishing to shift the burden off his own shoulders—for his conscience told him that the accused one was innocent—sent our Lord to Herod. There another examination took place—and Herod sent Him back again to Pilate—and then came the real trial, which was to be final, and the condemnation. Thus the night was spent. And it could not well have been later than nine o'clock on the Friday morning when they led Him forth. Let us try to feel what the weariness and pain of such a night must have been. And then followed the scourging—a punishment so severe, as we are told by the ancient writers, that criminals often died in consequence of it. After all this, can we wonder that our blessed Lord had not even strength to carry out one portion of the sentence, and bear His own cross to Calvary, so that His enemies were compelled, lest He should escape by death from their malicious cruelty, to lay it upon Simon that he might carry it instead? Let us recall all this, and add to it all those weary hours which He had by this time spent upon the cross, and we can perhaps to some slight extent conceive how terrible that bodily anguish must have been which made Him cry, "I thirst."—*Rev. J. Edward Vaux.*

[5670] Think how all His other sufferings were aggravated by that burning thirst at His last moments. "My tongue cleaveth unto My gums, and Thou shalt bring Me into the dust of death."—*Ibid.*

[5671] During the crucifixion of a young Mameluke, when the cross was lifted up and planted in the ground, the agony became so intense that he gave way to convulsive writhings, and nearly tore his feet loose from the nails which fastened them. After that his chief suffering was from thirst. He was crucified near the river Barada, so that he could see the water, and this assisted in exciting the burning craving for something to drink that consumed him. The writer of this account adds that after a while he hung

quiet, but continued at intervals crying out for Water! Water! and entreating those who stood by to give him a drop to cool his tongue. This continued the whole of the first day, and after that he sank into a kind of stupor. The author says that his cries for water filled the lookers on with compassion, but no one was permitted to give him any.—*Rev. S. Baring Gould.*

[5672] These words are short and simple as the cry of a dying child. In themselves the most ordinary that could be used, they seem to express only a physical want—"I thirst." It is the voice of intense and culminating anguish. Fever follows pain, and thirst follows fever. The protracted torture lights a fire within the veins that dries up the blood, the parched tongue cleaveth to the roof of His mouth. Then came upon His body that which the thought of the desertion of God had been to His soul—the moment of deepest pain.—*Rev. Capel Cure.*

[5673] As the expression of the most extreme bodily pain, we may regard these solemn words of our dying Redeemer, indicating the fearful intensity of those last moments of bitterest suffering which He so lovingly and patiently endured. From the five sacred wounds the precious blood had flowed continually. It was an Eastern land, and there was a burning fever glow. "My strength is dried up like a potsherd, and My tongue cleaveth to My gums, and Thou shalt bring Me into the dust of death."—*Rev. Frederick George Lee.*

[5674] "Jesus knowing that all things were accomplished," whilst His tongue clave to the roof of His mouth, with an articulation indistinct in death, said, "I thirst!" And was there not a cause? When we remember that now He had suffered for twenty long hours—hours how long from pain—passed, as some of them were, on the cross in agony, and the rest in the hands of ruffians, blind from fury, and prepared for anything. In the closing events of our Saviour's life, so minutely recorded by the Evangelists, and no doubt intentionally so, there is, if we realize the scene, what peculiarly draws out our hearts in sympathy and love.—*Rev. Thomas Todd.*

[5675] Physicians, and those best qualified to judge, assure us that all the worst which we could imagine would be but a feeble and remote approach to what the terrible reality of His sufferings from thirst must have been. Consider all which during the last few hours He had gone through. None of us are likely to have known, but those who have known tell us, that there is no suffering comparable to that of an unassuaged thirst, such as everything here was calculated to arouse. Those who have wandered over a fresh battlefield, still encumbered with the ghastly harvest of war, with its dying and its dead, seldom fail to inform us that the one cry of the sufferers there is for water; all other agony of torn and crushed

and mutilated limbs being forgotten in this agony, which exceeds them all. The cry for water swallows up every other cry.—*Abp. Trench.*

[5676] The first and immediate effect of the lifting from his oppressed and burdened heart that load of inward grief which had been laid upon it, was a reviving consciousness of his bodily condition, the awakening of the sensation of a burning thirst. Let the spirit be thoroughly absorbed by any very strong emotion, and the bodily sensations are for the time unfelt or overborne, they fail to attract notice; but let the tide of that overwhelming emotion retreat, and these sensations once more exert their power. In the shock of battle, the excited combatant may receive his death wound, and be unconscious of pain. It is when they lay him down in quiet to die, that exhausted nature betrays a sense of suffering. So is it, after a manner, here with Christ. His lips scarce feel their parchedness as they utter the cry, "My God, my God, why hast thou forsaken me? Too full, too agitated, is the soul within, to be keenly alive to bodily sensations. But now that the relief from inward agony has come, the cravings of nature return, and first among these the strong desire for something to alleviate the thirst.—*Rev. William Hanna.*

[5677] In the preceding cry of agony our Lord gave expression to the anguish of His soul. It is the suffering which His body endured which drew from Him the word which we think of now. He first spake of that which was the most severe—the mental torment, aggravated as it was by the sense of desolation which He felt. "My God, My God, why hast Thou forsaken Me?" Now we hear the cry of bodily suffering—"I thirst."—*Rev. J. Edward Vaux.*

2 Its significance.

(1) *It indicated that Christ was "very Man."*
[5678] These two words are most full of interest and instruction. For, short as they are, they prove that He was, when at the very point to die, as at other times, perfect and truly man, and tempted like as we are. He was, indeed, man when He was born of the Virgin Mother, and "grew in wisdom and in stature;" as He was weary with journeying and slept, and suffered hunger and ate, this showed that the conditions of our humanity were found in Him; when He wept over dead Lazarus, we see that He was flesh and blood; and now, too, when He exclaims, with a mouth parched by His bodily agony, "I thirst!" we learn that, at the very last, when His soul was drawing away from His body in death, He also was as truly man as ever. And there is need of this proof. For at the last hour, when, if ever, His bodily pains were greatest, there is a strange absence of any proof to show that He really felt, as man, what men feel most, the pain and the dread of dying. During the whole of His

maltreatment and His torture, not a word of suffering escapes; as some smote Him—and others forced the crown of thorns upon His bleeding brow—and others fixed Him on the cross, and drove the nails into His feet and His hands—yet as far as we read, there was not a wince to show that He felt it. When His physical pains were most poignant, He was calm and collected; He thought about His mother—He attended to the penitent thief—He prayed for His murderers—but there was no word of complaint. At this very time, as the text shows, His mind was running over the prophecies, which, one after another in order, as links upon a chain, were present with Him; but as far as we know, there was not a quiver of a muscle to betray His endurance; and, doubtless, there is enough in the circumstances of that awful hour to explain the absence of this. But still the mind of the Christian, who feels if he loses his Saviour, he has lost his all, becomes uneasy as he reads, and the thought occurs for a moment, can He, who was born as man, and had lived as man—can He have put off the reality of His manhood, as He was passing from the earth? But when, out of the depth of His bodily sufferings, He said, what any in His place would have said, "I thirst!" the mind is relieved, and our fears are hushed. We feel that He was truly man to the last, very man as well as very God, not only capable of suffering pain, but affected by it as we are.—*Rev. Thomas Todd.*

[5679] What a lesson of comfort does this utterance of His contain! We want a Saviour, at least in our times of trial and suffering, when we lie on beds of weary pain, or when we wait with aching hearts on those beloved who are stretched upon them, and cannot help, but only suffer with them; we want a Saviour not Himself untouched with the same, who can have a fellow-feeling with those who suffer, in that He Himself has suffered first; who has truly made common part with the children of men.—*Abp. Trench.*

[5680] If these two words alone had been preserved to us as His dying utterance, even if the Gospels had been less minute, we should have known by what death He had died; for as "thirst" is the result and expression of great bodily pain; as men who die violent deaths, soldiers on the field of battle, cry, out of their burning thirst, for water; these very words would have shown, not only that Christ was man to the end, but that He passed away, not by any lingering sickness, nor with the suddenness of an accident, but, as He did, by a violent and painful death.—*Rev. Thomas Todd.*

[5681] Christ suffered for us in very truth. His pain was not mitigated in its sharpness, though its duration was shortened. He endured those fearful sufferings as very man—in the true nature of man. No miracle is worked to save; Elias is not sent to take Him down; no

angel now strengthens Him from heaven; His Father's hand is not put forth to take the cup; He truly suffered; the torn flesh and quivering nerves were to Him as to the weakest of the children of men, the source of fearful pain, and wrung from Him that cry of sore need. As man suffers, so suffered the Son of Man, that in all things He might be made like ourselves.—*Rev. Capel Cure.*

[5682] The ever-present and sustaining power of the Spirit of Life, whereby corruption was prevented from doing its work, was withdrawn from human nature in the Fall. Death thenceforth had a hold in God's creation, and to infirmity and decay all flesh now of necessity tended, whereas of old, when man was first created, he had a food, in eating which he was preserved from aught of deterioration. The human body with which our Jesus was born was a decaying, dying body, but it was not a sinful body. In this body, subject to cold, hunger, thirst, and weariness and faintness; punished by watchings and fastings; and by scourgings and insults offered by others, the Christ made experiment of human suffering, and learnt deep lessons of sympathy with the fallen race which He came to redeem. Of this deep and intimate sympathy mankind is made to reap the benefit in every successive age of gospel story. And now that our Lord was about to show in death how truly it was more than a phantom-shape in which He walked our earth; while yet His brow and hands and feet were pouring forth the blood which was to purge us of our sins, He gives one token more of His bodily existence; expressing a bodily want, as characteristic of His being flesh and blood, as was His piercing cry expressive of mental anguish: "I thirst."—*Rev. Alexander Watson.*

[5683] In the midst of that strange scene, which turned men into women, and women into men; which drew Mary, Mary Magdalene, and Mary the wife of Cleopas, to the foot of the cross, but drove off the disciples from Him—a scene in which the powers of heaven were shaken, at which the dead saints rose, and the sun set at noonday; that we have this short saying, "I thirst," is a cause of the greatest thankfulness, for it helps to prove, in an important degree, that the penitent sinner now has a Mediator, who can sympathize as well as succour. If Christ had passed away with the marks of Godhead, but none of His humanity, a man might have been led to seek for mediators in the departed saints; averted, perhaps, by the revealed majesty of an all-holy God, he might have been afraid to approach Him; however wrongly he might have sought the mediation of the dead in Christ—of men who had been in this world, and had suffered much, and had a fellow-feeling. But now it is vain. Christ, the Mediator of the Christian, to the very last was man as well as God. At the very last He

suffered more than any child of man; and, as such, He can feel for us and with us.—*Rev. Thomas Todd.*

II. THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO ITS SPIRITUAL ASPECT.

I Its objects.

(1) *He thirsted for the love of men.*

[5684] Think how our Lord's spiritual thirst far exceeded all His bodily suffering; how He longed after us, as if we alone could fill the void in His heart, satisfy the cravings of His soul, quench His burning desire.—*Rev. J. Edward Vaux.*

[5685] There are two kinds of thirst. There is one which is natural and proper, a thirst which all the sons of Adam are liable to suffer from—a thirst which a draught of water may quench—this is the thirst of the body; and there is the thirst of the soul—a spiritual and figurative thirst, which cannot be quenched by earthly means; a thirst which is the result of love—love for God, and love for man. Our blessed Lord felt both when He cried from the cross, "I thirst."

His thirst is for our love—His thirst is for the love of those souls for whom He is now sacrificing Himself upon the cross; for whom He is dying. Yes, my brethren, when Jesus' soul gave vent to the exclamation, "I thirst," it was your love and my love that He thirsted for; it was the want of entire love that added misery to His death.—*Rev. John Purchas.*

[5686] He thirsts, He whose meat and drink is to do the will of His Father; He thirsts for the redemption and salvation of mankind, thirsts for the fruit of His Passion, thirsts for our love. "I came to my vineyard seeking grapes, and it brought forth only wild grapes." He comes to His Church continually seeking the rich clusters of good works, the fruit unto holiness, and, alas! finds too often only the sour wild grapes, worthless fruit, no zeal, no love, no endurance, no purity in them, but coldness, bitterness, acid humours, imperfection.—*Rev. S. Baring Gould.*

[5687] He thirsts because He loves, and He loves because, though man, He is God. For "God is Love." And how strong and affectionate is that love, let His bitter Passion testify. For that He loves us more than His life is clear, because He parts with that life in love. Nor is His love changed now. It is the same; as deep, as true, as wonderful as ever. He loves us, us of this nineteenth century, with as bountiful and eternal a love as that with which He loved those of old. He desires that we should be saved. He thirsts for our undying souls. "I thirst." Every kind and class of sinners He longs to see repentant and accepted. He offered Himself a willing sacrifice that the world might be redeemed. He shed His precious blood that sinners might be washed in

the fountain of life. Why, then, do they remain aliens and unforgiven? Why come not those who, in thought, word, and deed, have deliberately transgressed His law? For the adulterer and blasphemer, the fornicator, the proud, and the profane, He thirsts.—*Rev. Frederick George Lee.*

[5688] Our Lord did not reject the kindness of the man who so readily ministered to Him, and who probably only brought the nauseous vinegar because there was no water at hand. He had given expression to His thirst, "that the Scriptures might be fulfilled," and now the draught offered Him was the exact fulfilment of the prophetic words, "when I was thirsty they gave Me vinegar to drink," and we are told that He received it. He had put aside the cup brought to Him just before the crucifixion, because that was meant to deaden the sense of pain, but He did not turn from the sponge that was now lifted to His parched lips; and how glad must the bringer have been that his act of pity was accepted! Which of us would not fain have been the one to minister to Jesus in His dying agony; the one who ran quickly to relieve His thirst, while the others stood aloof, watching, half in derision, half in a kind of superstitious expectancy, to see whether the shade of the great prophet would indeed come at His call? So, too, as He hangs upon the cross even more weary, and tells of His parching thirst—such thirst as wounds are specially apt to bring on, and which in Him must have been increased by all He had gone through the night before—He would not have us think that what He is longing for is only the moistening of His fevered lips. No, He wants more children for His heavenly Father, more voices to take up the "new song" of the redeemed; He loves us so much that He wants us to give Him love for love, life for life. "He thirsts to be thirsted for!"—*Florence Wilford.*

(2) *He thirsted for the salvation of men.*

[5689] Another thirst Thou hast, Jesus, Saviour and Redeemer of my soul, still unsatisfied. With it Thou wast born. Thou livedst, and with it Thou didst die and rise again; with it Thou ascendedst into heaven; with it Thou now art present at the right hand of God, and with it Thou shalt abide unto the end of the world. It is thy thirst for the salvation, conversion, and glory of souls, and to communicate to them Thy gifts. Nor wilt Thou be content until that hour when Thou shalt have them with Thee for ever, secure and glorified.—*Fra Thomé de Jesu.*

[5690] It seems to me that the Lord said, "I thirst," in the same sense as He said to the Samaritan woman, "Give me to drink." For a little after, unfolding the mystery of His words, He added, "If Thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink; Thou wouldest have asked of Him, and He would have given thee living water." For how shall He thirst who is the Fountain of

living waters? for was He not speaking of Himself when He said in the gospel, "If any man thirst, let Him come unto Me and drink?" And is He not that Rock of which the apostle spake to the Corinthians, "They drank of that Spiritual Rock which followed them, and that Rock was Christ?" And, lastly, is not that He who speaks to the Jews by Jeremiah, "They have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"? I seem, therefore, to see the Lord upon the cross, as upon a high watch-tower, looking upon the earth, full of men, thirsting, and languishing because of thirst; and on the occasion of His bodily thirst, I seem to hear this same Lord, pitying that common thirst of mankind, cry out, "I thirst;" that is, "I thirst, indeed, with natural thirst from the exhausted and now dried-up moisture of My body; but this thirst will be finished in a moment, for I thirst more that men may begin to know by faith that I am the true Fountain of living waters, and that they may come to me and drink, and thenceforth thirst not for evermore."—*Bellarmino.*

[5691] O most sweet Lord, what kind of thirst is it that torments Thee? What else but an insatiable thirst for our salvation—a thirst far greater than the bodily thirst which Thou endurest; a burning thirst for the salvation of souls; a thirst which can only be assuaged by the tears of converted sinners. As if Thou hadst said, "In the midst of the torments and agony in which you now behold Me, no other consolation remains for Me but the sighs and tears of penitent souls." Weep, then, O lovers of Jesus! Lament and bewail your sins. He thirsts! He is burnt up with fever! Oh that such a torrent of penitential tears would flow from my eyes, as could assuage the thirst of my agonizing Saviour! Ah! who is he who will not from henceforth shudder at the very thought of committing one mortal sin which occasions so much pain to our suffering Lord! He thirsts for the salvation of souls. He thirsts for the extermination of sin.—*The Three Hours' Agony.*

[5692] No one likes to labour in vain in any matter, however small it may be; and far less he who works with a hearty will and who rejoices to complete what he has once begun. Whence, although our redemption cost such great sufferings to the Lord, and although He exhibited such great content at their completion, we must understand that He died with a far greater thirst for the salvation of men, which was the fruit of all He had done and suffered, than for the water which at His last hour was refused to Him. But since this thirst for our salvation can only be satisfied where men voluntarily avail themselves of and have recourse to the mercies which He obtained for us in His death, He died still parched with that thirst, leaving it to us to quench it, by helping each one of us to satisfy it by our endeavours for our own salvation. For this reason, every one of us ought

to remember this, each time he sins, and compels the Divine justice to condemn, where it so mercifully desires to save; that, in so doing, he gives to our blessed Lord far greater bitterness, and nauseous gall and vinegar than that which He drank at His Passion.—*Fra Thomé de Jesu.*

[5693] I bless Thee and give Thee thanks, O Lord Jesu Christ, Fountain of living water and Stream of wisdom, for Thy dreadful thirst upon the cross, when, after the shedding of Thine holy and precious blood and the exhaustion of all the natural moisture of the body by reason of the torments which it endured, every vein was parched and dried, and Thou didst thirst. And yet thirsting even more for our salvation, Thou didst ask to drink like a poor beggar man, saying, "I thirst." Nevertheless there was no one to supply this little request, and to give a cup of cold water to Thee the Creator of all waters, for some of the bystanders hearing it did not even take pity on Thee, but became yet more inhuman than before. For, incited by the poison of a wicked heart, they dipped a sponge in vinegar and gall, and gave to Thy lips the bitter cup, which even a dog could not be made to drink without cruelty. I praise and honour Thee for Thy kind endurance in receiving and tasting the bitter draught which Thou didst take in expiation of our first parents' transgression; that as the taste of the forbidden apple was the cause of death, so the savour of the bitter drink might become the medicine of salvation for us.—*Rev. Gerard Moultrie.*

[5694] Those who would confine our Saviour's words only to the bodily want, forget two things: first, how easily and naturally the figure passes from the physical to the spiritual desires; and secondly, how seldom our Lord uses in their primary meaning such words as sleep, death, awaking, life, meat, and drink. They are scarcely ever used by Him of the body; so small a part of their meaning is exhausted by the physical interpretation, that they seem in His eyes to belong naturally, and without metaphor, to the soul.—*Rev. Capel Cure.*

[5695] He who exclaimed now, "I thirst," was the same who had made the sea and the dry land, who held the ocean in the hollow of His hand. All streams and fountains, all wells and waterbrooks, and the rivers that run among the hills, all these were His, who now thirsted with an intense agony of thirst, which probably no other child of man, not he who in the sandy desert is overtaken by the fiery blast of the simoom, not he who has lain long hours or days on some abandoned battle-field, has ever known. It is even He and no other who thus thirsts.

And wherefore does He thirst? That we may not thirst: that our portion may not be with Him who, tormented in that flame, craved in vain a drop of water for his burning tongue. He thirsts that we may not thirst, that we may receive of Him that gift of the water of life

which shall cause us never to thirst any more, but shall be in us as a well of water springing up unto everlasting life; yea, that He may lead us at last to that pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. It was for this He thirsted.—*Abp. Trench.*

[5696] There was something more than a feeling of *bodily* thirst expressed in these words. He thirsted for the redemption and salvation of all men, and for the full accomplishment of those Scriptures which had been spoken of Him. Yes! that thirst was indeed an agonizing bodily suffering which He was then enduring, but it was itself a figure and image of an even more excessive spiritual thirst with which He longed for the now rapidly approaching consummation of His atoning work—the completion of that mighty sacrifice of will which had begun in the manger, and was ended on the cross. Just as when He sat wearied on the well of Samaria, and begged the woman that she would give Him to drink, He was in reality speaking figuratively, and asking her to give Him her heart; so now whilst hanging wearily on the cross His heart is athirst for us—that we may draw deeply of that living water which shall be in us a well of water springing up unto everlasting life. He thirsts for us that He may draw us to thirst more and more for Him. "Blessed are they that thirst after righteousness"—the Lord our Righteousness—"for they shall be filled."—*Rev. J. Edward Vaux.*

[5697] Think of the thirst of Jesus—is it quenched now? Does the cooling draught pressed upon His lips by a compassionate Roman soldier stay that dreadful burning? Oh, no! for far different is the thirst He suffers from this.—*Rev. John Purkiss.*

[5698] It is the very nearness of the end that excites the cry. Christ knows that all things are now accomplished; that a short time remains between Him and the perfection which was to be so mysteriously wrought in Him by suffering. May we dare to say that a holy impatience to accomplish the stupendous work He has begun, seizes upon Him, and that from His inmost soul there rises the mighty redemptive cry, "I thirst"? What eager, what anxious, and desiring love do these words intimate! It is not a man's word to which we listen in this awful pause; it is the echo of the unutterable groaning of the Eternal Spirit within the courts of heaven. For Christ feels, as a man, the agony of expectation; the breath of a mighty hope already fans His cheek, and the dawn of glory falls upon His brow; and yet—the end delays. Then the Divine love, surpassing the affection of woman, and shaming the truest love of man, breaks forth in words;—I thirst! O Saviour of the world! O Lord of infinite mercy! As David longed in the heat of battle for the waters of the well of Bethlehem, so Thou dost long now for the wells of salvation! Thou dost

thirst for the redemption of the world : Satan holds the souls of men in thrall, and Thou, the Eternal Son of God, thirstest for freedom!—*Rev. Capel Cure.*

[5699] What was the cause of the Lord's sadness, in which He found none to lament with Him? The loss of souls, for whom He was suffering. And what was the cause of consolation in which He found none to comfort Him, except the salvation of souls, for which He thirsted? This one consolation alone He asked, this He desired, for this He hungered, for this He thirsted; but gall was given Him to eat, and vinegar to drink. For the bitterness of gall signifies sin, and nothing is more bitter than sin to him whose sense of taste is not vitiated or depraved; but the sharpness and bitter pain of vinegar signifies obstinacy in sin; and for this Christ justly is sad, because for one thief converted, He saw not only another thief persist in his obstinacy, but many others continue likewise obstinate, and of His own apostles almost all were offended. Peter had denied—Judas had despaired.—*Bellarmino.*

[5700] The thirst of Jesus had its physical basis and its moral necessity. It had also its mystical meaning.

There is a thirst which the soul feels as well as a thirst which the body feels; and this in Christ was the desire for the salvation of souls. This reason it was which had brought Him from heaven to earth, that he might save souls by drawing them to Himself. "I, if I be lifted up from the earth, will draw all men unto Me," He had said. How greatly He longed for the salvation of souls, let His cross and Passion, which were borne for them, declare. "He thirsts to be thirsted for" says St. Gregory Nazianzen. It was a way of speaking indeed, to which He was not unused. Long before, when, speaking to the woman of Samaria, He had desired to save a soul, He had used a similar expression, "give Me to drink" (St. John iv. 7). Others have thirsted for honours, riches, enjoyments; in Him we see but a simple love of souls. In all His faithful followers throughout Christendom, saved by the power of His cross and Passion, Jesus sees of the travail of His soul and is satisfied."

"Like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly
stealing,
Kind Shepherd, turn their weary steps to
Thee."

Our souls were among those for whose salvation Jesus thirsted, as He endured His cross and Passion. Does He see, in our regenerated natures, in our whole selves ripening for "the inheritance of the saints," does He see of the travail of His soul? and is He satisfied with what He sees?—*Rev. Samuel J. Eales.*

[5701] And still He thirsts and calls. True,

all His sufferings are over: "Christ being dead dieth no more, death hath no more dominion over Him." And the God-Man is now in heaven. But there He continually presents Himself before His Father's throne, and shows the wounds with which He was wounded in the house of His friends; for "He ever liveth to make intercession for us." The sacrifice of Calvary is still being pleaded by our One Mediator of redemption—the sacred heart still beats in love for mankind. He has no pleasure in the death of him that dieth. He desires that all men should find mercy through Him. Therefore He cried out, "I thirst."—*Rev. Frederick George Lee.*

(3) *He thirsted for reunion with His Father in heaven.*

[5702] If we consider this cry to be expressive of the mental sufferings of our blessed Lord, we may regard it as the expression of the desire of His human nature to experience once again that holy feeling of support from His Father which, in His amazing love, He had voluntarily surrendered. "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the Living God; when shall I come to appear before the presence of God?"—*Ibid.*

III. THE THIRST OF CHRIST ON THE CROSS CONSIDERED AS TO ITS PROPHEPIC ASPECT.

I Its expression and import.

(1) ". . . that the scripture might be fulfilled" (St. John xix. 28).

[5703] Our Lord was so attentive to accomplish the will of His Father, that He kept before His eyes all the prophecies which had been written of Him, that all might be fulfilled and that not one should fail. And things having come to this, He remarked that all things were now accomplished, and that there was nothing wanting, except that which had been written of Him in the Psalms, which says, *Et in siti mea potaverunt me aceto*—"In My thirst they gave me vinegar to drink." And in order that this Scripture might be accomplished, our Lord declared that He suffered from the thirst of which the prophet spake, and that the time had now come when vinegar should be given Him to drink; therefore He said—"I thirst."—*Luis de la Palma.*

[5704] He could have borne his drought; He could not bear the Scripture not fulfilled. It was not necessity of nature, but the necessity of His Father's decree.—*Ep. Hall.*

[5705] It may be asked here, why it is said, "When Jesus had received the vinegar," when another Evangelist says, "He would not drink." But this is easily settled. He did not receive the vinegar to drink it, but fulfil the prophecy.—*The Venerable Bede.*

[5706] The anxious desire on the part of our

blessed Saviour to fulfil the various prophecies which centred in Himself should not be allowed to pass unnoticed. More than a thousand years before, the Psalmist of Israel had written in prediction of the promised Messiah—"When I was thirsty they gave me vinegar to drink." And we find in St. John's Gospel as follows: "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." Thus much, then, as to this most striking fulfilment of the prophecy, as recorded by one who stood by the cross during the three hours' agony.—*Rev. Frederick George Lee.*

[5707] And now the cross has been endured. The crisis of it has passed. We see in our consideration of the fourth word, that the central mystery of the Passion, the soul-desertion which Jesus had felt, shrouded—as it was—in a deep and typical darkness, must always remain uncomprehended by us. Now the darkness has rolled away from the sky, and the deathly depression from the soul of Jesus. He is no longer called upon to suffer in uncomplaining silence: nay, rather, the voice of prophecy had long before indirectly implied that the Messiah should suffer from thirst, and should express that suffering in words. For the Psalmist had said, "they gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Thirst is the expression of pain and tension in the physical nature, as the "Eloi, Eloi" was the voice of the spiritual nature of Jesus uttering itself under the endurance of the cross. It is not in either case a complaint. It is a testimony, a witness to the reality of the atoning suffering. As it had been foretold that our Lord should thirst, and should ask for drink, there was, as it were, a mystical necessity that this word should be spoken.—*Rev. Samuel J. Eales.*

[5708] One, indeed, of those around the cross appears to have been touched with momentary pity, perhaps a Roman soldier, who, when he heard Jesus say, "I thirst," and looked upon his pale, parched lips, ran and took a stalk of hyssop. From what we know of the size of the plant, this stalk could not have been much above two feet long, but it was long enough to reach the lips of Jesus, the feet of a person crucified not being ordinarily elevated more than a foot or two above the ground. This circumstance explains to us how close to the crucified the soldiers must have stood; how near many of the outstanding crowd may have been; how natural and easy it was for Jesus to speak to Mary and John as he did. To that stalk of hyssop the man attached a sponge, and, dipping it in the vessel of vinegar, that stood at hand, was putting it to the Saviour's lips, when the mocking crowd cried out, "Let be; let us see whether Elias will come to save Him." This did not stop him from giving Jesus, in His thirst, vinegar to

drink. The ancient prophecy he must unconsciously fulfil.—*Rev. William Hanna.*

[5709] It was in no spirit of complaint that He cried thus—God forbid. The Evangelist is careful, lest any should misinterpret His words, to say that our blessed Lord did this in order "that the Scripture might be fulfilled." The Scripture—yes, for it is written in the Psalm, "My strength is dried up like a potsherd, and My tongue cleaveth to My gums." He could have borne the drought, terrible as it was, but He could not have borne that the Scripture should not have been fulfilled. It was not the necessity of nature, but the necessity of His Father's decree, that caused Him to cry "I thirst."—*Rev. J. Edward Vaux.*

[5710] In order that there might be no doubt—in order that the very minutest prophecy concerning Him in the Word of God should be fulfilled—He cried, "I thirst," and they filled a sponge with vinegar, with the fermented wine which the Roman soldiers usually drank. They filled a sponge with this, and put it on a hyssop rod, and gave Him to drink—act of charity by one of those who stood by, more humane than the rest! in fulfilment of the Scripture, "They gave Me vinegar to drink."—*Rev. John Purchas.*

[5711] As in these words "I thirst" we see, as it concerns our blessed Lord in one of His mysterious attributes, this truth set forth as an object of our faith, that He had a human body, like unto ours in all things, sin only excepted; so do these same words bring before us a doctrine of our most holy religion, and impress us most forcibly with the truth that heaven and earth may pass away, but that not one jot or one tittle of the Word of God shall in any wise fall to the ground. The fulfilment of the Scriptures, the Divine origin of those records of our religion, all parts and portions of which either are accomplished or are in progress of fulfilment; this is the doctrine we learn from this the fifth of our Lord's speeches on the cross.—*Rev. Alexander Watson.*

2 Its significance.

(1) *It indicated that He was "very God."*

[5712] The cross is a wondrous throne of grace, and has rich gifts of wisdom to dispense to the open ear. It does not tell us only of Christ's manhood; here, as ever, the evidence of His Godhead is inextricably commingled with His humanity.

Mark the words with which the apostle introduces the cry of our Lord. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." So then, He who utters this agonizing appeal to pity is one who can read the hidden counsels of the Most High God, who knoweth the things that have been, and are, and are to come, whose Divine knowledge can unravel the past, and know the purposes of God, and their fulfilment.—*Rev. Capel Cure.*

[5713] He took unto Him the twelve, and said unto them: "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished." And, therefore, when we view our Lord, as Man, crying "I thirst," and seeking thereby to fulfil Holy Scripture, we must remember that, as Man, He has declared that He will so fulfil Holy Scripture, and, therefore, He is not less accomplishing what His Godhead decreed, than observing to the letter what His Manhood promised.—*Rev. Alexander Watson.*

[5714] "I thirst" is His cry. "When I was thirsty they gave Me vinegar to drink," had been foretold by the Psalmist. And therefore our Lord, that the Scripture might be fulfilled, said, "I thirst." Most admirable is the saying of St. Augustine: "The Man that appeared was suffering these things, but the God who was concealed from view was disposing them—arranging, disposing, and accomplishing all things according to His Word and types and ordinances that had gone before."—*Ibid.*

IV. LESSONS TO BE DERIVED FROM THESE WORDS, AND THE CIRCUMSTANCES ATTENDING THEIR UTTERANCE.

1 They teach us how to bear suffering with true patience and submission.

[5715] As He suffered for us—for you and for me—what is to be the effect of these thoughts? As that mysterious thing, "pain," which touches us at the core, and of which we know not whence it cometh or whither it goeth, is still the lot of man; let us try to bear it. We may shrink from it, we may pray against it—Christ did; yet, at the same time, when it pleases God to lay His hands upon us, we must accept it. Let patience have her perfect work; rather than that God should remove His hand before the time, let us seek that He may keep it there; and whilst we pray for patience, let us pray for grace that it may work a good work in us. The saints of God have suffered as well as others, but they have suffered differently; whilst pain has provoked others almost to "curse their God and die," the Christian has learned to kiss the rod that smote him, and to curb all but the sinless feelings of that humanity which belonged to Christ Himself.—*Rev. Thomas Todd.*

[5716] I do not find among the other paths of heavenly discipline . . . anything more excellent, either for the aid of good living or for the increase of glory, than that we who have attached ourselves to the precepts of the Lord, in the obedience of fear and devotion, should specially, in all carefulness, watch unto patience.—*St. Cyprian.*

[5717] Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity; it is greater than both hope and faith; it has precedence both of good works and mar-

tyrdoms; it, being eternal, will evermore abide with us in God's presence, in the realms of heaven. Take patience from it.—*Ibid.*

[5718] Learn not to murmur, but to give thanks unto the Lord, when He giveth thee not according to what thou askest, but the very opposite to it; that in this respect thou mayest be made like unto the Son of God; to whom, when athirst, was offered, not water, but vinegar mingled with gall, which He took so meekly.—*Matthew, Vartabed.*

[5719] Curtis writes, that Alexander the Great, once making a long journey with his army through the desert, after long drought and thirst, came to a certain river; and the soldiers began to drink the water with such eagerness that many choked themselves and died on the spot; and he adds, that "the number of those who so perished was far greater than was lost in any war." And thus the burning thirst was so intolerable that the soldiers could not restrain themselves, that they might breathe a little between drinking. Thus perished the greater part of the army of Alexander. There are also those who from excessive thirst have thought water sweet when mixed with mud, oil, blood, and other filthy and horrible matter, which no one could touch unless compelled by extreme necessity. Hence we ought to learn how bitter was the suffering of Christ, and how the virtue of patience shone forth therein; which, by the will of God, was made known to us for our imitation, and that we may so suffer together with Christ, that we may also be glorified together with Him.—*Bellarmino.*

[5720] There is yet another lesson, as to submission to pain. The first draught that was offered to Christ was refused by Him, for that contained wine mingled with myrrh, an opiate drink, given in mercy to those about to suffer this terrible punishment of the cross. "And when He had tasted thereof, He would not drink." For this wine and myrrh deadened and stupified the mind, and it was not thus that Christ would meet death. Through that awful time He had need of all His powers. Much still remained to be done; there were sinners to be prayed for; the thief to be pardoned; His mother to be comforted; His own soul to be commended to God—He would not die in unconsciousness.

But now that all is done, and God's will obeyed, and the whole purpose of His sufferings fulfilled, He seeks for drink to cool His burning thirst.—*Rev. Capel Cure.*

[5721] It is necessary to distinguish true patience from false. True patience (or, as the word may be more fully given, endurance) is that which bids us bear the evil of torment and pain, that we be not forced to commit sin. Such was the patience of the martyrs, who preferred to undergo the tortures of the executioners

rather than deny the faith of Christ; and preferred to suffer the loss of all worldly goods rather than offer worship to the gods. But false patience is that which persuades us to bear all evils that we may obey the laws of concupiscence, and to lose eternal goods that we may preserve temporal. Such is the patience of the devil's martyrs, who readily bear hunger and thirst, cold and heat, and the loss of a good name, and what is more marvellous, of the kingdom of heaven, that they may increase their riches, or satisfy the lusts of the flesh, or ascend the steps of honour.—*Bellarmino.*

2 They teach us that true patience in suffering is quite distinct from stoical endurance.

[5722] The American Indian utters no cry, exhibits no emotion as he perishes by slow tortures at the stake. But we do not praise him for his endurance. We marvel at such stubborn fortitude, but we do not honour it. Honour is only for that which is unselfish, sublime, and God-like. It is no noble thought that steals his soul to bear, but the strongest and worst passion of our nature—pride. Victim and executioners transact a scene of devilry together. You see man's pride struggling with man's cruelty. You see man's body made by God for Himself, dishonoured and mangled by the one; by the other you see the immortal powers of man's soul, its force of will, and high resolves, degraded to the ends of malice and revenge and hatred, that will suffer all things rather than gratify a foe. Such pride is not for men; such cruelty is not for them that are born of woman. It is intensely devilish.—*Rev. Capel Cure.*

[5723] Is it not taught here that suffering for suffering's sake is not pleasing to God? Our groans and tears are not sweet sacrifice to Him, as such. Visit the cross not only to be touched by the sight of anguish, but to worship the holiness of spirit and the high purpose with which Christ bore that anguish. Adore His victorious love, and His energy of principle. Look through the wounds and pains to the unbroken, trustful spirit, and fortify your minds for hardship and suffering in the path of duty, and of obedience to God.

The old ascetic idea of pain is false. Pain is not elevating in itself; it cannot please the loving God. It cannot of itself either strengthen or purify the character. The endurance of it may be prompted, as we have seen, by barbarian pride or by mad fanaticism. It is an evil—a thing to be shunned. It is as contrary to our nature as death itself. It is not to be sought, though it is not to be feared.—*Ibid.*

3 They teach us to abstain from fleshly lusts.

[5724] Take thou then also, disciple of Christ, thy remedy against excess from the cup of this bitter draught. For if thou desirest to feast with Christ in the kingdom of His Father, let not thy heart set itself beyond measure on good

living either of meat or wine, or of luxurious appointments and dress. For these things are very contrary to the frugal life of Christ and His bitter Passion. The olive-trees of Gethsemane cast no shadow over the broad path of sin. The flowers which bloomed over the tomb of Jesus soon faint and fade away in the heated atmosphere of worldly dissipation. Flee therefore from indulgence in the pleasures of the flesh. If lust excite thee, restrain it by abstinence and self-denial. If thou exceed moderation either by eating too much or too sumptuously, see that thou recover thyself in daily toil and nightly prayer by often bringing back to thy soul with sorrow the bitter cup of Christ.—*Rev. Gerard Moultrie.*

[5725] A lesson against the seductions of the appetite. The first sin of all was a sin of this character: Eve puts forth her hand and eats of the forbidden fruit, because it is pleasant to the eyes and good for food. It is for a mess of pottage that Esau sells his birthright. No sins of the children of Israel in the wilderness are so frequent as these sins. They murmur against God, now because the water is brackish in their wells, now because they loathe the light food which God has provided for them, now because they require meat for their lust. But what need of examples more? Surely, if we would overcome these temptations, mortify these sins of the appetite, the power to do this must be found, where all other power is to be found, in the cross of Christ; in the contemplation of Him and of His sufferings there. In that cross help is to be found, as against the greater mischiefs of the spirit, so against this, of which I have spoken, and all the other the lesser mischiefs which beset our spiritual life, the little foxes that are ever seeking to gnaw at the root of our vines.—*Abp. Trench.*

[5726] What we say of the lust of the flesh, may be said of the lust of the eyes, which is avarice, and of the pride of life; for there is no vice which, by the help of God, we cannot overcome; neither is there any danger of God refusing His assistance. As St. Leo says, "He lays down the precept rightly, because He prevents with help." Therefore they, indeed, are miserable, not to say foolish and senseless, who, when they can submit to the one sweet and light yoke of Christ, and find rest to their souls in this life, and reign for ever with the same Christ; prefer rather to bear the five yokes of oxen, the devil driving; not without labour and pain, to be a slave to the fleshly senses; and, in the end, to be perpetually tormented in hell with their master, the devil.—*Bellarmino.*

[5727] Think, O my soul, and search why our Saviour Jesus endured the sufferings of thirst, and of receiving vinegar to drink instead of water. And know, that it was in order to expiate the various sins of gluttony in man, of which even thou art one—and every other kind of sin that relateth to eating and drinking; and

by expiating them, to do away with the offences against the glory of the Heavenly Father, into which men are drawn by these sins. He also taught us thereby not to let our hearts be overcharged with surfeiting and drunkenness, which lead men astray from watching unto prayer at all times, and from receiving sweet, Divine inspirations, and the enlightening the mind.—*Matthew, Vartabed.*

[5728] The Lord wished to drink the cup of His Passion in measure full and overflowing, that He may teach us to love the bitter cup of penance and toil; not to love the cup of consolation and worldly pleasure. We, by the law of the flesh and the world, choose scant penance and large indulgence; little toil and much consolation; short prayer and long conversation. Truly we know not what we ask, as the apostle warns the Corinthians, "Every man shall receive his own reward according to his own labour." And, "He is not crowned, except he strive lawfully." Surely everlasting happiness were worth everlasting toil, but yet if the toil were everlasting it would necessarily follow that we should never reach everlasting bliss; therefore the good Lord is content that in this life only, which fleeth as a shadow, we may toil with all our might in good works, and in obedience to that Lord. Wherefore they are without heart, without mind, without understanding, not so much children as babes, who pass this short life in idleness, or, which is much worse, in sinning deeply and provoking God to anger. For if "it behoved Christ to suffer," and "to enter into His glory," by what covenant shall we, by wasting time in trifling and delighting the flesh, enter into another glory?—*Bellarmino.*

[5729] "I thirst." And that thirst was not only figurative but sacramental too. As He suffered that He might save us from suffering, so was that dread thirst endured that we thereby might be delivered from the sins of bodily indulgence and of unrestrained speech. Think how many of those sins of ours for which Jesus died come under these heads! Think of our daintiness!—our bodily self-indulgence—our lusts and appetites so often given way to—our "foolish talking" which is "not convenient"—and would God that it was only by foolish talking that we allowed our tongues to sin. Think of the angry words—the spiteful words—the thoughtless words which give pain to others—the untrue words—the boastful words—the mischief-making words—the irreverent words, which drop too often from our lips. Those parched lips of Jesus, and those words of His not only are witnesses against these our sins, but have, as we may believe, a sacramental efficacy in delivering us from them. Yea, O Jesu Christ, by those sacred words which, in Thine agony, Thou didst utter for us upon the cross, do Thou vouchsafe to keep "our tongues from evil, and our lips that they speak no guile."—*Rev. J. Edward Vaux.*

4 They teach us of the blackness of human ingratitude.

[5730] How many times, O my Saviour, have I offered Thee gall and vinegar, instead of the love I owed Thee? But why do I not love Thee with my whole heart? Thou hast created my soul capable of possessing Thee; yet I seek worldly matters, that may amuse but cannot satisfy it. Thou alone, O my God, canst satisfy my hunger and thirst. Wretched that I am! I experience such daily, yet do not comprehend it. Thou refuseth the vinegar and gall that were presented to Thee, because Thy thirst cannot be quenched but by my salvation. May I taste unprofitably of the refreshments which the world presents to me, and find nothing but bitterness therein, and my thirst be not quenched—because it cannot be quenched but by Thee alone. Forget, O my God, the blindness wherein I have lived. I come to Thee. Grant, O Lord, that out of Thee I may find nothing but disgust, bitterness, and affliction of spirit; that I may be compelled by a sweet necessity to desire, love, and relish nothing but Thee alone. "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God."—*The Three Hours' Agony.*

[5731] What do I find out of Thee that can be compared with Thee, that I should bestow on it the affection of my heart and take it from Thee who beggest it of me with such thirsting love? Thou didst form my soul for Thyself, and yet I wander after things apart from Thee; and since Thou didst endow me with this thirst after heavenly things, when I endeavour to quench it by anything else than Thee, I still continue thirsting; for nothing out of Thee can satisfy me, although I do not understand it. Thus Thou continuest, Lord, burning with thirst for me and refusing the gall and vinegar which I offer Thee, whilst I with a far greater thirst will not satisfy it with Thee, yet cannot satisfy it out of Thee.—*Fra Thomé de Jesus.*

[5732] St. Augustine says: "The Jews themselves were the vinegar, degenerating from the wine of the patriarchs and prophets; and the sponge the caverns and lurking-places of their hollow and tortuous heart." He indeed bestows on us the new wine of His own blood; we give Him in return a vessel full of vinegar, sourness of heart, and bad affection.—*Rev. Isaac Williams.*

[5733] Since thirst is, to a certain extent, a desire of the spirit, it is certain that He thirsteth to receive from us every good work when it cometh before us to do it. Wherefore, when we live in wrong-doing, and act cruelly, do we bring to our Saviour the moral and spiritual gall, which is far more bitter to Him than the bitter taste of vinegar mingled with gall which He tasted on the cross.—*Matthew, Vartabed.*

[5734] "In My thirst, they gave Me vinegar to drink." And indeed it was a typical instance

at the moment of His death, of men's behaviour to Christ. For what, from the time He abode in the stable at Bethlehem, till now that He hangs upon a cross at Calvary, had He ever received from men but utter ingratitude? Truly it was quite in agreement with all these things that the mocking soldier should offer Him "vinegar for drink." Vinegar, not offered in kindness nor sympathy, but in cruel derision, or at best, in contemptuous pity; vinegar, which typifies the malignity of sinners towards Christ; wine degenerated, as men are fallen in Adam, from supernatural righteousness. And thus St. Augustine says of the Jews that they were "vinegar, as it were, degenerated from the wine of the patriarchs and prophets; having a vessel filled with vinegar, that is, a heart full of iniquity, and fraudulent with secret and winding hiding-places, like a sponge."—*Rev. Samuel J. Eales.*

5 They teach us of the unselfishness of Divine love.

[5735] Hitherto our blessed Lord had considered others: the murderers, Jew and Gentile, who put Him to death; the penitent thief, partaker in His sufferings; His mother also a sharer in His pangs. In the fourth Word and in this He speaks of Himself. Gradually, as it were, His thoughts are drawn in from others to Himself. First He thought of, and excused, the great multitude of Jewish priests and scribes, the rabble, and the foreign soldiers. Then He thinks of the thief who is one with Him in condemnation and death; next, He thinks of His own loved mother, then of the Father's face turned away; and now, lastly, of Himself alone. Oh what a contrast is this to us! We think always of self first, and after, but only long after, of others.—*Rev. S. Baring Gould.*

6 They teach us for what man should thirst.

(1) *For reconciliation to God, through Christ, by quenching the thirst of His dear Son, in accepting His offered salvation, and turning to Him with love, sorrow, and repentance.*

[5736] Who will refresh his Redeemer? Who will give drink to the dying Jesus? He who for Jesus' sake gives up all excesses in eating and drinking, and who sometimes, especially on fasting-days, is content to bear not only hunger, but thirst; he who, out of Christian love, gives meat and drink to the poor members of Jesus Christ in their necessity—who bewails his sins with bitter tears of repentance, and hungers and thirsts after righteousness; all these refresh Jesus in His thirst. Who could be so ungrateful, so unfeeling, as to deny this refreshment to his Saviour tormented with thirst in His last struggles?—*Rev. W. J. Butler.*

[5737] Our Lord in this last torment left us also this warning; that, although He spent His whole life in the desire and thirst for our salvation, that same desire must none the less be the business and governing power of their whole life, to those who wish to be saved. Naturally

the object which men have in view in what they do, is that which rules them; we cut and fashion the wood differently, according as we wish to make the bust of a man or a jointed stool; and far greater capital is invested in business from which great gains are to be expected than where loss is anticipated. Thus it is with every kind of worldly business. In the work of our salvation, only, there reigns such inconsistency that, albeit all men say that they desire to be saved, many of them nevertheless devote all their powers, and order most, if not all, of the occupations, labours, and cares of life in such a way as to bring about their perdition. And for this reason; that they do not really desire what they seek; or desire it so coldly that it is not to them, as it must be, the polestar, guide, and one object of their whole life. They who seek to be saved can very ill assure themselves of it, so long as their desire for it is not such as to regulate their whole life, seeing that our Saviour's life was governed by His desire to save them.—*Fra Thomé de Jesu.*

[5738] As yet there remains one fruit, and that the sweetest, which can be gathered from the word, "I thirst." For St. Augustine, commenting on the sixty-ninth Psalm, explaining the word, "I thirst," says this word did not only signify the desire for drink for the body, but also the desire which was burning within Christ for the faith and salvation of His enemies. But we may profit by the opinion of St. Augustine and ascend a little higher, and say: Christ was thirsting for the glory of God and the salvation of man; and we ought to thirst for the glory of God, the honour of Christ, our own salvation, and the salvation of our brethren.—*Bellarmino.*

[5739] I thirst. O my Saviour, who will give Thee drink? Who will bring back a wandering sheep to Thee? I will, O Lord. Since the thirst that torments Thee is a thirst for souls, I will seek for sinners, I will endeavour to bring them back to Thee. I will teach Thy ways to the weak and ignorant. I will exhort sinners both by word and example, and many will be converted unto Thee.—*The Three Hours Agony.*

[5740] I thirst, for still more. O hardened sinners! reflect on the vehement thirst which your adorable Redeemer feels for your salvation, and the little anxiety it gives yourselves. Is it possible you can still thirst after the riches, vanities, and pleasures of the world, which cause you to run on so rapidly to your destruction! Oh, give up now and for ever your sin; quench His thirst. O my Saviour, who can allay Thy thirst, since Love never says, It is enough! Be Thou Thyself, then, the assuager of Thy thirst, in giving to us an earnest desire rather to suffer death than offend Thee. Let us die, then, O Christian souls, with love, and endeavour to quench the thirst of Jesus with the tears of repentance, sorrow, and contrition.—*Ibid.*

[5741] If any one wish to comfort and re-

fresh Christ upon His cross, in His hunger and thirst, and thence His deep grief and sorrow, first, let him offer himself in true penitence, and hating his own sins; then together with Christ let him conceive a great sorrow in his heart, that so great a multitude of souls is daily perishing, when all men may so easily be saved if they will but use the price of their redemption.—*Bellarmino.*

(2) *For the communion of Christ's body and blood, in the perpetual memorial of His precious death.*

[5742] There is yet another cry from the cross before we come to those two last, which proclaimed the "finished" work of our redemption. "I thirst!"—such were the words which fell towards the end from the lips of the dying Saviour: "I thirst!"

And who that has seen the parched lips of the dying man—the fevered eye, which betokens the thirst within; who that has seen him beckon for the cup of cold water, silently, but with a look of suffering which no one can mistake; who that has seen this, but will call to mind the thirst of Christ? How must He have suffered under that burning sky, with all that continual loss of blood and racking of His limbs, with all that dark desolation of spirit, that spiritual dryness, which we know to have been His!

Oh, how must He have suffered from that thirst! "My tongue will scarce cleave to My

gums; it is dried up like a potsherd." Such the burning thirst of that holy Sufferer.

What, then, is your thirst, we say, compared with His? It is nothing; it is soon quenched. He had no cup of cold water; He had no wine such as you have, but wine, nay very vinegar mingled with gall. But you have that very fruit of the vine, of which He would not drink even at the Last Supper; nay, you have His blood, the loss of which caused his anguished thirst. Drink, then, we say, and be refreshed; it is no bitter cup, such as He tasted and refused on the cross; it is the sweet cup of His own most blessed blood—the cup of salvation.—*Rev. George Nugee.*

[5743] Oh, unassuaged thirst of a dying Saviour! how should we be had Thy thirst for souls ceased? No, the good Jesus thirsteth still to save, though He hath removed for ever from our path the possibility of a thirst for righteousness which cannot be assuaged. He instituted the never-ceasing flow of His own most gracious blood for our daily food; and, as though Divine Love could never do enough when He had died, even then, on the rude stroke of the soldier, He suffered His sacred heart to pour forth the mystic stream of water and blood—a stream which shall never cease, even as the widow's cruse of oil failed not. Thanks be to God, who so considereth His poor and needy.—*Rev. R. Rhodes Bristow.*

THE SEVEN SAYINGS ON THE CROSS.

THE SIXTH SAYING.

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Τετέλεσται. "It is finished."—ST. JOHN xix. 30.

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**SIGNIFICANCE OF THESE WORDS AS REGARDS CHRIST
PERSONALLY.**

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**SIGNIFICANCE OF THESE WORDS AS REGARDS THE POWERS
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5

**LESSONS TO BE DERIVED FROM THE CONSIDERATION OF
CHRIST'S "FINISHED" WORK, AS IMPLIED IN THIS
DYING UTTERANCE OF OUR BLESSED LORD.**

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE SIXTH SAYING.

"It is finished."—St. John xix. 30.

I. SIGNIFICANCE OF THESE WORDS AS REGARDS CHRIST PERSONALLY.

1 They indicated that His Passion was accomplished.

[5744] There is a weariness and satiety of life; when the spirit is broken, and every dearest hope has been disappointed, when life becomes a dreary toil through a barren wilderness, and men desire death, as the exile longs for home, as the spent workman longs for the evening sun.

Is this the explanation of Christ's cry, "It is finished"? Is it the sigh of relief from agony, the voice of thanksgiving to His Father that the bitter dregs of the cup are all drained?

It may be that some such thought passed through the Redeemer's human mind. He rejoiced that the dread trial was at an end, and that the hour of Satan's triumph and His own humiliation was passed; He thanked God that the shame and agony of the cross were all behind him now.—*Rev. Capel Cure.*

[5745] Further still—though embraced indeed in the two particulars of the sufferings and services of the Redeemer already mentioned—there was finished upon the cross the new, the full, the wonderful revelation of the Father.

Whether, then, he looked up to God, and thought of His having glorified His name, finished the work that had been given Him to do; or whether He looked down to man, and thought of the saving power which His cross was to exert over millions upon millions of the human family, it may well have been to Jesus Christ a moment of intensest joy, when—His latest pang endured, His last service rendered, His vicarious work completed—he exclaimed, "It is finished!"—*Rev. William Hanna.*

[5746] The words, "It is finished," literally mean nothing else but that the work of the Passion was fulfilled and perfected. For two works had the Father laid upon the Son; one, to preach the gospel; the other, to suffer for the human race. Of the first work the Lord spake according to St. John, "I have finished the work Thou gavest Me to do: I have mani-

festated Thy Name unto men." This the Lord said after the last and longest discourse given to the disciples after supper. Accordingly at that time He finished the first work which His Father had laid upon Him. The other work was to drink the cup of suffering of which the Lord said, "Are ye able to drink the cup that I shall drink of?" And elsewhere, "Father, if thou be willing, remove this cup from Me." And again, "The cup which My Father hath given Me, shall I not drink it?" Of this, therefore, the Lord drawing near to death said, "It is finished." I have drained the cup wholly even to the dregs, and nothing now remains but that I depart this life, "and He bowed His head, and gave up the ghost."—*Bellarmino.*

[5747] The excessive sufferings, the strange humiliations, the cruel torments which I have endured, have consumed Me. It is needful now that I should give up the ghost. I am without strength. My body is torn with scourges, and pierced with wounds. All My Blood is shed; no more remains to Me to sustain My failing and painful life. My eyes are sunk in death. My head is bowed down, and can no longer raise up itself. My spirit is faint. My heart is broken with grief. My soul is in her last agony. And now I must die.—*The Three Hours' Agony.*

[5748] As coming at this time from the Saviour's lips, it betokens an inward and deep sensation of relief, repose; relief from a heavy burden; repose after a toilsome labour. To the bearing of that burden, the endurance of that toil, Jesus had long and anxiously looked forward. From that time, if time it may be called, when He undertook the high office of the Mediatorship—from the beginning, even from everlasting, through the vista of the future, the cross of His last agony had risen up before His all-seeing eye, as the object towards which, notwithstanding the dark shadows cast before it, the thought of His spirit stretched forward. And when those mysterious sufferings, so long looked forward to, at last were over, the load borne and lifted off, with what a deep, inward feeling of relief, repose, must Jesus have said, "It is finished!"—*Rev. William Hanna.*

[5749] "It is finished!" His own life of bitter suffering, of mercy, of rejection, of patience. That life by which He had wrought out man's redemption. That agony on the cross

5749—5757]

by which the redemption was sealed. The precious blood has been shed, and man is at one with God. He had glorified God on earth, and now He has finished the work which was given Him to do. He has been straitened until it was accomplished, but all is accomplished now. What more could He have done for His vineyard that He has not done for it?—*Rev. J. Edward Vaux.*

[5750] It was the Passion of Christ that was "finished." It had been a conflict and an endurance. The outward sufferings of which it was made up are measurable in their kind. We can number and name them. Cruel as they were, and hard to bear, they were but accessories; inferior portions and attendant circumstances of the real trial and burden of the atoning work of the Redeemer. The body was cruelly racked with pain; but the stress was upon the soul. And this element of the Passion is not measurable nor even imaginable; "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," the wondrous and awful scenes by which our Lord Jesus Christ in His memorable Passion completed and perfected once for all an eternal redemption for us "by His own blood," and passed into the holy place (Heb. ix. 12).—*Rev. Samuel J. Eales.*

[5751] The earthly life of Jesus came here to its close. It had been a divinely beautiful life; fully occupied, indeed, and hardly pressed; "straitened" with the consciousness of the great work to be done in it. It had restored and even exalted the original type of manhood which had been lost by the Fall of Adam, and the entry of sin into the heart of the human race. Once more the Divine Father could look upon a Man whom He could pronounce "very good," in whom He was "well pleased." No longer should the "root of bitterness," the infection of original sin spread its evil fibres unchecked, until it absorbed into itself by degrees the whole nature of each individual as he came into the world. A new and supernatural instinct of sanctity, a new example of holy life, from the humanity of Jesus Christ, should henceforth mingle its life-giving sacramental streams with the impulses of regenerate souls, should chasten their desires, and "bring every thought into the obedience of Christ." All this was contained in the "It is finished" of the life of Jesus Christ.—*Ibid.*

2 They indicated that the Father's will had been perfected in the Son.

[5752] It is necessary for us to remember that in the death, as in the life, of Christ, the will of the Eternal Father was being done, the work which the Father had given to Christ was being accomplished. The Father desired to manifest to the world the completeness of His love for man, and the perfection of obedience in the Son. He desired to manifest to the world His righteousness, and to give to the world a perfect example of the way in which sin must be ex-

piated. Man might have been reconciled to God without Calvary; but without Calvary man would not have been drawn to the love of God.—*Rev. S. Baring Gould.*

[5753] His exile was finished, all things that the Father had willed that He should suffer in this life were finished. all that was connected with sacrifice for sin was finished.

He had now finished, and made true and real that work of which all that had gone before was but a prophetic shadow. He had finished, and brought to an end, the time of alienation of God from the world, and of man from God.—*Ibid.*

[5754] Thou wouldst, O Adorable Saviour, that we should know that Thy obedience to Thy heavenly Father had been perfect and complete, and that it had now reached its full completion, as if Thou wouldst have said, "My Father, I have finished, as an obedient Son, all that Thou hast appointed for Me in working out the salvation of man. I have fulfilled all that the prophets have written concerning Me. I have accomplished all Thy adorable designs. I have fully satisfied Thy Divine justice for the sins of the world. And although those sins are, indeed, without number, and infinitely great, My Divine satisfaction surpasses them all. I restore to them the right they had lost of asking the crown of righteousness from Thee after their labours; and My blood has at length opened that heaven which sin had lost to them from the beginning of the world."—*The Three Hours' Agony.*

[5755] Jesus speaks these words because He knows that all things are now accomplished.

We are witnessing the highest act of His perfect obedience. His thoughts are not fixed upon His pain of body, or of mind alone. His eyes are intent upon the Word of God, in the volume of whose book it was written of Him, that He should do His Father's will; and He is content to do it.—*Rev. Capel Cure.*

[5756] Christ's death upon the cross brought to a close that obedience to the Divine law, that perfect fulfilment of all the righteousness which it required; held out to us as the ground upon which we are to find immediate and full acceptance with our Maker. "As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." "He made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."—*Rev. William Hanna.*

[5757] Our Lord's sinlessness and perfect obedience were the immediate fruit of His own Godhead in union with His human nature, supposing that He was sinless, that He rendered perfect obedience, because He was God as well as Man. And this is true, if it merely means that because our Saviour was God, the manhood which He had assumed must be pure, or it could not be in union with Him, a pure and holy Being. But it is the foundation of a most dangerous theological error to speak of the

divinity in the Christ as if it came ever and anon to the rescue of His humanity in the hour of temptation, delivering Him from encompassing dangers by the constant and perpetual interposition of a power which is not vouchsafed to the race whom He came to redeem.—*Rev. Alexander Watson.*

[5758] "It is finished." The will and purpose of the Eternal Father is now completed. A Man has given Himself a willing sacrifice for the sins of man—a Man, pure, perfect, holy, unstained with sin; an Offering well-pleasing to the Father, inasmuch as He who is the Offering is perfect God, the Son of God Most High—perfect Man, the Son of Mary. The only sinless Being since the creation of the world; the only worthy Sacrifice for sin; the only holy Offering which was to complete the counsel and determination, and to appease the wrath, of God the Father.—*Rev. John Purchas.*

II. SIGNIFICANCE OF THESE WORDS, AS REGARDS THE POWERS OF DARKNESS.

1 They indicated that Christ's absolute sovereignty was established over earth, heaven, and hell.

[5759] In the death of Christ the tremendous conflict of Christ with the prince of the world was finished. The Son of God, as the true and legitimate heir of the universe, demanded back the sovereignty of the world for Himself, on the other side. This was the battle finally finished on the cross, and sentence given in favour of the Lord Jesus Christ.—*Bellarmino.*

[5760] "It is finished," signifies in the opinion of St. John Chrysostom that power to have been finished by the death of Christ, which was allowed to men and devils against Christ.—*Ibid.*

[5761] When the last drop of His precious blood was actually poured out, and this, the sixth word, was spoken, the prince and the powers of darkness were utterly overcome. Christ was the victor over death and hell. Then the fondest hopes of bygone years, as well as the deepest aspirations of succeeding ages, were each and all fulfilled by Him in whom they centred. The true High Priest once for all entered into the holy of holies, and the work of redemption was complete. Therefore He exclaimed, "It is finished."—*Rev. Frederick George Lee.*

[5762] "It is finished!" The Son of God was manifested that He might destroy the works of the devil. The strong man armed had hitherto kept his palace, and his goods were in peace, but now a stronger than he has come upon him, and overcome him, and has taken from him the armour wherein he trusted, and divided his spoils. Yes; Satan in the persons of his servants, the Jews, seemed to have accomplished his work. The hour of our Lord's death to all outward seeming was his hour, but with our Great Captain, death was

victory. In this sixth word, "It is finished," we see the fulfilment of that which He had before said, "Now is the judgment of this world, now shall the prince of this world be cast out."—*Rev. J. Edward Faux.*

III. SIGNIFICANCE OF THESE WORDS AS REGARDS MANKIND.

1 They indicated that the debt of sin was cancelled, and man's atonement made.

[5763] Finished was His holy life; with His life His struggle, with His struggle His work, with His work the redemption, with the redemption the foundation of the new world.—*Lange.*

[5764] It is a declaration of world-wide import, to which all sentient creatures of God must listen with awful interest, and most even with thankfulness and joy. It is flung out upon the winds of heaven like a trumpet-blast, announcing throughout every region of the universe the great, the imperial, the universal, the eternally abiding fact of the redemption needed by mankind, promised to our first parents, foretold by prophets, watched with deep devotion and seraphic joy by angels, undertaken and performed in human flesh in its minutest parts by the Divine Son, the second person of the august Trinity itself; and now, "It is finished."—*Rev. Samuel J. Eales.*

[5765] "It is finished." The work that Jesus came to perform is now finished, the work so great, so stupendous! "It is finished." Man's redemption is now complete; the Father's wrath is quite appeased now; the price of man's redemption has been fully paid, and salvation purchased. The pardon was completed for all when Jesus exclaimed, "It is finished."—*Rev. John Purchas.*

[5766] The work which the only begotten Son of God proposed to Himself to accomplish when He took our nature upon Him was to redeem the world, and to reconcile man with God. In other words, the disobedience of the first Adam, and the sentence of eternal death which was thereby incurred, were to be entirely reversed by the Passion, perfect obedience, and victory of the second Adam—the "Man Christ Jesus." It was not so to the world. It was not so to the chief priests and scribes around, or to the scoffing crowd which watched and gloated over His death agony. For He seemed to be their victim and powerless. "He saved others, Himself He cannot save." And His persecutors insulted Him in the hour of their apparent triumph. Did He not declare that He would build the destroyed temple in three days; and on another occasion told of one who began to build and was not able to finish? Where are now His promises? Where His mission? For, in weakness and woe and suffering, He dies between two thieves.

These words are the answer—"It is finished."—*Rev. Frederick George Lee.*

[5767] "It is finished!" What a mixture of sadness and triumph is there in these three words! We see in them a review of the whole of our Lord's earthly life. Can we not imagine Him looking back into the past, and recalling all that He had done—the entireness of the sacrifice which He had offered, and which was just about to be consummated by the death of the Victim, even Himself? And now that all had been done, He cries, "It is finished!"—*Rev. J. Edward Vaux.*

[5768] We must regard these words, "It is finished," as the declaration on the part of Him who came to be our ransom, that now all that He in fulfilment of this His gracious purpose came to do is over—that the Victim is slain, that its propitiation is allowed of God, and all that now remains is that He should testify its acceptance by raising from the dead the great High Priest who is to present it within the heaven of heavens, of which the holy of holies was the type.—*Rev. Alexander Watson.*

[5769] "It is finished." Types, promises, prophecies—nothing but shall be fulfilled; for in the very agonies of the cross, the ransom is still the same sinless Being. His very sinlessness but heightens and makes more agonizing the torture which He bore by having laid upon Him sins and iniquities, the transgressions of us all. For us He is smitten; for us He is wounded: but, God be praised! He breathes His last, and no touch of sin has defiled Him; He is perfect still; sinless still, even unto the end; and lo! in Him human nature has rendered perfect obedience, and in His dying all is finished. Human nature has suffered a death which is not a penalty only, but a satisfaction also.—*Ibid.*

[5770] The work of atonement was over, now the constructive work to be reared out of the ruins of human nature was to be begun. Christ had finished His suffering life; now He was about to enter on His glorified life. The sorrowful mysteries were drawing to a close, and the glorious mysteries about to begin. His life-long example of patience and of humility was finished.—*Rev. S. Baring Gould.*

[5771] There is a beautiful picture in the National Gallery by an early Italian painter, "Angels adoring the dead Christ;" those of us who have seen it may perhaps remember the intent adoring look in the angels' faces; it seems as if even they, who had sung at His birth, and had ministered to Him after His temptation and in His agony, had scarcely known all the love of their Incarnate Lord till they saw Him dead, dead for love of men. And God has told us by the mouth of His apostle that the song of the great radiant host in heaven now is, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—*Florence Wilford.*

[5772] That we may make our way into the very heart of its meaning, does not the expression, "It is finished," suggest the idea of a prescribed, a distinct, a definite work, brought to a final, satisfactory, and triumphant conclusion? Spoken in no boastful spirit, it is the language of one who, having had a great commission given Him, a great task assigned, announces that the commission has been executed, the task fulfilled. Taking it as the simple announcement of the fact, that some great transaction was brought to its consummation, we ask ourselves, as we contemplate the entire circle of the Redeemer's services to our race, still running out their course, what part of these services was it of which it could be said that it was then finished? Here, in the foreground, we have to put that one and perfect sacrifice which He offered up for the sins of the world. Through the Eternal Spirit, He offered Himself without spot to God, and by that one sacrifice for sin, once for all, he hath perfected for ever those that are sanctified.—*Rev. William Hanna.*

[5773] Jesus, on the sixth day of the week, finished His work ere He laid His weary body down to rest, even as in the beginning the Holy Trinity finished the work of creation, and rested on the seventh day. On the sixth day man was made, on the sixth day he was redeemed, and all was finished.—*Rev. J. Edward Vaux.*

[5774] He proclaimed that He had now satisfied all His desire; all that His heavenly Father had willed Him to do: and all that was needful for us as well as that thirst, from which, throughout His life, He had suffered, to fulfil everything needed for our salvation, exclaiming "It is finished." I conceive that the Lord said these words out of joy. Like a man just off a long journey, or heated by some violent work, and burning with thirst, who drinks off a cup of water: and like one who, out of breath and tired, gives a very deep sigh of satisfaction and contentment, so the Lord, forgetting the pain which the vinegar had given Him, and rejoiced to see at last the fulfilment of all that He had desired, gave one deep sigh of pleasure when He cried "It is finished."—*Fra Thomé de Jesu.*

IV. SIGNIFICANCE OF THESE WORDS AS REGARDS THEIR PROPHECIC BEARING AND TYPICAL IMPORT.

1 It indicated that the Scripture had been fulfilled.

[5775] Since neither the Lord Himself, nor St. John, from brevity's sake, have explained what it was which was finished, an opportunity is given us, not without some reason and fruit, of applying it to many mysteries. St. Augustine in his commentary on this passage ascribes these words, "It is finished," to the fulfilment of the prophecies which were spoken concerning Him. Of these things therefore which were being accomplished He now says, "It is

finished;" that is to say, that everything was being fulfilled in order that the prophets might be found faithful.—*Bellarmino*.

[5776] Not a little fruit may be plucked from the Sixth Word if considered attentively. And, first, from what we said, that "It is finished" ought to be understood of the fulfilment of the prophecies, St. Augustine deduces some most useful instruction. For just as we are certain, from the coming to pass of those events, that what the holy prophets foretold so long ago was true, so we ought to be certain that everything will come to pass which the same prophets have predicted shall be, although they are not yet fulfilled.—*Ibid.*

[5777] If you take the twenty-four hours which embrace the last night and day of the Redeemer's life, you will find that more frequent and more minute pre-intimations of what occurred throughout their course are to be found in the prophetic pages, than of what happened in any other equal period in the history of our globe.—*Rev. William Hanna*.

[5778] As up to this very day all things have come to pass, so also those which remain will come to pass. Let us fear the day of judgment; the Lord will come; He who came in a lowly estate will come in glory.—*St. Augustine*.

[5779] It is a solemn consideration, that should make us love and prize that blessed Word more than the best of us do now, when we note how the last thoughts of the Son of God dwell upon it.—*Rev. Capel Cure*.

2 They indicated that ancient types and shadows were merged in reality, that the former things had passed away, and all things become new.

[5780] Thou didst draw all things to Thee, O Lord, because the veil of the temple being rent, the Holy of Holies withdrew from an unworthy priesthood, that the types might be changed into truth, prophecies into manifestation, and the law into the gospel.—*St. Leo*.

[5781] Meditate, O my soul, on the meaning of the words which the Lord cried, and said on the cross, "It is finished!" And know that He thus meant to say: All the prophecies, sacrifices, and offerings, and other types of the Old Testament intended to represent the whole work of salvation done by Me, are now accomplished by Me. For this My life, which I have laid down to the glory of My Father, and as a burnt-offering for the salvation of men, I have now finished; having consumed it wholly with the fire of My love, and the sufferings of My body; I have fulfilled the will of My Father, and I have turned His wrath away, and He hath been satisfied into gentleness and goodwill. For the price of man's salvation is paid, and his sins are done away.—*Matthew, Vartabed*.

[5782] Connecting this expression with what

went so immediately before—our Lord's remembrance of all that was needful to be done to Him and by Him in dying, in order that the Scriptures might be fulfilled—it may reasonably be assumed that he meant thereby to declare the final close and completion of that long series of types and prophecies of His death which crowd the pages of the Old Testament Scriptures. In the very number and variety of these types and prophecies, another attestation meets our eye to the pre-eminent importance of that event to which they point.—*Rev. William Hanna*.

[5783] "It is finished." Types are finished, empty shadows give place to reality—no need any longer for the priest to bind the sacrifice with cords to the horns of the altar—no need any longer for the blood of bulls and goats, for the incense of rams—no need any longer for the flames to consume the flesh of the sacrifice, causing the smoke to ascend up to the throne of the Most High—no need any longer for the faithful Jews to sacrifice the paschal lamb and feed upon the sacred victim—for all these sacrifices, all these rites pointed to, and were types of, this one great sacrifice of Christ, our Paschal Lamb. All these bloody sacrifices were to be consummated in that awful sacrifice of Christ upon the cross. All these types have received their fulfilment, their completion in the death of Jesus Christ, and therefore now are abolished to give place to another sacrifice, the unbloody sacrifice of Christ's body and blood in the sacrament of the Holy Communion.—*Rev. John Purchas*.

[5784] Now also the variety of fleshly sacrifices ceasing, all the different kinds of victims were fulfilled by the one oblation of Thy body and blood. For in this sacrifice of Christ the priest is the God-Man; the altar, the cross; the sacrifice, the Lamb of God; the fire of the whole burnt-offering, love; the fruit of the sacrifice, the redemption of the world. The priest, I say, was the God-Man, than whom no greater can be imagined. "Thou art a priest for ever, after the order of Melchisedech."—*St. Leo*.

[5785] "It is finished!" That which He so soon afterwards went and proclaimed unto the spirits in prison. The worthies of ancient time whom St. Paul enumerates, Abel, Enoch, Noah, Abraham and Sara, Isaac and Jacob, and the rest, had "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." On them the true light had shined, though dimly, yet that light, dim though it were, was enough to guide their eyes by faith to the great Sacrifice. For them, as for us, Jesus died, and they, as we hope to be, were saved by the shedding of the precious blood. "It is finished!" and many of the bodies of those "prisoners of hope" woke up from their sleep with joy, and "went into the holy city, and appeared unto many."—*Rev. J. Edward Vaux*

[5786] The great sacrifice of all sacrifices was finished, and in which all sacrifices of the old law were beheld as figures and shadows in the true and real Sacrifice. The fire consuming the burnt-offering and perfecting the sacrifice is the infinite Love, as a furnace fiercely kindled, which was burning in the heart of the Son of God, and which the many waters of suffering could not quench. And the fruit of the sacrifice was the expiation of the sins of all the sons of Adam, or the reconciliation of the whole world.

[5787] Thou, Lord, in the beginning didst create all things with the Father, and now Thou workest with the Father in the renewal of all things. In six days Thou didst finish the work of creation, and now in the sixth age of the world Thou hast finished the work of human redemption. On the sixth day Thou madest man from the dust of the earth, and on the sixth day Thou hast redeemed him by Thy blood. On the sixth day Adam was tempted and deceived by Eve; on the sixth day Thou wast announced by an angel, and wast conceived of the Virgin. On the sixth day man sinned and lost paradise; on the sixth day Thou sufferedst for our sins, and the thief received paradise from Thy mercy. That therefore new things might answer to old, and those which are wrought in the fulness of time might answer to those of ancient days, it was meet and fitting that the sixth word uttered on the cross should be "It is finished."—*Rev. Gerard Moultrie.*

[5788] It is finished. The Mosaic dispensation is ended—in but a moment shall the last cry proceed from the Saviour's lips, and the veil of the temple be rent; and instead of a veiled holy of holies, the altar of the Lord shall be henceforth displayed, whereon shall be daily represented to the Father the Lamb slain from the foundation of the world (Rev. xiii. 8). O Lover of Souls! grant that the veil may speedily be removed from the eyes of the unbelievers, that Thou mayest be acknowledged; and of the number of the elect a speedy accomplishment be made, so that of that also Thou mayest say, as Thou leadest us into the heavenly mansions, "It is finished."—*Rev. R. Rhodes Bristow.*

[5789] "It is finished!" The old dispensation which was, to His family, the schoolmaster to bring them to Christ. All that the prophets had foretold concerning Him has been fulfilled. All those shadows which showed before of the coming of the just One have been turned into realities. The types which represented those things which should be hereafter receive each one its accomplishment in the person and work of the mighty Antitype. The sacrifices of bulls and of goats, which could never take away sins, are now swallowed up in the one great Sacrifice of Calvary; "the Lamb of God, which taketh away the sins of the world."—*Rev. J. Edward Vaux.*

[5790] In that last prayer which He prayed as the High Priest for all mankind, He had

said, "I have finished the work which Thou gavest Me to do." Now He speaks no more of what He himself has done; His active work of teaching was all over now; the last act of healing has been done to wounded Malchus, whom the zealous Peter had struck with the sword. He does not say now, "I have finished," but "It is finished." He speaks of all that happened to Him and through Him. He speaks of the whole will of God, that is summed up and fulfilled in that tremendous moment of His death. Unto that hour all had tended, not only from the first day of Adam's sin, when the earliest promise was given that man's seed should bruise the serpent's head, but long before, in the deep counsels of Providence. Christ was the "Lamb slain from the foundation of the world." And from that hour all issued forth new and changed. It was the world's great crisis and turning-point. At the cross of Christ "the old order perisheth, giving place to new."—*Rev. Capel Cure.*

V. LESSONS TO BE DERIVED FROM THE CONSIDERATION OF CHRIST'S "FINISHED" WORK, AS IMPLIED IN THIS DYING UTTERANCE OF OUR BLESSED LORD.

I It teaches us to realize, in the apparent failure of His mission, the true dignity of Christ.

[5791] When the Lord Jesus died upon the cross, His earthly life was not only closed, but to a worldly eye His aim in life was defeated, and His mission was a failure. He had not succeeded in convincing His own nation, the Jews, of His claims to be Messiah. On the contrary, it was they, headed by their chief priests and scribes, who had hunted Him (as they thought) without mercy to death. His doctrine had been far too spiritual, far too elevated for the acceptance of the multitude. His disciples were but a few simple countrymen who themselves understood His words but dimly; and these, at the moment of His agony, were most of them cowering in secret, having "forsaken Him and fled," in order to avoid the outburst of popular fury which had brought about the death of their Master—*Rev. Samuel J. Eales.*

[5792] As their (the Jews) delusion vanished, and they discovered that their earthly hopes of glory, and conquest, and the throne of a triumphant Messiah were all sentenced to disappointment, so the nobler thought was born and grew. Then they first understood Christ's work and the hidden glory of self-sacrifice, and how it is far nobler to suffer shame, and loss, and death in the cause of good, and in obedience to God, than to gain the loudest plaudits from assembled armies, and to be praised for triumphant wrong-doing by the acclamations of a dazzled nation.—*Rev. Capel Cure.*

[5793] "It is finished." All those brave hopes and airy expectations, where are they now?

Who would now ask to be permitted to sit upon His right hand or His left? The thieves hang now where the wife of Zebedee would fain have seen her sons reign. They had talked and disputed of Christ's kingdom, and who should be the greatest in it. "It is finished;" this earthly kingdom is dissolved.—*Ibid.*

2 It teaches us the necessity of individual co-operation with Divine grace.

[5794] God first gives us grace of His own great mercy and love; but if that grace be not duly co-operated with, it continually grows less and less. For instance: our daily natural needs are not sufficed by a single morning meal; nor can a fire that is kindled at sunrise, if no fresh fuel has been added, be reasonably expected to be found burning at sunset. So that there is a continual work to be done, the lamp of faith has to be kept burning, our daily spiritual necessities to be duly supplied. Moreover, if we do not carefully interest ourselves to learn something of the manner in which our redemption has been effected, how can we possibly feel assured that at this present moment it has been completed for us? We must ever recollect that the gifts and graces of God do not flow into our hearts like rays from the sun, in spite of our own carelessness and virtual unbelief. Nor is it true that we are to remain passive, and expect God Almighty to save us at last in spite of our want of exertion.—*Rev. Frederick George Lee.*

[5795] We men forget the vastness of the universe, and fondly speak as though we alone did God's will. Do we forget that the earth is full of His goodness, and that to Him all things in heaven and earth, and under the earth, do bow and obey? Do we forget that even our terrestrial globe itself is possibly—nay, probably—but one among countless nobler orbs? All the powers of nature, living and lifeless; the sun, the moon, and stars; the wind and storm; the earth, with its thousand thousand tenants, from the lion that roareth after his prey, to the smallest insect that creeps unnoticed in the dust, have all done their part to fulfil their Maker's will before this great end of all things could be consummated, and Christ could cry, "It is finished."

It is not only with reference to man, man's words, and man's works, that Christ speaks, but to the whole order of creation.—*Rev. Capel Cure.*

[5796] The very fact that God's providing work is a finished work, bends and binds man to take up with it as such, and to turn it to the best account he can for his own good. He expects no ravens to feed him, nor any miracle to clothe him. He does even more than labour in his own way "for the meat that perisheth." He also watches the weather, and takes a lively interest in both the scientific experiments and the state policy that increase and cheapen the means of subsistence; nor does he ever dream,

even for a moment, that the highest forms, or the hardest efforts, of modern agriculture, either merit sunshine or shower, or bind God to keep His covenant with the earth. Accordingly, a wise and good man is as thankful for a good harvest, after the best husbandry, as if it were as great a mercy as the first harvest that ripened after the ground was cursed for man's sake; or, the first after the Flood.

Now, why should not this be the way in which both Christians, and "almost" Christians, look at the finished work of Christ? When it was finished on Calvary, even the disciples of Christ understood it as little as the family of Adam did the capabilities of the earth, or the order of the heavens, at first. Both got all their practical wisdom by waiting upon, and for God, in the use of appointed means. Agriculture, by diligence, secured abundance; and diligence in prayer and meditation brought, at Pentecost, the lights that brightened all the mysteries of the cross, and filled the first Churches "with joy unspeakable and full of glory."—*R. Philip.*

3 It teaches us to offer ourselves to God in living consecration.

[5797] There are few graces less understood than this of resignation: few in which the many stages on the road to perfectness are so frequently mistaken for the goal in the race which we have to run. A heavy dispensation falls upon a man; he is silent, indeed, but it is the sullenness of stupor under a stunning and unexpected blow. The same lot befalls another—he submits, but that is all; though no murmur escapes him which directly rebels against the power that lays him low—though he even acknowledges that it is God's hand, and that, therefore, he must submit to it, and that it is doubtless sent for some wise and good purpose, yet beyond this bare confession, "it is useless to fight against God," he makes no effort to rise: he seeks solace in his old congenial pursuits, and attempts not so to learn the mystery of the dispensation that he may not only submit to its yoke, but acquiesce in its fitness, not simply be resigned so as not to murmur against it, but be also conformed so as to be satisfied that it is best for him, and be thankful for the mercy with which it has been ordained. This is the high lesson which Christian men and women are sent into the world to learn—the conformity of their wills to the will of God; the identity of their wills with His, in all particulars, that so the one Will, which rules the world, may be seen to act in them and through them upon the world.—*Rev. Alexander Watson.*

[5798] St. Paul teaches us to offer a mystic sacrifice to God of our bodies, after the similitude of the old sacrifices of the ancient law. For the laws of sacrifice were four. First, that in a sacrifice there must be a victim, that is a thing consecrated to God, which it would be iniquity to turn into profane use. The second,

that it should be a living thing, as a sheep, a goat, a calf. The third; that it should be holy, *i.e.*, clean. For there were among the Hebrews clean and unclean beasts. Sheep, oxen, goats, turtles, sparrows, doves, were considered clean. The rest were esteemed unclean, as the horse, the lion, foxes, hawks, crows, and others. Fourth; that the victim should be burnt, and should give out a sweet smell. And all these the apostle enumerated when he says: "I beseech you . . . that ye present your bodies a living sacrifice, holy, acceptable unto God;" and he adds, "which is your reasonable service." A sacrifice mystical and reasonable, after a type, and not materially; spiritual, not corporal; and therefore the apostle exhorts us, that as Christ offered the sacrifice of His body upon the cross for our benefit by true and actual death, so we may offer to Him our bodies to His honour, as a certain sacrifice, and that a living one, holy, perfect, and well-pleasing unto God, and which after a certain spiritual manner is slain and consumed with fire.—*Bellarmino*.

[5799] Nature, in its weakness, shrinks and complains; whilst the rational will, aided by the grace of God, prepares and strengthens itself to suffer greater things, if such be the will of God: and when we meet with things which to human weakness appear to be impossibilities, we have but to encounter them with a larger courage, in order to overcome. For generally, such apparent impossibilities are the creations of weakness and timidity, not of truth. And such works, undertaken with confidence in God, show us by experience, that by our very perseverance in them, aided by the grace of God, our weakness is made strong. Thus the two milch-kine, mentioned in the Book of Kings, whose calves they took away from them, that they might draw the ark of God in a cart, although they often looked back and lowed for love of their young, and for grief at their separation from them, yet always went onwards, God leading them, until they reached the place where they were to be sacrificed to the same God. So our natural feelings do not do away with the sanctity of virtue or its merit, and that earnest desire of pleasing our Lord which,

although suffering and groaning under its burdens, will not cease until it has finished by making of itself a living sacrifice to the Lord, is the most acceptable to Him. Whilst he, who is scared by desolation and is turned back by the pressure of labours and sufferings, very clearly shows how little advance he has made; or rather, that he has made no advance at all.—*Fra Thomé de Jesu*.

4 It teaches us to be faithful unto death.

[5800] We do not understand it as we would, but we understand enough to rejoice in His victory, to thank Him for the love which left nothing unfinished in the work of our redemption, and which gave us this example of endurance to the end. And surely we shall not forget to ask for the grace of perseverance, that we too may be "faithful unto death," that we may finish the work which has been given us to do, whether in our own souls or around us, and that by and by we may be able to say with St. Paul, "I have fought a good fight, I have finished my course I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—*Florence Wilford*.

[5801] Follower of Christ, imitate thy Lord in this world, and cease not to work so long as thou hast time and strength. Finish that which thou hast undertaken to do, that when the evening of thy life verges to its decline thou too mayest say with thy beloved Jesus, "It is finished." Walk in the narrow path of righteousness, follow after justice, contend even to death against sin, that thou mayest lay hold on everlasting life. And at last, when the shadows begin to fall about the dark passage which thou must tread through the portals of the tomb, mayest thou be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith." A little shalt thou toil; yet a little time longer shalt thou endure; soon thine hour shall come: small the work to be finished, large the reward which it wins, for it is eternity.—*Rev. Gerard Moultrie*.

THE SEVEN SAYINGS ON THE CROSS.

THE SEVENTH SAYING.

Pages 398 to 404.

Πάτερ, εἰς χεῖράς σου παραθήσομαι [παραιθῆμαι (R. V.)] τὸ πνεῦμά μου.
"Father, into Thy hands I commend my spirit."—ST. LUKE xxiii. 46.

1

IMPORT OF THE SAVIOUR'S CRY.

2

ANALYSIS OF THE WORDS USED, AND THEIR SIGNIFICANCE.

3

THE SAVIOUR'S DEATH.

4

LESSONS TO BE DERIVED FROM THESE LAST WORDS OF
CHRIST ON THE CROSS.

THE SEVEN SAYINGS ON THE CROSS

(Continued).

THE SEVENTH SAYING.

"Father, into thy hands I commend my spirit"—St. Luke xxiii. 46.

I. IMPORT OF THE SAVIOUR'S CRY.

1 It was the expression and proof of his humanity in the announcement of his death.

[5802] Now, since all the purposes of life are fulfilled and finished, Jesus gives up His life. It is the last, the supreme proof of His perfect humanity, that He shares this last sad lot which belongs to all men; and bows His head to death, since it is appointed unto man "once to die" (Heb. ix. 27). As He had spent His whole life to be a full and complete pattern for the sanctification of men, so for their redemption He lays this His pure and perfect life upon the altar in sacrificial death, that He may make atonement for them.—*Rev. Samuel J. Eales.*

[5803] Let us specially remember that it was as the Son of Man that He commended His spirit to His Father. Though, at the same time, we must firmly hold that He was not separated from the Eternal Word. For if we say that the human nature exists alone, we are Arians; if we regard His sacred body as ethereal or shadowy, and not a true body, we are Gnostics; and if we deny the personal unity, we are Nestorians. The right faith is, that we believe and confess that there existed together in every moment of His life both the human and Divine nature in one person. "Father, into Thy hands I commend My Spirit."—*Rev. Frederick George Lee.*

[5804] In the depth of His bitter anguish, under the darkness of momentary desolation, He had dropped this phrase. It had been then, "My God, my God!" But now, once more, in the light that shines within, around. He resumed it, and He says, "Father, into Thy hands I commend My spirit." If the saying which went before, "It is finished," be taken, as it well may be, as Christ's last word of farewell to the world He leaves behind, this may be taken as his first word of greeting to the new world that He is about to enter. New world, we say, for though, as the Eternal Son, He was but returning to the glory that He had with the Father before the world was, let us not forget

that death was to the humanity of the Lord—as it will be to each and all of us—an entrance upon a new and untried state.—*Rev. William Hanna.*

[5805] "Father, into Thy hands I commend My spirit. And when He had said this He gave up the ghost." "And on the seventh day God ended His work which He had made." As the seventh word was uttered from the cross, the second creation, the work of man's redemption, was completed, and the second time God rested from His labours.—*Rev. J. Edward Vaux.*

[5806] Now, when the work of redemption is completed, He prepares to return. Though, in His Divine essence, and as the Eternal Word, He never ceased to reign in inseparable union with the Father and the Holy Spirit, yet in His human nature He was here. But now that His labours are over and His special work consummated, He cries with a loud voice, "Father into Thy hands I commend My spirit."—*Rev. Frederick George Lee.*

II. ANALYSIS OF THE WORDS USED, AND THEIR SIGNIFICANCE.

1 As regards the word "Father,"

(1) It indicated His own divinity as Son of God.

[5807] Observe how much is implied in that single word Father. David could not, dared not speak it; though God had promised to be his Father, and had permitted him so to call Him, as we read in Psalm lxxxix., "He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation;" yet we never find him venture on this dear familiarity. This one word which Christ adds is infinite in its meaning. It asserts His own Godhead and Divine majesty. It gives the reason of His trust, wherefore He so commits His soul. It declares the confidence of His hope that none shall avail to hurt or injure Him.—*Rev. Capel Cure.*

[5808] Jesus, at the ninth hour, crying with a loud voice, yields up the spirit. Of what kind and power is He who thus expires with a cry: at whose departure heaven and earth mourn: before whose presence death flees away: at whose voice the dead rise again: seeing whom

the gates of brass are broken: whose aspect the devil cannot bear, whose power he cannot resist: before whom hell trembles, heaven adores, angels minister, archangels obey: the beams of whose glory light up the chambers of the departed and bring gladness to those who await in weariness His advent? "Truly this was the Son of God," said the centurion; for seeing how Jesus expired with this cry He perceived that the invisible God dwelt in His human nature, and confessed that He was the Son of God whom the Jews were mocking as the crucified.—*Rev. Gerard Moultrie.*

[5809] See Christ's willing resignation of the soul to the hands of His Father. Ah, as He had willed to be born into the world, even so He wills to depart. Born a weak and feeble Infant, dying a suffering Man; but both the Infant and the Man are God.—*Rev. John Purchas.*

2 As regards the words "into Thy hands I commend my spirit."

(1) *They indicated Christ's confident dependence upon God in the commendation of His human soul to the Father's keeping.*

[5810] The spirit which our Lord now commended into the hands of His Father was His human soul—that human soul which, in fulfilment of all God's righteous decrees against sin, was about to pass into the lower parts of the earth, and visit those abodes of misery where dwell the wretched souls who dread, with sad and anxious horror, the day when mercy shall leave God's throne, and stern justice take her place for the punishment of sin and the reward of righteousness.—*Rev. Alexander Watson.*

[5811] A point that calls for our notice is the contrast between these words as used by David in the thirty-first Psalm, and as uttered by Christ upon the cross. In David's case it is a prayer, by a *living* man, for guidance, and help in *life*. It is uttered in the fullest confidence of a continuance of life. He is God's redeemed. God has pledged His faithfulness to defend him. "Thou hast redeemed me, O Lord God of truth."

But Christ speaks the word, as a *dying* man in the sure expectation of a speedy *death*. He commits His spirit into the hands of His Father, not that He may continue to Him His support in life, but that He may preserve Him in death.—*Rev. Capel Cure.*

[5812] He asks for the protection of His immortal soul. Here we see, then, that He was made in all things like unto us, yet without sin. For as the soul in ourselves takes no part in the dissolution of the body, requiring a place where that soul might be received, a home where it might find peace and repose, He exclaims, "Father, into Thy hands I commend my spirit."—*Rev. Frederick George Lee.*

[5813] He commends His soul into the hands

of His Father; that is, says St. Jerome "into Thy power. The Church has received this example from Christ" (on Psa. xxxi.15). It is, as it were, a treasure deposited in safe and strong hands. And "in Himself," says St. Athanasius, "He lays and commends all men before the Father, that they may be raised up through Him and in Him. For we are members of Him, and those many members are one body, which is the Church. He commends all men therefore in Himself to God."—*Rev. Samuel J. Eales.*

[5814] The Venerable Bede declares, "By invoking the Father, He shows himself to be the Son of God, but by commending His spirit He signifies not the weakness of His strength, but His confidence in the same power with His Father." So too St. Gregory of Nyssa. "It becomes us to inquire," he writes, "how our Lord distributes Himself into three parts at once: into the bowels of the earth as He told the Pharisees; into the paradise of God, as He declared to the thief; into the hands of the Father, as is said here. To those, however, who rightly consider, it is scarcely worthy of question, for He who by His Divine power is in every place, is present likewise in any particular place."—*Rev. Frederick George Lee.*

(2) *They indicated that yielding up His life was a voluntary sacrifice.*

[5815] It was the declaration of our Lord Himself, "No man taketh My life from Me. I have power to lay it down, and I have power to take it again;" and here it is fulfilled: He meekly bows His head, and hastens on, as it were, the death which tarries; for, behold, there is in that sinless body nothing upon which death has any claim. This Man, the first of all, and Him alone of all, has death beheld, in whom no sin has place, who is free from fault and owes nothing to its laws. Nor indeed could it be that death could have any legitimate power over the immaculate Son of God. No: it is that this alone remained of all the evils which He had for our sakes voluntarily taken upon Himself voluntarily to endure.—*Rev. Alexander Watson.*

[5816] When we view this the last speech upon the cross, we learn how voluntary was that sacrifice which our God Incarnate now offered to His Father for us, His guilty brethren; we learn, too, the doctrine that the body shall not sleep for ever in death; and are taught a most moving lesson of resignation to the will of our heavenly Father in all things, throughout our lives, and even in the hour of death.—*Ibid.*

[5817] The bitterness of death passed with that loud and solemn cry, "It is finished." The agony of thirst is over; the darkness of soul, and the anguish of desertion is felt no more. Christ has undergone the trials, which His servants should endure for Him in the deadly

5817-5823]

warfare against an evil world. He has experienced, if not the turbulent fluctuations of doubt and faith, yet at least the struggle of the willing spirit contending with the weak flesh, the intensity of dread, the human shrinking from shame, and pain, and death.

Now all these have passed away. The mind of the Redeemer shines forth in holy serenity, as the moon that has long ridden among clouds in some stormy night, bursts forth from the pure sky. He speaks words of unsurpassed beauty, full of Divine grace. There is no unseemly exultation over His foes, and there is no confession of weakness.—*Rev. Capel Cure.*

[5818] We mark Christ's calmness, and His majestic power in death. He dies willingly, as He said (John x. 18), "No man taketh My life from Me, but I lay it down of Myself: I have power to lay it down, and I have power to take it again." The vital spark is not extinguished; there has been no time for it slowly and gradually to burn out:—while life's current still runs powerfully in His veins, while He has yet strength to cry out with a loud voice, once and again, He freely gives up His spirit. It seems as if it were in order to mark this more clearly, that He had asked for the refreshment of His thirst; that He might teach us that no man had taken His life from Him by force, but that when His bodily vigour was renewed and quickened, He had laid it down of Himself.—*Ibid.*

[5819] The first three Evangelists all relate that, after having cried with a loud voice, He gave up the ghost; and this loud voice He used to show that He himself of His own free will did lay down His life that He might take it again—He truly having foretold of Himself, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."—*Rev. R. Rhodes Bristol.*

[5820] All is over now—the mighty sacrifice is complete—but ere He, who was at once Priest and Victim, would lay Him down to rest, He must utter one last word. "Father, into Thy hands I commend My spirit, and having said this He bowed His head, and gave up the ghost.

"Jesus cried with a loud voice." It was with a loud voice that He uttered His cry of desolation—"My God, my God, why hast Thou forsaken Me?" With a voice equally loud He would send forth His cry of consolation—"Father, into Thy hands I commend My spirit."

But, further, that voice was a loud one for another reason. It was to show that He and not death had won the victory. Nature indeed had failed, but that loud voice was supernatural; it showed that He had a power over and above nature; that it was not merely from sheer bodily weakness that He gave up His soul unto death, but that it was the voluntary yielding up of Himself by His own will, and the

act of His own power. "His strength was made perfect in weakness." His death was no natural effect of His crucifixion merely, for dying men cannot use a loud voice. We who are of the earth die with a weak voice—often without any voice at all, but He with a loud one because He is from heaven. Yes! He gives up His life freely. As He said—"No man taketh it from Me. I lay it down of Myself. I have power to lay it down, and I have power to take it again." It is of His own accord that He commits Himself into His Father's hands.—*Rev. J. Edward Vaux.*

[5821] When the Lord, crying with a loud voice, gave up the ghost, power is evidently set forth. For hence we gather, that He was able not to die, and of His own will He died. For they who die naturally, lose their strength and voice by degrees, nor can they cry out when they are gasping for breath. Hence, not without reason, did the centurion, seeing that Jesus having shed so much blood, cried out with a loud voice and gave up the ghost, say, "Truly this was the Son of God."—*Bellarmino.*

[5822] "Father, into Thy hands I commend My spirit." It is not taken from Him. He dies, not in the mere course of mortal life, of which death is an incident. It was not with Him, as it is with all other human beings, who know from the time they are born that they must die. They die involuntarily, therefore. Life is taken from them. They were not consulted as to whether they should be born; nor are they asked to permit themselves to die.

It was otherwise with Jesus. He had of His own will accepted the incarnation, and with it all that it implied. He had taken upon Him human nature, knowing well that death was one of the incidents of human life. It had been determined "by the deliberate counsel and foreknowledge of God" (Acts ii. 23) that He should pass through the grave and gate of death. He was following therefore the eternal counsels and determinations of His own will when He submitted to die. His life in consequence was not taken from Him, but given by Him.—*Rev. Samuel J. Eales.*

III. THE SAVIOUR'S DEATH.

I The day of His death.

[5823] It was in the twenty-ninth year according to Christian reckoning, the fifteenth in the reign of Tiberius, on a Friday before the Paschal feast, which that year coincided with a Sabbath, that the Saviour died. That year was, moreover, a Sabbatical year, for the forty-second year after that, which was also a Sabbatical year, saw the destruction of Jerusalem.

The Passover was instituted to commemorate the release of Israel from Egypt. As the sun set, a lamb was slain for every household, and then roasted whole and eaten, and the blood was sprinkled on the altar. The next day was

kept as holy, and no work was done on it. The third day, "the morn after the Sabbath," the first sheaf of harvest was offered and waved by the priest before the Lord.

The month Nisan, in which the Passover was instituted, was the first month in the Jewish year.

Now consider how significant this was. As Jesus, the true Lamb of God, died, thousands of lambs were being slain in the outer court of the temple, one for every household, that their blood might be offered before the Lord God on the altar, and the flesh might be eaten by the people. All is fulfilled on Calvary, the second redemption is wrought in the self-same night.

It is remarkable that the Jews should have held that this would take place; we find their rabbis taught, "The future redemption will be as the first, therefore have our ancient fathers said, Israel was redeemed in the month of Nisan, and in the self-same month shall the final redemption take place." And even to this day the Jews pray, "Deliver us, O Lord, from the ungodly in the first month of the year, even in the month Nisan, in which redemption will be to Thy people." Moreover, an old Jewish rabbi says, "We have received this tradition from our fathers, that the redemption will take place on the eve of the Sabbath." Indeed, this day, the 14th Nisan, was regarded by the Jews as one of peculiar significance to themselves. Their rabbis taught that it was on this same day that Abel was slain by Cain, and that the covenant was made with Abraham. On this self-same day, they held, was Isaac led up Mount Moriah as a sacrifice, with the wood for an offering on his shoulder. On the same day did Melchisedek offer bread and wine to Abraham. On this same day did Esau sell his birth-right to Jacob. On this same day did Gideon smite the Midianites with a grievous slaughter. Such were the traditions of the Jewish teachers—and yet, oh, wondrous to relate, they in their blindness put the true Messiah to death, slew the true Paschal Lamb, and fulfilled the prophecies.—*Rev. S. Baring Gould.*

2 The supposed immediate cause of His death.

(1) *A broken heart.*

[5824] We have it now authenticated beyond reasonable doubt, that what John noticed, the copious outflow of blood and water, is precisely what would have happened on the supposition that the heart of our Redeemer had been ruptured under the pressure of inward grief—is precisely what has been noticed in other instances of this form of death. When it escapes from the blood-vessels, whether that escape takes place within the body or without, human blood within a short time coagulates, its watery part separating slowly from its thicker substance. When rupture of the heart takes place, and the blood which that organ contains passes into the pericardium, it ere long undergoes this change; and as the capsule into which it flows is large

enough to contain many ounces weight of liquid, if, when it is full, the heart be pierced, the contents escaping, exhibit such a stream of mingled blood and water as the eye of John noticed as he gazed upon the cross. This is what the anatomist has actually witnessed; numerous instances existing in which the quantity and quality of the blood escaping from a ruptured heart have been carefully noted and recorded. Having satisfied ourselves as to these facts, from regarding it at first as but an ingenious supposition, we feel constrained to regard it as in the highest degree probable that Christ our Saviour died this very kind of death.

[5825] That strong emotion may of itself prostrate the body in death, is a familiar fact in the history of the passions. Joy, or grief, or anger, suddenly or intensely excited, have been often known to produce this effect. It has been only, however, in later times that the discovery has been made, by *post-mortem* examinations, that in such instances the death resulted from the actual rupture of the heart. That organ, which the universal language of mankind has spoken of as being peculiarly affected by the play of the passions, has been found in such cases to have been rent or torn by the violence of its own action. The blood issuing from the fissure thus created has filled the pericardium, and by its pressure stopped the action of the heart. In speaking of those who have died of a broken heart, we have been using words that were often exactly and literally true.—*Rev. William Hanna.*

[5826] Much as all other attempted explanations of the recorded incidents of our Redeemer's death are found to be at fault, and inasmuch as it corresponds with and explains them all, we rest in the belief that such was the bitter agony of the Redeemer's soul as he hung upon the cross, that—unstrengthened now by any angel from heaven, as in the garden, when but for that strengthening the same issue might have been realized—the heart of our Redeemer was broken, and in this way the tie that bound body and spirit together was dissolved.—*Ibid.*

3 The manner of His death.

(1) ". . . he bowed His head and gave up the ghost."—St. John xix. 30.

[5827] On these words of the beloved Evangelist, of His bowing His head, Origen very beautifully says, that He was "reclining on His Father's bosom."—*Rev. Isaac Williams.*

[5828] He had said "It is finished," and then immediately afterwards, "Father, into Thy hands I commend My spirit." The one was His farewell greeting to earth, the other His entrance greeting into heaven. It is not as before "My God, My God," but "Father." While suffering His mental anguish He would use the sterner word, as though unwilling to use any term which could bring with it consolation for His burdened soul, but now that all is

“finished” His cry is “Father.” He is about to “leave the world and go to the Father,” and He “bows His head” as though to recline it on the Eternal Father’s bosom.—*Rev. J. Edward Vaux.*

[5829] When He had thus cried, and announced to the world the completion of His earthly work, He gently commended His soul to the Father, and bowing His head, He died.

He bowed the head to withdraw it from the title, “This is Jesus of Nazareth, the King of the Jews,” as a token that all earthly honours are to be resigned at death.

He bowed the head to call the Gentiles. He died with His face turned westward, and it was as though by this token He summoned those who were aliens to draw nigh and be reconciled by the blood of His cross.

He bowed the head in token of His perfect submission to the will of God. It was God’s will that the Son should taste the final pangs of death, and that His soul should descend into the place of departed spirits. “I am come to do Thy will, O My God;” Jesus expresses this when He inclines His head.—*Rev. S. Baring Gould.*

4 The contemplation of His death.

[5830] Go, O blessed Jesus, since Thou wilt have it so. Go, my Hope, and rest Thee now from all Thy sad labours, and end Thy long exile. Go, give to the thief, who confides and hopes in Thy word, the paradise which Thou didst promise him; and in him receive the first-fruits and the pledge of all sinful souls, and of me, most miserable, whom Thou leavest behind Thee, an exile in this mortal life. Go, Prince of Consolation, even to hell; break open its gates, lighten its darkness, show Thyself to those who sigh for Thine appearing. Go, Lord, to Thine Eternal Father who calleth Thee: conquer, by Thy death, death itself; cause it to be henceforth, for ever, sweet and pleasant, as the end of all our longings; and its agonies that which shall bring us to Thee, the Friend of Souls, that we may see Thee and be with Thee for ever. Go, my Glory, open this path, until now hidden; open the gates of heaven hitherto so firmly barred against us, which wait for Thy coming, that Thou mayest be the first to enter through them. Go, Life of my heart and Love of my soul, and tarry not to return, as Thou hast promised. Shorten the term of these three long days and nights, as much as Thy truth permits Thee to do, and leave me faith and hope in Thee, and love of Thee. Remember, Lord, the unceasing sorrow which my soul must suffer, and the hope which Thou leavest me of seeing Thee raised up within me, glorious, immortal, and beautiful, the everlasting and only Companion of my soul. O True Life, quickly come back to life, that my soul, earnestly longing for Thee, may live united to Thee, possessing Thee, and of Thee possessed, consumed in Thy love, and transformed into Thee,

my only true and Supreme Good.—*Fra Thomé de Jesu.*

IV. LESSONS TO BE DERIVED FROM THESE LAST WORDS OF CHRIST ON THE CROSS.

I As regards life.

(1) *They teach us that we must live in Christ if we would die in Him.*

[5831] Oh! how much that seemed to man’s judgment gold, silver, and precious stones built upon the foundation of the faith, will be found to be wood, hay, stubble, which the fire will soon consume. This consideration alarms me not a little, and the nearer I am to my departure (for, as the apostle says, “that which decayeth and waxeth old is ready to vanish away”) so much more clearly do I see how necessary the counsel of St. John Chrysostom is to me, who warns us not to think much of our own good works; because they, if they are good, that is, well done, are written by God in His book of reckoning; nor is there any danger that they will be defrauded of their due reward; but let us think earnestly over our evil deeds, and with a contrite heart and troubled spirit, strive to wash them away with many tears and sincere repentance. For they who do this may say with a good hope in their departure, “Into Thy hands, O Lord, I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth.”—*Bellarmino.*

[5832] As Samuel says, “To obey is better than sacrifice;” and St. Gregory gives the reason, because “By victims, the flesh of another, but by obedience our own will, is offered up.”—*Ibid.*

[5833] Let us consider carefully why it was that our blessed Saviour so especially commended His spirit into His Father’s hands. Now, may not the words spoken at the grave of Lazarus afford at least an indirect answer?—“Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me.” Even so, because, on the cross, He cried with a loud voice—“Father, into Thy Hands I commend My Spirit;” thus pointing out to us that the care of our souls should be our first and last consideration. For when the soul is separated from the body, and the scenes of earth, which have been so familiar, are all left behind; when new lands and fresh regions are before us; when the dream of life has given place to the realities of the unseen world; then, where shall we be and what will be our state, if we have been unable in the flesh to commend our spirits unto God? Holy Scripture gives us an answer—“There shall be outer darkness, with weeping and gnashing of teeth.”—*Rev. Frederick George Lee.*

[5834] If the Man-God dies after this manner O Man, how can you think of death with such

indifference? You are mortal. You know you must die, and yet you lead a careless and dissipated life. You appear not to be under the least concern, nor to bestow even a serious thought on so terrible a moment. Christian! would you know what death is? Consider death as it came upon thy Lord and Master, Jesus Christ. Behold His agony, His struggle, His last moments. Oh, terrible passage from time to eternity. Is it possible that any one could be found who would defer his preparation for so dreadful a conflict to a time of so much bitterness and sorrow; or to postpone so serious and difficult a work as that of eternal salvation, to an hour so full of pain and anguish?—*The Three Hours' Agony.*

(2) *They teach us that God should be in all our thoughts.*

[5835] "Father, into Thy hands I commend My spirit." As His first word from the cross was "Father," so is His last. It is to teach us to whom our first thoughts and our last should be directed. "He is Alpha and Omega, the beginning and the end, the first and the last."

Yes, the cross of Jesus is the chair of our Master who teaches us from thence. May we learn from Him in all things first to pray to God, and last to commit all things into His hands.—*Rev. J. Edward Vaux.*

2 As regards death.

(1) *They teach us to meet death in loving trust and implicit reliance upon God.*

[5836] Behold here the Companion of our pilgrimage; the Consolation of our troubles; the Remedy of all our wants; the Faithful Friend, who, in the hour when all else fails us, adheres the closer to us; who, as He died, not in order to separate Himself from us, shows us, in His own death, what we must do, if we would die happily, and enjoy the certainty, this life ended, of being with Him for ever; which is, to commit ourselves to the Divine will, and to give ourselves up into the loving hands of our Creator. Nor could we have any better preparation for dying well, than wholly to trust ourselves to the Divine will and ordinance.—*Fra Thomé de Jesu.*

[5837] Let not those who attend upon the dying terrify them with the fear of their sins, but let them encourage them to put them out of their mind, as well as the punishment which they deserve for them; and from the heart, to commend into the hands of God, with faith and trust in Him, their sins, together with the punishment they deserve, and their state after death, without seeking from Him, or desiring of Him, anything else, but that He would so glorify Himself in His creature, as may best conduce to His service. For this is, of all others, the safest condition for dying well, and for securing our salvation.—*Ibid.*

[5838] In this last word, our dying Redeemer has given us the final proof of His love, by

teaching us, at the moment of death, to resign ourselves with the most unreserved and humble confidence into the hands of Almighty God, as into the hands of a most tender and affectionate Father. By this Godlike conduct, O my Soul, Jesus has taught us how to die.

[5839] O Death, where is thy sting? Approach! appear!

I fear thee not,—kind messenger, draw near; Methought with terror I should look on thee, Yet nought to me affright in thee I see, 'Tis not in anger, but in tenderest love That thou art sent, to summon me above,— Christ, from that angel face, removed all dread, When, in thine arms He sank, and "bowed His head." —*A. M. A. W.*

3 As regards immortality.

(1) *They teach us of an undying life beyond the grave.*

[5840] Besides the great saints of Christ, the captains of the Lord's host, whose ends were marked and last words anxiously recorded, how many thousand men and women, unknown or forgotten heroes of their Lord, have died inspired with the hope of this last cry from Jesus' lips! It is a sweet word of entrance into heaven; a salutation fit for meek and gentle followers of the lowly Saviour; fit for those who are content to be unknown by man, if they are but known by Christ. And yet what can surpass these exceeding humble words in their triumphant hopefulness? For there is in them more than a mere belief in life after death, an existence that shall be continued under some unknown conditions.—*Rev. Capel Cure.*

[5841] It is at once a warning and an inspiration; a warning of the unspeakable importance of the issues which lie behind this mortal life and the probation which is appointed for us in it. And it is also an inspiration for us; a reason beyond all others in its power and cogency upon all rational and thoughtful souls, to bring them "so to live that they may live" eternally in everlasting union with Jesus Christ their Lord and Master, and may bear by the participation of the nature of Christ, by continual support and upholding from the hands of the everlasting Father, the burden of an eternal existence, too heavy otherwise for created beings.—*Rev. Samuel J. Eales.*

[5842] We stood beside the remains of a loved one. Where did you see one trace of hope? Was there anything that spoke of returning life? Was there anything which gave a reasonable promise that that cold hand should ever stir again, or those pale lips should breathe once more the words that of old burned the soul? And yet in spite of this—though all that was seen spoke aloud against you—was it not at such moments, when you were in the very presence of death, that you least doubted the immortality of the soul, and that you least feared the awful power of death? You did not

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appeal then to philosophic considerations; you did not argue then from your own thirst for continued being; you did not rest then upon abstractions. An absolute moral certainty took possession of your mind that such goodness, such love, such truth could not be ended with this brief life. Was it not then, when death was nearest, that you believed in a future life with the most perfect conviction? What gave you that faith? What enabled you thus to gaze on the future glories of heaven with the Divine intuition of the soul? Was it not that you felt that even as that spirit was immortal, which Christ commended to His Father, so must also their spirits be who belong to Christ? And therefore you too could speak the words of faith, "Father, into Thy hands I commend My spirit."—*Rev. Capel Cure.*

[5843] Behind the veil of physical change there is a spiritual Power from which we have come—One who is the Resurrection and the Life—in whom, if we believe, we shall never die—and we may wait our change not only with resignation, but with hope, and carry our personal affections and aspirations forward to another and a better being, in which they may be satisfied and made perfect.—*Rev. John Tulloch.*

[5844] The soul belongs to God. Our soul, and all souls, owe their being to Him. "All souls are Mine; as the soul of the father, so also the soul of the son is Mine" (Ezek. xviii. 4). He created it at the first; and it is doubly His now, for He has bought it back again from sin, has redeemed it, by the sacrifice of His dear Son. "He spared not His own Son, but delivered Him up for us all." In this word and in Himself, the Saviour renders back to His Father the soul of universal humanity redeemed and to be justified in the sacramental covenant; restored to more than its original righteousness. Not from an earthly parentage, therefore, but from an heavenly, each soul derives its being; to Him the "God and Father of all," to whose guardianship, after the fulfilment of its earthly course, we are here taught that it returns.—*Rev. Samuel J. Eales.*

[5845] Christ does not cry to the universe, nor to the empty air. He does not give up His spirit to an infinite essence, that pervades all things, and is all things—the soul of the world—that itself cannot be distinguished from the world. This thought is to man's heart as terrible as death itself, for it is the loss of our individual being. We shudder at the idea of annihilation; but thus to be swallowed up, and to be forgotten, is no less fearful.

Christ cries to His Father. He commits Himself—His spirit—to a personal God, "to Him that judgeth righteously." A living God shall guard the living soul in all its individual

powers; and His love shall not be cooled by the change that passes over our mortal bodies in death.—*Rev. Capel Cure.*

[5846] It is this absolute certainty of immortality which they supply, that has made these words so precious to many of Christ's faithful servants. David could feel assured that God's fatherly care watched over him in life. He knew that this God whom he served, would be his God even unto death. But thus to look beyond the grave, and to conquer fear—to be able to contemplate eternity as firmly as David contemplated the vicissitudes of his earthly life, and neither to doubt nor shudder at the possible result of that dread awakening in the unknown invisible realm of spirits, this was reserved for Christ, first of the sons of man, dying in shame and agony.

O mighty Conqueror, how many victories have Thy servants won through Thee! The world for which Thou didst die, has leaned upon Thy cross, and learned the power of Thy dying words.—*Ibid.*

(2) *They teach us that body and soul shall be united after death.*

[5847] This saying teaches that our bodies shall rise again, and we shall once again, in soul and body, know and love those whom we have known and loved on earth, if so be that we and they pass out of life in the unity of the love of God in Christ our Lord, and not in the bitterness of that hatred which reigns where sin and death are paramount.—*Rev. Alexander Watson.*

[5848] This corruptible part of ours shall put on incorruption; our natural bodies shall be made glorious bodies, though we have lain a long time in the grave and bosom of the earth, mouldering and consuming away. We all know that every night is the day's funeral; and what is the morning but the day's resurrection again; or like the setting of the sun at evening, which the next morning shall rise again? And we all know that when we set or put a root into the ground, that it must lie all the winter, and appear as dead, but in the spring-time we hope to see it revive, and show itself by virtue of the sun. Just so will it be with us at the day of our resurrection; for it is a most certain argument that He that can do the greater work can also do the lesser; for God who did make the world and also man at first of nothing, can, at the day of our resurrection, make us perfect bodies again of something.—*Samuel Smith.*

[5849] O perfect soul! for evermore to be Bound, in eternal unity, to thee;
O risen body! purified from sin,
A "garnished" house "all beautiful within."
—*A. M. A. W.*

APPENDIX TO SECTION IX.

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SECTION X.

VIRTUES, INCLUDING EXCELLENCES

(FIRST PART).

SECTION X.

(See Descriptive and Classified List of Virtues, vol. i. pp. 501—509.)

VIRTUES, INCLUDING EXCELLENCES

((FIRST PART).)

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SECTION X.

VIRTUES, INCLUDING EXCELLENCES.

INTRODUCTION.

1

MORAL SYSTEMS.

I. TO WHAT THEY OWE THEIR RISE.

[5850] Ethical systems owe their rise, not to one, but to every part of our nature, and they are the sum of the conditions under which men live.—*North British Review*.

II. THE QUESTIONS WITH WHICH THEY DEAL.

[5851] In his survey of moral systems, Adam Smith remarks that there are two main questions with which moralists have to deal. (1) What is virtue? or, more concretely, in what consists the virtuous character—that temper and conduct in a man which deservedly wins the esteem of his fellow-men? (2) What is the faculty in us by which we discern and approve the virtuous character?—in other words, by what power do we distinguish between right actions and praise them, and wrong actions and blame them?—*Ibid*.

III. DIVERSIFIED INTERPRETATIONS OF MORALITY.

[5852] No two ages, and scarcely two countries, answer the question, What is morality? alike; and the answer of one country is a wonder to another.—*J. S. Mill*.

[This is doubtful, if not dangerous.—*B. G.*]

IV. CLASSICAL DEFINITIONS.

1 Views of the ancient philosophers generally considered.

[5853] The ethics of classical philosophy, in diversified forms, are simply æsthetic development, not personal regeneration and perfection. It is the ideal morality of perfect knowledge, according to Socrates; the ideal morality of perfect happiness, according to the Cyreniæans and Epicureans; the ideal morality of perfect beauty, according to Plato; the ideal morality of a perfect symmetry, or the golden mean, according to Aristotle.—*H. Allon, D.D.*

2 Views of the ancient philosophers individually considered.

(1) *The Socratic.*

[5854] The system of morality which Socrates made it the business of his life to teach, was raised upon the firm basis of religion. The first principles of virtuous conduct which are common to all mankind are, according to this excellent moralist, laws of God; and the conclusive argument by which he supports this opinion is, that no man departs from these principles with impunity. "It is frequently possible," says he, "for men to screen themselves from the penalty of human laws, but no man can be unjust, or ungrateful, without suffering for his crime; hence I conclude that these laws must have proceeded from a more excellent legislator than man." Socrates taught that true felicity is not to be derived from external possessions, but from wisdom, which consists in the knowledge and practice of virtue; that the cultivation of virtuous manners, is necessarily attended with pleasure as well as profit; that the honest man alone is happy; and that it is absurd to attempt to separate things which are in nature so closely united as virtue and interest.—*Enfield*.

(2) *The Platonic.*

[5855] According to the Platonic doctrine, morality was based on immutable speculative principles, the abstract species, the real constituents, according to his view, of everything denominated good. This was to take morality out of the sphere of man's nature, and place it in a kind of philosophical pietism. He rejected, accordingly, the notion that man was the "measure" of moral excellence, and admitted no standard of human perfection below that of the Deity Himself. Augustine speaks of Plato's system of morals as the only one compatible with Christianity. Having alluded to the different opinions concerning good, which made man himself, more or less, the seat of good: "Let all these," he says, "yield to those philosophers, who have said not that man was happy in enjoying the body, or in enjoying the mind, but in enjoying God; who have determined that the end of good, is to live according to virtue; and that this result could be to him only who

had the knowledge and imitation of God."—*Bp. Hampden*.

(3) *The Aristotelian.*

[5856] In his treatise on ethics, Aristotle deals with the theory of human life and what is the supreme good aimed at by human actions. At first he implies that the aims of the individual and the state are identical; but, as he proceeds, he perceives that each citizen has needs and virtues of his own. Virtue may be moral or intellectual. The first is a state of the will, distinct from reason, and as practice makes perfect, so, by doing just things, a man becomes just; and thus actions having a tendency to repeat themselves, produce habits and states of the will. It is the characteristic of virtue to preserve "the mean," excess in any shape being unintellectual and barbarous, and thus on his

table (*see below*) he shows that each virtue is the mean between two extremes; courage, *e.g.*, lying between cowardice and rashness. The sense of moral beauty, he says, is inherent in human nature, but it only exists in perfection in the mind of the wise man after cultivation by experience, for virtue is more nice and delicate than the finest of the fine arts. Pleasure, he contends, is not in the sense of what promotes life, but in the sense of life itself, the sense that any faculty whatsoever has met its proper object. Therefore pleasure must be in itself a good; but for anything to be good it must be an end-in-itself, or something desirable for its own sake—something thoroughly worthy, in which the mind can rest satisfied; and thus all mere amusements are excluded from being good.—*H. Grey*.

[5857]

ARISTOTLE'S TABLE OF MORAL VIRTUES.

| <i>Matter.</i> | <i>Defect.</i> | <i>Mean.</i> | <i>Excess.</i> |
|------------------------------|-----------------------|---|--------------------------------|
| Things fearful. | Cowardice. | Courage. | Rashness. |
| Certain pleasures and pains. | Insensibility. | Perfected self-mastery | Utter absence of self-control. |
| Wealth— | | | |
| <i>a.</i> Moderate. | Stinginess. | Liberality. | Prodigality. |
| <i>b.</i> Great. | Paltriness. | Munificence. | Vulgar profusion. |
| Honours— | | | |
| <i>a.</i> Great. | Littleness of soul. | Greatness of soul. | χαυροσχη, vanity. |
| <i>b.</i> Moderate | Unambitiousness. | Both the one and the other, according to circumstances. | Ambition. |
| Anger. | Incapacity for anger. | Meekness. | Passionateness. |
| Truth. | Reserve. | Truthfulness. | Braggadocio. |
| Pleasantness— | | | |
| <i>a.</i> In relaxation. | Clownishness. | Easy pleasantry. | Buffoonery. |
| <i>b.</i> In daily life. | Crossness. | Friendliness. | Non-complaisance. |

—*Aristotle, Nicomachean Ethics.*

[5858] When the Aristotelian philosophy described virtue as consisting in the mean between two extremes, it laid down a position singularly vague, and actually defined nothing. It is susceptible of some useful applications, but hazards, nevertheless, in many cases, a mischievous laxity of moral principle in which there would be such an approximation of virtue to vice and of vice to virtue as, instead of precisely defining either, would serve to confound both. But what are the extremes? Unless they can be previously fixed, we cannot determine the medium. And then again, supposing the extremes defined, why are they to be regarded as extremes? and why is the middle the line of rectitude? Once more, who is to determine all these perplexing points? If man, as is the case, how are we to trust to the decisions and guidance of that nature, which is itself in a state of actual aberration from the right line and without any sincere desire to find or keep it?—*R. Wardlaw, D.D. (condensed)*.

(4) *The Epicurean.*

[5859] Of this system very different representations have been given, according as it has

been viewed in its original statements, or as it was subsequently corrupted into a scheme of mere animal pleasure. According to Epicurus, happiness was the great end of being. Good and evil are synonymous with pleasure and pain, and are to be pursued or avoided accordingly, virtue producing, however, the greatest *quantum* of happiness of which human nature is capable. The system acknowledged nothing of the *honestum*, of which the rectitude, and the approbation of it in our minds were independent of its consequences to ourselves. It is not difficult to see how liable both these principles were to perversion and abuse, by the affixing of a sensual acceptation to those terms which were used to express the idea of happiness; and the import of these terms was very limited and inadequate, even as employed by Epicurus. The system, moreover, was a modification of atheism. God and Providence being denied, there was of course no higher principle than a mere consideration of present results. And thus virtue, instead of being independent, and in its own nature, good, its goodness was sought exclusively in its effects. Epicureanism is the parent of modern utilitarianism.—*Ibid.*

(5) *The Stoic.*

[5860] Stoicism was the deification of human nature; and although its harsher features were somewhat modified by its later professors, its general character was proud, stern, and overbearing. It placed virtue on a basis independent of all utilitarian considerations; but in doing so, it overlooked the many-sidedness of human nature. It based all morality on intellect, and taught that the affections ought to be uprooted. We contend that every true philosophy of man, must take account of the various parts of which human nature consists, and employ their moral forces in due subordination. But stoicism directed its eye to a single aspect of our nature, and ignored the rest. It was not only one-sided, but the exaggeration of one-sidedness. As a system, it could exert no moral influence on the masses; it was capable of being appreciated only by the most elevated orders of minds. It had no gospel to address to the morally corrupt, or even to men of imperfect virtue. What effect could the proclamation of its doctrine of self-sufficiency have had on those whose powers of moral resistance were weak and feeble? A lofty system of philosophy, which ignores the existence of a large portion of the moral nature of man, will be more likely to aggravate than to cure the spiritual diseases to which he is subject.—*London Quarterly Review.*

V. PRIMITIVE RELIGIOUS ASPECT.

[5861] The ancient religions were either devoid of all moral power, or, if influential at all, powerful only for evil. Their theology was immoral; they scarcely taught any doctrine of human responsibility, and their teaching of an immortality in the under-world of shadows, was incapable of exerting any practical influence on human conduct. Whatever they had been in former times, a belief in them was rapidly dying out when Christianity appeared, and it had all but entirely disappeared among the educated classes.—*Ibid.*

VI. THE MERITS EMBODIED IN ANCIENT PHILOSOPHICAL THEORIES.

1 Ancient philosophy fully recognized all the fundamental principles of moral obligation.

[5862] She taught that man was responsible for his actions; that he could distinguish between right and wrong; that he was the creator of his own character; that freedom is an essential condition of moral action; that virtuous actions have an inherent moral beauty; and that their essence consists in the inward motive.—*C. A. Row, M.A. (condensed).*

VII. THE IMPERFECTIONS OF ANCIENT MORAL SYSTEMS.

[5863] While the various systems embraced many elevated principles, they were disfigured by considerable imperfections. The obligation of the duties of man to man, was based not on

human brotherhood, but on racial or civil connections. And however elevated the detached precepts, not one philosopher succeeded in evolving the great principles of the New Testament as a fundamental whole, and even these are laden with foreign elements which modify their character. And though the mere doctrine may be the same, e.g., as "Thou shalt love thy neighbour as thyself," it was utterly destitute of a moral force.—*Ibid.*

VIII. THE FAILURE OF CLASSICAL PHILOSOPHY IN MORALS, AND ITS CAUSES.

1 Philosophy failed to grapple with the masses of mankind.

[5864] Its tone respecting them was one of hopeless despair. Its teaching was intended for the moral and intellectual aristocracy. In cases of moral degradation, it confessed that it had no medicine adequate to effect a cure. It failed to create a missionary spirit, and would have treated it with unbounded ridicule. The only hope for the masses was through legislation. Thus moral speculations were essentially political, and never got beyond mere theory.—*Ibid.*

2 Philosophy was destitute of spiritual power.

[5865] The only powerful moral force with which it was acquainted was habit. But this is only powerful to sustain a man on a course on which he has once entered. It is a mighty lever, but where is the fulcrum? Its vantage ground is a moral atmosphere, but if this atmosphere is contaminated, the action of habit will be but the means of deepening its principle of evil. And to the question how may a vicious man cultivate moral habits? philosophy has no answer.—*Ibid.*

[5866] She failed to find a centre on which to base the great principle of obligation, viz., in a personal God, and had no definite doctrine of immortality to give it force. The result was that the centre of responsibility was placed in an abstraction, by the beauty of virtue or the nobility of self-sacrifice. Of the weakness of such motives the philosopher was conscious, and also that unless he could place the duty of virtue on the principle of self-interest, it was necessary to merge the individual in the community. Hence the constant tendency to make morality a branch of politics.—*Ibid.*

IX. ASIATIC DEFINITIONS.

1 Brahminism.

[See vol. i. p. 210.]

2 Buddhism.

[5867] The morality of Buddhism is pantheistic. Its supreme good is not active benevolence, but passive surrender; not individual perfection, but universal absorption into an all-pervading essence.—*H. Allon, D.D.*

[See vol. i. p. 211.]

3 Confucianism.

[5868] The ethics of the Chinese are empirical. Their political and social virtue is purely utilitarian, and seems to be utterly destitute of the higher ideas and inspirations of philosophy and religion—an elaborate world-order, expressing itself in rules according to the wisdom of the ancients, without any idea of moral perfection to be striven after, without spiritual source or good, it is a mere social expediency; and its only golden age the wisdom of the past.—*Ibid.*

[See vol. i. p. 217.]

4 Judaism.

[5869] The Jewish theory was based upon and inseparably connected with religion, and was embodied in the decalogue. As a whole it may be stated thus. Religion was the result contemplated by the laws of the first table, morality the result contemplated by the laws of the second. Religion was the aspect of human life in reference to God; morality the aspect it assumed in reference to man and social claims. It would seem, therefore, that morality might have legitimately claimed to be considered independently of religion, if not to exist independently of it; but from the very nature of the case religion can have no existence without issuing in morality, whether or not we choose to contemplate its nature and existence apart from morality.—*S. Leathes, B.D.*

[For later development, see vol. i. p. 219.]

5 Mohammedanism.

[See vol. i. p. 222.]

6 Zoroastrianism.

[5870] The morality which the Persian system represents—two eternal antagonistic principles of good and evil—although a nobler moral conception than that of Buddhism, inasmuch as it solicits men to an active struggle with evil, is yet defective in sanctifying urgency; inasmuch as the evil against which he is called to struggle is an external evil, part of the world-order, not an inward or personal one. It is a conflict with Ahriman, not with his own heart.—*H. Allon, D.D.*

X. SCHOLASTIC THEORIES AND DEFINITIONS.**1 As to fundamental principles.**

[5871] The schoolmen united the precision and detail of Aristotle's ethical system, with the fundamental doctrines of Plato. They took, that is to say, as their great principle, Plato's theological account of the Chief Good. It is established as their point of outset, that, as the inquiry is into the end of all human actions, the mind must first lay hold of that principle itself, that Great End or Chief Good. On the participation of this, must depend the goodness of all particular actions. And a collection of moral

rules, accordingly, directed to the good or happiness of man, would be deducible as *consequences* from this their general idea or constituent nature. To the Christian moralist this Chief Good, of course, was the God of the Bible, and the Bible itself suggested a view of God in accordance with this notion. "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee." "There is none good but One, that is God."—*Ep. Hampden.*

2 As to ethical code.

[5872] The schoolmen divided the virtues into—1. *Theological*, having God as their object; (1) Faith having respect to the Divine Truth; (2) Charity to the Divine goodness; (3) Hope to the greatness of the Divine Omnipotence and kindness. 2. *Moral*, by which the nature of man is regulated with respect to human things, and which are arranged, according to the most ancient division, under the name of the four cardinal virtues, Prudence, Justice, Fortitude, Temperance. These together made up the mystical number of seven, and comprised man's various duties as he respects "God, his neighbour, or himself." 3. *Acquired virtue* was the simple result of our natural instincts, cultivated by exercise and matured into habit. But 4. *Infused virtue* was the same moral qualities perfected in us by Divine influence. A still further distinction was derived from the manifold offices of the Holy Spirit in sanctification. These were the qualities of wisdom, science, understanding, counsel,—the effect of the Holy Spirit on the rational principle of the soul: fortitude, piety, fear—His effects on the affections. They were denominated the seven gifts of the spirit.—*Ibid.*

XI. MODERN THEORIES AND DEFINITIONS.**1 Nominalism.—(Hobbes.)**

[5873] Hobbes revived an exploded ancient theory, that there was really no essential difference between virtue and vice, and that all ideas upon the subject of right and wrong were merely imaginary or arbitrarily drawn, not founded in the nature of things, but depending entirely on current popular feeling or prejudice, or the accidental authority of public law and rule. "Whatsoever," says this philosopher, "is the object of any man's appetite or desire, that is, which he, for his part, calleth *good*; and the object of his hate and aversion, *evil*; and of his contempt, *vile* and *inconsiderable*. For these words, good and evil and contemptible, are ever used with relation to the person that useth them; there being nothing simply nor absolutely so; nor any common rule of good and evil to be taken from the nature of the objects themselves; but from the person of the man (where there is no commonwealth), or in a commonwealth, from the person that representeth it; or person, or arbitrator, or judge, whom men, disagreeing, shall by consent set up and make his sentence a rule thereof."

[5874] This theory is *Erastianism* outside the Church, and *nominalism* outside physics. It is Pope's unhappy poetical line put into cold, hard phrase, "Whatever is, is right." Of course it is the legitimate and necessary outcome of scepticism, cynicism, contempt, and despair. The confusion of thought underlying the whole theory is a mistake of the relation of *law to duty*. Law does not profess to create duty, or constitute right, it merely declares and expounds what duty requires, and what right is in certain special cases. The very idea of law is based upon the higher idea of right and wrong, virtue and vice. The whole authority of law rests upon the universal, necessary, and eternal, and presupposed and indestructible principle of duty.

XII. FIRST SET OF COUNTER THEORIES, OR REALISM IN ETHICS.

1 Virtue is founded in the nature, reason, and fitness of things.—(Dr. Samuel Clarke.)

[5875] Dr. Samuel Clarke's proposition is:—"That from the eternal and necessary differences of things, there naturally and necessarily arises certain obligations, which are of themselves incumbent on rational creatures, antecedent to positive institutions, and to all expectation of reward and punishment." Of course those who hold this theory of moral action, presume moral agents, and the relations in which, as moral beings, they may be placed.

2 Virtue is in a conformity to the truth.—(Woolaston.)

[5876] Woolaston's theory is very similar to Clarke's; in fact, it is a kind of rider to it. No action which interferes with any true proposition, or denies anything to be what it is, can be right. Virtue is to live the truth. Vice is to live a lie. This is very much the idea of St. John's definition of sin, as the transgression of the law. The theory practically says two things. 1st, There is a straight line along which men ought to walk; 2ndly, There should be no alloy in conduct, not even a small prescribed quantity to give it a workable and serviceable character.

3 Virtue is instinctive.—(Reid.)

[5877] The philosophers of this school maintain that virtue is an immediate perception. This view is only the grafting very strongly intuitionism and a species of transcendentalism into Dr. Samuel Clarke's simpler and less pretentious, and consequently safer, view. It is reasoning along a higher line of things without the necessary aid of Divine illumination. This is a species of speculation which ends in sentiment, exclusiveness, and innumerable intricacies and bewildering antinomies, and hopelessly suspends the aeronaut philosopher in a dangerous element, without a single landing-place. The following is Dr. Reid's view in reference to this theory. "If we examine the abstract notion of duty or moral obligation, it appears it to be neither any real quality of the action, considered by itself, nor of the

agent, considered without respect to the action, but a certain relation between the one and the other. When we say a man ought to do such a thing, the *ought*, which expresses the moral obligation, has a respect, on the one hand, to the person who ought, and on the other, to the action which he ought to do. These two correlates are essential to every moral obligation; take away either, and it has no existence. So that if we seek the place of moral obligation among the categories, it belongs to the category of *relation*. There are many relations of things, of which we have the most distinct conceptions, without being able to define them logically. Equality and proportion are relations between quantities which every man understands, but no man can define moral obligation as a relation of its own kind, which every man understands, but is perhaps too simple to admit of logical definition."

[5878] The whole point really of the three foregoing phases of the argument for virtue, from the abstract nature and reason of things lies in the following considerations:—

1. That man is placed in certain relations of life, Godward, manward, and selfward.

2. That in the conception, certainly in the realization, of such relations, man, by reason or the moral faculty, sees that there is a suitability and congruity between these relations and certain classes of dispositions and lines of action.

3. That these relations, or rather the duties or moral idea involved or implied in their discharge, are in accordance with the Divine Will of God.

4. That these moral ideas of virtue, revealed to us by the light of nature, are eternal and immutable as the nature of God and the nature of things.

The strength of the argument is in its being a counter theory, along a non-Christian line of things, to meet men like Hobbes, who would not listen to plainer and more authoritative and more satisfactory reasoning.

The weakness of the argument lay in its extension and elaboration, and its necessarily metaphysical and speculative character. Also because there are many links wanting in the chain, or at least to be supplied by consciousness, which becomes only distinct and powerful as men become more spiritual and enlightened, and therefore stand less in need of argument for the truth of the point at issue.

Again, the argument absolutely breaks down when philosophers try to construct a definite theory out of what is only a counter theory to a negative idea of virtue. To practically define virtue, reason, and conscience, in their present state, are powerless apart from revelation and inward illumination.

4 Virtue is founded in the nature of man and the will of God, and is not the offspring of varying opinion and custom.—(Bp. Butler.)

[5879] It will as fully appear that this our

nature, that is, constitution, is adapted to virtue, as, from the idea of a watch, it appears that its nature, that is, constitution or system, is adapted to measure time.

[5880] In Plato's "Dialogue on the Republic," as in Bishop Butler's sermons, the human soul is represented as a system, a constitution, an organized whole, in which the different elements have not merely their places side by side, but their places above and below each other, with their appointed offices; and virtue and moral rightness consists in the due operation of this constitution—the actual realization of this organized subordination.—*Whewell, Preface to Butler's Sermons.*

5 Virtue rests on legal restraint (Hobbes) and benevolent impulse (Shaftesbury and Edwards).

(1) *If there are such things as justice and social virtues, then they are the creations of the law, to restrain man's inborn ill-will and selfishness.*

[5881] This summary of Hobbes' view about men in a state of nature, and regarded antecedently to all institutions and laws, is by no means complimentary to mankind, and it is dishonouring to the Creator, whose existence, however, this teacher would ignore, if not altogether deny. It makes men demons, and paints fallen man darker than he really is, or than any one but a misanthrope, in the last stage of his disorder, could well have imagined. The theory overlooked several obvious principles. First, that an action to be regarded as virtuous in any sense, must spring from a right motive. Secondly, that actions which were wrong and vicious tended to produce misery, while actions which were right and virtuous tended to produce happiness. Thirdly, that the ultimate and real authority upon which laws, domestic or civil, rest, is not external but internal influences,—not the sword, so much as an inborn sense of right—the idea of law, as implied in the relation of a ruler and his subjects, and the beneficial nature of right actions, as encouraged by laws based on eternal principles of right and wrong. Fourthly, that virtue is an idea belonging to the nature and constitution of man as a moral being.

XIII. SECOND SET OF COUNTER THEORIES.

1 Benevolence, or kind affection, constitutes an agent virtuous.

(1) *Negatively viewed.*

[5882] If, through the hope merely of reward, or fear of punishment, the creature be incited to do the good he hates, or restrained from doing the ill to which he is not otherwise in the least degree averse, there is in this case no virtue or goodness whatever. There is no more of rectitude, piety, or sanctity in a creature thus reformed, than there is in meekness or gentleness in a tiger strongly chained, or innocence and sobriety in a monkey under the dis-

cipline of the whip.—*Shaftesbury, Characteristics.*

(2) *Positively viewed.*

[5883] He that has true virtue, consisting in benevolence, and in that complacency in virtue or moral beauty, and benevolence to virtuous being, must necessarily have a supreme love to God, both of benevolence and complacency. And all true virtue must radically and essentially, and, as it were, summarily consist in this. Because God is not only infinitely greater and more excellent than all other beings, but He is the Head of the universal system of existence; the foundation and fountain of all being and all beauty; from whom all is perfectly dependent; of whom, and through whom, and to whom is all being and all perfection; and whose being and beauty is, as it were, the sum and comprehension of all existence and excellence, much more than the sun is the fountain and summary comprehension of all the light and brightness of the day.—*Edwards.*

[5884] True, "love is the fulfilling of the law," and no action can be regarded as virtuous which springs not from this principle. But care must be taken that we take the same wide view of love, as St. Paul designed in his words just quoted. Virtues must rest upon a foundation as wide as man himself—upon the intellectual, moral, as well as upon the emotional, elements in his nature and constitution—upon reason and conscience, as well as upon the heart. In refuting error, we must be careful not to press the lines of arguments too far, and so lay ourselves open to attacks from other quarters. Throughout the whole of this controversy we are repeatedly reminded of this danger.

2 Utilitarianism.—(Paley.)

[5885] Utilitarianism denies that there is any essential difference in actions, except in the degree of their utility; and that standard must be ultimately measured by one that is purely subjective, viz., the benefit to self.

[5886] If the utilitarian, as is the case with the school of Paley, takes refuge from the difficulties with which his theory is encumbered, in the assertion that all moral distinctions originate in the will of God, and that a mere act of that will makes them virtuous or vicious, he deprives the Creator of every moral perfection. If the distinctions between right and wrong merely emanate from His will, it is plain that it is absurd to talk of contemplating the perfections of the Creator with feelings of adoration. We might have as easily reversed their character as have constituted them what they are. It follows, therefore, if the desire to promote His own happiness be the single moral attribute of Deity, that it is impossible that God can become the object of love, even if a wise calculation of results leads Him to bestow happiness

on His creatures. We do not love wisdom, but goodness.—*London Quarterly Review.*

3 The theory of Bentham and Mill.

(1) *It rests on a confusion of thought.*

[5887] It rests on the fact that each of us, having a tolerably clear notion of the happiness he desires for himself, forgets that his conception of happiness may be very different from his neighbour's, and is therefore utterly useless as a general aim in life, or a general standard of action. Men differ in nothing more widely than in their notion of happiness; and to make the pursuit of happiness, the object of life and the test of action, is to have as many moral standards as there are different conceptions of happiness. Mr. Mill is obliged to take notice of this difficulty, and says that in estimating pleasure, quality as well as quantity is to be taken into the account: that "the pleasures of the intellect, of the feelings and imagination, and of the moral sentiments, have a much higher value as pleasures than those of mere sensation." But on the theory that pleasure, and freedom from pain, are the sole objects of life, that is, of the exercise of each and of all the faculties of man, we cannot see how one faculty is to be ranked above another, except on the ground that it yields a larger quantity of pleasure, or wards off a greater amount of pain. But if this be so, how are we to prove that one form of life is morally superior to another? If a man asserts that he finds greater and more unmixed pleasure in the gratification of his senses, than he could in the pursuit of knowledge, or in the cultivation of his feelings and imagination, how are we to prove to him that he is wrong? Mr. Mill appeals to the "sense or dignity which all human beings possess in one form or another." But here again the old question arises, Whence comes this sense of dignity? By what authority does it intrude itself into a world where the only object of life is pleasure and freedom from pain? Does the sense of dignity spring out of a desire for pleasure and aversion to pain? On the contrary, one of its most frequent behests is the sacrifice of pleasure and the endurance of pain.—*J. J. S.*

(2) *It is opposed to the common judgment of mankind.*

[5888] There never was a doctrine more emphatically condemned than utilitarianism. In all its stages, and in all its assertions, it is in direct opposition to common language and common sentiments. In all nations and in all ages the ideas of interest and utility on the one hand, and virtue on the other, have been regarded by the multitude as perfectly distinct, and all languages recognize the distinction. The terms honour, justice, rectitude, or virtue, and their equivalents in all languages, present to the mind ideas essentially and broadly differing from the terms prudence, sagacity, or interest. The two lines of conduct may coincide, but they are never confused, and we

have not the slightest difficulty in imagining them antagonistic. Selfish moralists deny the possibility of that which all ages, all nations, all popular judgments, pronounce to have been the characteristic of every noble act which has ever been performed.—*Lecky.*

(3) *It destroys the true notion of virtue.*

1. By reducing virtue and vice to strength or weakness of intellect.

[5889] Virtue and vice, according to this theory, are a simple calculation of consequences. The only thing in fault in the vicious man is his intellect, which is unable to penetrate to the remote consequences of actions, and which leads a man to prefer a smaller present enjoyment to a larger future one. The virtuous man, on the contrary, is the far-seeing man, who is not deceived by appearances, but is capable of penetrating into the realities of things. The virtuous and vicious man are the same in principle.—*London Quarterly Review.*

2. By making virtue and vice a matter of prudence and selfishness.

[5890] If by the happiness which is said to be the end of action, is meant merely the happiness of one's self, the system is one of the plainest and most intelligible, the dynamic force is the most obvious, and the most surely operating that can well be imagined. But then the course of action dictated by the desire of exclusive self-interest, is not, according to the view of most men, a moral one at all, and the motive is not moral, but selfish.

If, on the other hand, it is said that it is not my own private interest, but the general interest, which I am to aim at, this may be said in two distinct senses: Either I am to seek the greatest happiness of all men, the sum total of human interests, because an enlightened experience tells me that my happiness is in many ways bound up with theirs—but then the good of others thus pursued is but a means to my own private good, and I am still acting on the motive of self-love—a strong but not a moral one: Or, I am to aim at the general happiness for its own sake, and not merely as a means to my own; but then, I am carried beyond the range of self-interest, and acknowledge as binding, other motives, which lie outside of the utilitarian theory. To the question, Why am I to act with a view to the happiness of others? the utilitarian can, on his own principles, give no other answer than this, Because it is your own interest to do so. If we are to find another, we must leave the region of personal pleasure and pain, and allow the power of some other motive which is impersonal.—*North British Review.*

4 Utility or beneficial tendency, makes an action right.

(4) *This theory puts utility in the wrong place.*

[5891] This counter-theory is really building from the top instead of the bottom. Utility is

not the foundation of virtue, but virtue is the foundation of utility. The idea of propriety takes the precedence of usefulness, when viewing moral actions; and the conjugates, with its synonyms and antonyms, of both utility and propriety, are too weak to express the force of obligation, and will not satisfy the mind in approving of excellences or condemning crimes. And all the intelligent defenders of this theory, with all their ingenuity and skill, are compelled to shift their ground in their reasonings.

Dr. Dwight (Sermon xcix.) well exposes the absurdity of this theory. "As well might a man determine that a path, whose direction he can discover for a furlong, will conduct him in a straight course to a city, distant from him a thousand miles, as to determine that an action whose immediate tendency he perceives to be useful, will therefore be useful through a thousand years, or even through ten. How much less able must he be to perceive what will be its real tendency in the remote ages of endless duration."

"There are also"—as Bishop Butler, in his note to second sermon on the love of our neighbour, put it—"certain dispositions of the mind and certain actions which are in themselves approved or disapproved of by mankind, abstracted from the consideration of their tendency to the happiness or misery of the world; approved or disapproved by reflection, by that principle within, which is the guide of life, the judge of right and wrong." He goes on to instance littleness and greatness of mind.

5 Virtue estimated by the amount of happiness thereby produced.

[5892] "This is," as Dr. William Fleming, exactly hitting the right nail on the head, writes "confounding the tendency or result of actions, with their real nature or character—a confusion which is common to the doctrine of utility in all its forms . . . The fountain is to be reached by *ascending*, not by *descending* the stream; and if there be purity in the stream, it is because it is derived from a pure fountain. Right or virtuous actions are productive of happiness. It is a consequence, because they are productive of happiness. It is a consequence of their having a right nature, that they have a beneficial tendency; and they have a right nature, because they are in accordance with the rectitude of the Divine nature and the benevolence of the Divine will."

6 Evolution.—(Herbert Spencer.)

(1) *Destroys moral distinction.*

[5893] The chief point to be noted in connection with a derivative theory of morals, is the helpless position in which it all leaves us, in the exercise of moral approbation and disapprobation. On the principle of evolution, all the phases through which the ethical sentiment has passed, were of equal validity for the particular stage which human nature had reached, in its upward career; and, though we may contrast, we may not judge them by our standards or canons of to-day. The fierce, passionate struggles of

the infantile stage, instead of being condemned, are to be revered, as the necessary steps of an "eternal process moving on," by which the adult sentiment has been reached; just as the unlimited strife amongst the lower organisms in nature, has resulted in an elevation of the type, and the survival of the finest and fittest to live. If, however, we are to possess any canon of morality, any rule by which we may test the intrinsic worth of actions, we must find it in the attestations of a principle which, though evolved by experience, is not its child. And so, the advocates of empiricism and evolution, who have entered the lists as champions of their own position against the intuitional moralists, consistently affirm that there is no absolute standard of right and wrong: that the verdict of society, based on the unconscious perceptions of utility transmitted through a thousand generations, makes a thing either right or wrong. Things are not to be done by us, because they are intrinsically right; they are right, because we do them; that is to say, because *the race* (not the individual, who may be capricious) has agreed, through the consenting experience of centuries, to do them. Intuitional moralists, on the contrary, maintain that certain things are to be done, and others to be abstained from, in virtue of an intrinsic rightness or wrongness attaching to the acts themselves; and that the assent of the race to a common rule (with manifold and inevitable exceptions, which both prove and illustrate it) is due to its progressive discernment of that intrinsic rightness, or to the unconscious sway of the principle of right reason which governs, while it "worketh out of view."—*Prof. Knight.*

(2) *Is self-destructive.*

1. The fittest do not necessarily survive.

[5894] "The struggle for existence"—the well-known auxiliary of the evolutionist—proves a source of great perplexity, as he seeks to become a moralist, vindicating an evolution theory as adequate to explain ethical actions. "The struggle for existence" has, as its consequent, "survival of the fittest," and that, as its concomitant, "destruction of the weakest." This struggle may be traced in the evolution of conduct up the scale of increasingly complex organism, with evidence of steadily increasing violence on the one hand, and laceration on the other. Growing strength, with more powerful weapons of offence, may present evolution of conduct, appearing at length in fiercest encounters. But such evolution is not in the direction of morality, nor is it any help towards the evolution of thought bearing on higher conduct.—*Professor Calderwood.*

2. The less fit do actually survive.

[5895] There may be said to be in the "Data of Ethics" a set of characteristics derived from perfection of evolution. Such are "adjustment of an action to an end," "definiteness," "exactness," "heterogeneity," "complexity," "multiformity," subordination of immediate to remote objects, and of motives connected with present

tative to those connected with representative and re-representative sensations, all regarded as placing the highest mammal at the top of the ascending scale; while the molluscs, with whose rudimentary ethics Mr. Spencer sets out, are at the lowest. Such, also, are the criteria stated in the terms of Mr. Spencer's special and, to common minds, mysterious theory of the movement of evolution, his "rhythms," and his perfect state of "moving equilibrium." Mr. Spencer, as he has eloquently avowed, thinks the First Napoleon about the greatest enemy of his kind who ever lived. Yet in which of the attributes of perfect evolution did Napoleon fall short? Were not his actions as admirably adjusted as possible to their evil ends? Was he not in the highest degree "punctual," methodical, and exact? Was any man ever more multiform in his activities, or heterogeneous in the parts which he enacted? Did any man ever keep his eye more steadily fixed on remote objects, or play a longer game? No one can question the vastness of his brain-power, and his historian boasts that his head was the largest and the best formed ever submitted to the investigation of science. He is a figure to be noted by Agnostics, for though he lived before Positivism, he was a perfect Positivist. He had, as he tells us himself, shut all religious ideas out of his mind, as hindrances to action; he had learned to discard metaphysics and philosophy altogether as the dreams of ideologues; he insisted on positive education, and he took his own propensities as the parts of his nature which were to determine his conduct without respect for any moral conventions. There is a curious *jeu d'esprit* (such, no doubt, it is) which connects, across the gulf of centuries, Bonaparte with that other great Positivist before Positivism, Machiavelli. It is a copy of the "Prince," supposed to have been found in the emperor's carriage at Waterloo, with a running commentary by his hand, showing the correspondence of his own policy with Machiavellism; and the likeness is very striking.—*Goldwin Smith.*

(3) *Has in it an element of truth.*

[5896] The growth of ethical sentiment and dogma out of prehistoric elements, during the innumerable eras of past existence, must be conceded to be as unquestionable as is the progress of each individual from the blank consciousness of childhood to the adult state. And the authority of the developed product is not invalidated by its history being traced, and the entire series of the steps of its development disclosed. That character should grow, as well as the physical organism to which it is related, is merely a corollary of its existence. That it should come to be what it is, by a process of development, is not only no disparagement to it, but is absolutely essential to its existing at all; because nothing can possibly remain for a single instant without alteration: *πάντα βέι, οὐδὲν μένει.*

But let the fact of development be granted. The question still remains, Did the immature

give rise to the more mature, or merely go before it? Did the inferior originate the superior, or simply precede it in time? That the higher succeeded the lower is evident; but it does not follow that it sprang from it, so that all the actual and potential elements of its life may be said to have been latent or contained within the lower. The phenomena of simple succession do not explain a single occurrence in nature; and the fact, that in these phenomena we discover a progress from inferior forms to superior types, does not explain the cause of the rise, or assign a reason for the advance.—*Prof. Knight.*

7 The inherent-right-to-exist theory.

(Maudsley.)

[5897] Many efforts have been made to trace the parentage of conscience in elements unlike itself. Mr. Maudsley tries to find its root in the most animal of all our instincts. More recently it has been said that the conviction of an inherent right to live is the germ out of which it has been evolved; a conviction which takes articulate shape in the proposition, "No one has a right to kill me," but which existed, in a rudimentary form, long before it expressed itself thus definitely. But we have first to account for the rise of that conviction itself, out of a state in which it was the normal law of the universe for the stronger to kill, and for the weaker to be killed. The whole difficulty is slurred over, if our explanation starts with a fully formed sense of personality, and a developed feeling of an inherent right to live. The problem to be solved is the reversal of the primitive law of universal war, of indiscriminate competition and carnage, when the only right is the right of the strongest, and when no individual can have any right to exist, because his strength is simply relative to the number and vigour of his competitors, and, however strong, he may, at any moment, be supplanted by a stronger. Is it that when the stronger have become proficient in the art of pushing weaker comrades aside, when they have vanquished opposition and had a surfeit of slaughter, their sense of prowess gives rise to the new feeling that they have done well? that, in virtue of their success in killing, they have won for themselves a right to survive? that, because of the number of their victims, they have purchased immunity from destruction? If so, the hiatus between the stage in which it was natural that one animal should kill and others should be killed, and the stage in which this became *unnatural*, and the conviction sprang up that each had a right to live and to continue in life, is one that cannot be bridged over by any conceivable process of evolution, unless it be evolution by antagonism. The one was a state in which our animal ancestors were wholly destitute of a sense of right, and could have no notion of a claim to exist.

"For why? because the good o'd rule Sufficeth them—the simple plan,

That they should take who have the power,
And they should keep who can."

The other is a state not different from this in degree, but diametrically opposite in kind—a state in which each individual discerns the worth of his own personality, and his *inherent right* to exist.

And if the chasm between these two stages is wide, and unbridged by evolution, does it fare any better with the next step in the process of development? Suppose that the persuasion, "I have a right to live," has been gradually manufactured out of its own opposite, how does the former give rise to the conviction that another individual, like me, has an equal right to live, and to live well? The continued existence of one, was at first secured only by constant death of competitors in the struggle for existence; how does this give place to the conviction that these others (who might very possibly wish to kill the successful and surviving individual) have an equal right to live? No theory of evolution, no process of development can by itself answer this question, or solve the problem of the genealogy of moral ideas.—*Prof. Knight.*

8 Naturalism.—(Secularistic.)

[5898] It is generally believed to be moral to tell the truth, and immoral to lie. And yet it would be difficult to prove that nature prefers the true to the false. Everywhere she makes the false impression first, and only after years, or thousands of years, do we become able to detect her in her lies. . . . Nature endows almost every animal with the faculty of deceit in order to aid it in escaping from the brute force of its superiors. Why, then, should not man be endowed with the faculty of lying, when it is to his interest to appear wise concerning matters of which he is ignorant? Lying is often a refuge to the weak, a stepping-stone to power, a ground of reverence towards those who live by getting credit for knowing what they do not know. No one doubts that it is right for the maternal partridge to feign lameness, a broken wing or leg, in order to conceal her young in flight, by causing the pursuer to suppose he can more easily catch her than her offspring. From whence, then, in nature, do we derive the fact that a human being may not properly tell an untruth with the same motive?—*Dr. Van Buren Denslow.*

9 The theory of moral averages.—(Necessitarian.)

[5899] It is argued that man's actions may be reduced to fixed or slightly varying averages, and are therefore governed, like other natural phenomena, by fixed laws. But statistics would seem to tell a different tale. Take the following table—

Murders.

| | | | | |
|---------|---|---|----|---------|
| 1870-1 | = | 1 | in | 174,647 |
| 1869-70 | = | 1 | in | 280,714 |
| 1868-9 | = | 1 | in | 144,831 |
| 1867-8 | = | 1 | in | 167,824 |
| 1866-7 | = | 1 | in | 158,737 |

Attempts to Murder.

| | | | | |
|---------|---|---|----|---------|
| 1870-1 | = | 1 | in | 445,178 |
| 1869-70 | = | 1 | in | 424,810 |
| 1861-9 | = | 1 | in | 358,515 |
| 1867-8 | = | 1 | in | 354,907 |
| 1866-7 | = | 1 | in | 470,211 |

No. of Charges of Drunkenness.

| | | |
|---------|-----|---------|
| 1870-1 | ... | 142,343 |
| 1869-70 | ... | 131,870 |
| 1868-9 | ... | 122,310 |
| 1867-8 | ... | 111,465 |
| 1866-7 | ... | 100,357 |

No. of Sentences of Penal Servitude.

| | | |
|------|-----|-------|
| 1830 | ... | 4,100 |
| 1869 | ... | 2,005 |
| 1870 | ... | 1,788 |
| 1871 | ... | 1,628 |
| 1872 | ... | 1,494 |

Showing in the last four years, with an increasing population, a reduction of 25 per cent.

These numbers may, of course, have been largely affected by legislation, police administration, &c.; but legislative acts are an embodiment of the moral feeling of the community; at any rate, these wide variations show that no such regularity of average has been established as will avail for logical proof. Moreover—

(1) It is an acknowledged fact that *the moral characteristics of the same nation vary at different times*. One class of vice prevails in one age, another in another. The moral habits of a community are inextricably interwoven with social customs and positive laws, which again are the product of moral and material causes. The very frequency and excess of a particular vice in one age may lead to its mitigation or repression by the force of public opinion in another.

(2) *The moral state of a community is dependent, more or less directly, upon material conditions*, such as war and peace, plentiful and deficient harvests, prosperity or depression of trade.

To all this it may be replied, abandoning the argument from the constancy of averages, that although by a sort of transmutation of moral forces (like that resulting from the "correlation of physical forces") morality assumes different phases in different periods, there exists from first to last a constant, invariable quantity of so-called moral evil. But this theory is too vague and impalpable to admit of any scientific test; although on a general view, *e.g.*, of the state of Europe before and after the diffusion of Christianity, the moral difference may, to an unbiased mind, be amply apparent.—*I. G. Smith, M.A.*

XIV. COMBINED FAILURE OF THE FOREGOING THEORIES AS SEEN IN THEIR LATER MODIFICATIONS.

[5900] The attempts which have been made to substitute pleasure for right, as the ultimate

[5900—5903]

law of human conduct, have either failed by their destruction of morality altogether, or have really abdicated in favour of a principle disinterested and dignified. The reader of contemporary philosophy will appreciate this remark by recalling the progress from Jeremy Bentham's system to Mr. J. S. Mill's "Utilitarianism," and from this to the theories of Mr. Herbert Spencer in the "Data of Ethics." It must be acknowledged that we are amenable to law, and to a law higher than any originating in human society, and that we are so constituted that we feel this to be the case.—*Prof. Ralford Thomson.*

XV. GENERAL REMARKS ON THE FOREGOING THEORIES.

1 What constitutes an action right or wrong.

[5901] What constitutes an action right or wrong? What constitutes moral excellence? To these questions various and different answers have been given, as has been shown. Aristotle holds that moral excellence is the mean between two extremes, the medial habitude in accordance with right reason, as frugality, which he alleges lies between avarice and profusion. Such was the dogma of the Peripatetics. Plato, again, holds that it is the suitability of the affections from which man acts to the object which excites them, and that the well-being of man depends upon the harmony and co-operation that exist and obtain among these; and in his experience, Zeno teaches, that it consists in living according to nature; but the Stoical school, of which he was the founder, was divided—some maintaining that it consists in acting according to the nature of things, which is embraced by Cudworth, Clarke, and Price; and subsequently by Woolaston, Malebranche, and Shaftesbury, and others, in acting according to the nature of man—according to the principle of self-love, which Butler appears to favour. But human nature, as it exists, is corrupted; and, acting according to its tendencies and dictates, it never can originate and promote true happiness. Jonathan Edwards holds that it consists in benevolence to being in general, and thus follows the later Platonists, or Eclectics; but this definition is greatly defective, inasmuch as it excludes gratitude. This is allied to Hutcheson's moral sense, or inward mental power, by means of which the feelings of moral approbation or disapprobation are excited in the heart, by emotions and affections which arise in man's condition and course; also Thomas Brown's relation of actions to the human mind, by which these originate the immediate and vivid feeling of approval, which is the basis of moral judgment. Epicurus and his followers hold that happiness involves merely the enjoyment of present pleasure and the absence of present pain, and that the feelings and actions which secure these, are the best. This is the lowest gradation of the system of utility, and excludes altogether the superintendence of a supreme Ruler. Aristippus,

Democritus, and Hobbes hold that virtue and vice are arbitrary distinctions, depending on the will of the magistrates and the authority of human enactments, so that, as these vary, what is vice to-day may be virtue to-morrow, and what is vice in one country may be virtue in another. Hume makes moral excellence to consist in whatever is agreeable to ourselves and others; to ourselves without injury to others, and to others without injury to ourselves. What is useful is confined to the present condition. A future immortality is not recognized. God and eternity are excluded. Adam Smith resolves it into sympathy. Actions being right or wrong according as they have had, or not had, a concurrent sympathy in the mind; while Mandeville resolves it into vanity, and makes all action to arise from this principle. Dwight lays the foundation of moral excellence in utility, and alleges that what is useful is unfolded and indicated in the Word of God. Goodwin and Paley teach that it consists in expediency, which they make to extend to all the results of an action—collateral and remote, as well as to those which are immediate and direct.

It is not necessary to examine any of these theories on the origin of moral obligation, and the constituent elements of moral excellence. In most of these theories there may be something that is right; in all of them there is something wanting.—*James McCrie.*

XVI. CONTINENTAL VIEWS.

1 Kantean.

[5902] Where is the motive power in the Kantian ethics? Kant's answer is plain. It is the naked representation of duty, the pure moral law. And this, according to Kant, exerts so strong a motive power over the will, that it is only when a man has acknowledged its obligatory force, and obeyed it, that he learns for the first time his own free causal power, his independence of all merely sensitive determinators. The naked moral law, defecated, as he speaks, of all emotions of the sensory, is the one only dynamic which is truly moral. This, acting on the will, with no emotion interposed, will alone, he insists, place morality on a true foundation, will create a higher speculative ethics, and a higher practical morality, and will awaken deeper moral sentiments, than any system of ethics, compounded now of ideal, now of actual elements, can do.—*North British Review.*

2

GENERAL MORALITY OR VIRTUE.

I. ITS DISTINCTIVE ASPECTS.

1 Viewed philosophically.

[5903] Morality is the science of our own internal nature. It ascertains all those principles

by which we are actuated in our principles and conduct, and establishes the general law in which they all agree. Its office is throughout one of discovery. The existence of these principles is assumed; and the facts, both of our observation and our consciousness, are examined, with a view to their discovery.—*Bp. Hampden*.

[5904] Morality or ethics is the art of living, or rather the art of submitting one's life to the authority of conscience, of subjecting it to principles elevated and powerful enough to dominate existence.—*Vinet*.

2 Viewed as to scientific philosophy.

[5905] Philosophy is not a department of science, nor is science a branch of philosophy. Their provinces are distinct, though closely related at their frontier margins. Ethical science deals with the phenomena of our moral nature in all their length and breadth; ethical philosophy deals with the inner essence of these facts, both in its height and in its depth, as well as with the link which connects them indissolubly together. Science treats of the co-existences and succession of phenomena, and of the laws which may be generalized from them. It does not attempt to reach the substrate underlying the phenomena, or the nexus by which they are united. Philosophy pursues both the substrate and the nexus. In so doing, it seeks the ultimate meaning of the whole, as a unity; and it will not relinquish its search, though science may affirm that its quest is as vain as the pursuit of the sangreal. Starting from the facts of experience, it seeks a theory of these facts; and it deduces inferences which the phenomena do not yield by way of generalization, but by way of necessary implication, as causes requisite to account for effects otherwise unexplainable.—*Prof. Knight*.

3 Viewed as to speculative and practical philosophy.

[5906] In its most comprehensive aspect moral philosophy has two sides. From its connection with human knowledge, and from the necessity of our having an intellectual root or ground of action, it is a speculative study. From its connection with human knowledge, and from the necessity of our realizing in life and conduct the principles of which it seeks the explanation, it is a practical discipline. As a body of knowledge it stretches between theory and practice, and is the arch which spans the chasm connecting speculation and action. On one side it is the theory of our practice; on the other it is the practice of the theory we adopt. Speculatively considered, it is a systematized body of knowledge dealing with human character and conduct. Its aim is to explain the nature and to determine the rationale of duty. It considers man, however, not merely as a knower and contemplator, but also as an actor; as a practical being whose conduct is susceptible of direct regulation and indirect control. Ascer-

taining the laws which govern character, it essays an explanation of habit. Endeavouring to unfold the relation between conduct and welfare, it distinguishes while it connects duty and happiness. So far as it confines itself within the region of facts, it is simply a branch of psychology. It is ethical psychology, or the psychology of the ethical, as distinguished from the intellectual or cognitive consciousness.—*Ibid*.

[5907] It is much easier to conceive a thousand beautiful thoughts concerning virtue, in our closet, than to put one of them in practice; because thoughts, thoughts beautiful in speculation, are the work of the imagination, which is as much delighted with a lovely idea as the eye is with a lovely object. But when we would proceed from theory to practice, we must combat the selfish passions; we must get the better of our indolence and love of ease, which is apt to grow upon speculative men. He whose reigning pleasure it is to speculate and think beautifully, will not therefore act beautifully. Because action calls him off from his favourite pleasure, that of speculation, he will be averse to action, at least all difficult action; which aversion nothing can conquer, but much stronger and more forcible motives than those arising from the loveliness of virtue. And hence, I suppose, it comes to pass that those who have entertained the world and themselves with these lofty notions, have not been very remarkable for the practice of the active virtues.—*Jeremiah Seed*.

4 Viewed as involving personal, social, and spiritual duties and obligations.

[5908] There are three relations in which man may be contemplated, which give rise to duties—

1. In reference to himself as an individual.
2. In reference to his fellow-men as living in society. And
3. In reference to God as his Creator, Governor, and Judge.

What the duties arising from these relations are, an apostle hath indicated in the text (Titus, ch. ii. v. 12) which declares that the grace of God teacheth that we should *live soberly, righteously, and godly*.—*Sobriety* denoting all those duties which we owe to ourselves; *Righteousness*, all those duties which are incumbent upon us towards our fellow-men; and *Godliness*, all those which are due directly to the Supreme Being. This classification is simple and comprehensive, and in following it out, it will be seen that it will easily admit of our incorporating with it anything that may be convenient or useful in other classifications.

In reference to himself, the whole duty of man may be said to consist in promoting the improvement and perfection of his nature and condition, and in thus attaining to happiness. Now, the improvement of man's nature, and the advancement of man's happiness, will lead to the duties—

1. Of self-conservation ;
2. Of self-culture ; and
3. Of self-control or self-government.

The duties of *Self-conservation* have reference primarily and directly to the body, but indirectly also to the mind ; and have for their end the continuance and progress of man as a living being. And, in reference to his existence as a living being, man is bound—

1. To preserve his life, and to avoid everything tending towards de. th.
2. To promote his health, and to avoid sickness and disease.
3. To provide for his wealth or outward well-being, and to avoid poverty and want.—*Wm. Fleming.*

II. ITS STUDY AND CULTURE.

1 Requisite qualifications.

[5909] Too rigid logic, too exact defining and subdividing of that which often can be but inadequately defined, kills it. It is like trying to hold a sunbeam in an iron vice. The faculty that will best catch the many aspects and finer traits of character, must be a nice combination, an *even balance between mental keenness and moral emotion*. It is the heart within the head which makes up that form of philosophic imagination most needed by the moralist.—*North British Review.*

2 Method of its culture.

[5910] The surest method for ethical science is to begin with moral psychology ; that is, with a close study of the phenomena which make up man's moral nature. This is its beginning, but not its end. From observation of these, it will be led down to fundamental ideas which underlie them ; that is, it will land us in theology or religion. There are two ways in which psychology may go to work. It may begin at the centre, the core of man's being, at the mysterious conscious "I," the fully formed personal will, and then show how the several powers and faculties group themselves round this centre. But perhaps the better way is, beginning at the outside, to follow what we may conceive to be the historical growth of the individual, as well as of the race, and to show how each of the phases of our being successively rises into prominence.—*Ibid.*

III. ITS MOTIVE.

1 Its nature.

[5911] Under the word *motive* three things are included, which are usually distinguished thus—the outward object or reality, which, when apprehended and desired, determines to action ; the mental act of apprehending this object ; and the desire or affection which is awakened by the object so apprehended. To this last step, which immediately precedes the act of will, and is said to determine it, the term "motive" is often exclusively applied.—*Ibid.*

2 Its object and result.

(1) *The Divine approval.*

[5912] What a rational Theist may be said to hold is simply that our moral nature points true to that of Him in whom we have our being ; that He is with us when we do right, against us when we do wrong ; that our well-doing moves His love, our evil-doing His aversion. There is nothing apparently more absurd in this than in believing the same thing with regard, say, to a friend, or even with regard to the community of which we form a part, and the good-will of which is a motive and a support of our rectitude. Nor is there any sort of necessity, so far as this belief is concerned, for entangling ourselves in a metaphysical labyrinth, by going behind the Divine Nature, and speculating on the possibility of its having been other than it is? Being is an inscrutable and overwhelming mystery : there is no more to be said.—*Goldwin Smith.*

(2) *The glory of God, and the happiness of man.*

[5913] The foundations of virtue is placed in the nature of things—or rather in the nature of God, from whom all things originally derived their essence and existence. The production of happiness is a tendency or result, rather than a principle or cause. Utility, instead of constituting the essence of virtue, is merely a consequence of it. Right actions produce good or beneficial effects. But they are not right because they produce these effects. They are right because they have a right nature : and they have a right nature because they are done from a regard to the will of God, and because they promote His glory. God's will, in accordance with the perfection of His nature, is to promote His glory by the diffusion of happiness ; and right actions produce happiness because they are in accordance with the will of God, and serve to manifest the excellence and glory of His nature. But, because happiness accompanies or flows from right actions, it will not do to say that they are right because they are productive of happiness. Utility and rectitude are not convertible terms. All attempts to represent utility as the foundation of virtue, ignore or obscure the real question, and proceed on the assumption that pleasure, interest, and duty are words of the same meaning. What is denoted by all these words may coincide, and an act of duty may be accompanied with satisfaction and productive of advantage. But this is no reason for resolving the one into the other. The difference between virtue and vice, lies not in the tendency of the one to produce happiness, and of the other to produce misery. But the production of happiness by the one, and of misery by the other, is the consequence of the moral difference in their nature. It is rectitude, or the want of rectitude, that determines the tendency or result of an action, and not its tendency or result which gives its nature or character to an action. An action is not right because it is productive of happiness, but it is productive of

happiness because it is right. Utility is not a cause, but a consequence of rectitude. It is not the constituent, but it may be the indication of rectitude. It does not make an action to be right, but it may mark it to be so. It is not the *ratio essendi*, but it may be the *ratio cognoscendi*. An action has a nature or character belonging to it. There is something true of it in itself. This nature or character may be indicated or made plain, but is not conferred by the consequences of the action. It belongs to it as an action originally and inherently.—*Wm. Fleming*.

[5914] That conduct is right which is in accordance with the rectitude of the Divine nature, and in obedience to the Divine will. The perfections of the Divine nature and the intimations of the Divine will, are made known to us in the Divine Word. That Word is our imperative rule or law, in all matters on which it hath spoken. And in matters on which it is silent, we have for our guides reason and conscience, enlightened and influenced by reverence for the authority and will of God.—*Ibid.*

IV. ITS ESSENTIAL QUALITY.

1 Disinterestedness.

[5915] All virtue and goodness tend to make men powerful in this world; but they who aim at the power, have not the virtue. Again, virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it for the pleasure's sake, are selfish, not religious, and will never have the pleasure, because they can never have the virtue.—*J. H. Newman, D.D.*

V. ITS SPECIAL DEMANDS.

1 Religious culture.

[5916] When we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God, is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty: by what we require of God, we see what He requires of us; and if you want a system or collective body of holy precepts, you need no more but your Prayer-books.—*Jeremy Taylor*.

2 Habitual activity.

[5917] Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions. In order to its becoming either vigorous or useful, it must be habitually active; not breaking forth occasionally with a transient lustre, like the blaze of a comet; but regular in its returns, like the light of day; not like the aromatic gale, which sometimes feasts the sense; but like the ordinary breeze, which purifies the air, and renders it healthful.—*Blair*.

3 Incessant toil.

[5918] As a stone is raised with great labour

up a mountain, but is thrown down in an instant, so are our virtues acquired with difficulty, and our vices with ease.—*H. F., Duties of Life*.

VI. ITS CHIEF ATTRIBUTE.

1 Unity.

(1) *In comprehensiveness.*

[5919] What we ought to understand by the term virtue, is the complete assemblage of every virtuous qualification; for, as a royal diadem admits only, in the circle of ornaments that compose it, diamonds and the most precious stones, so the word virtue implies the union of all that is virtuous. Take away a single attribute, and you destroy the whole; it is no longer virtue that remains.—*St. Ephrem*.

[5920] Morals are one; you cannot take one part and leave another; duties the most different have a common bond; we cannot be moral on one point and immoral on another, because we cannot be both moral and immoral. Again, it is with moral ideas as with the shinning splinters of a broken mirror; not one of them will reflect the whole figure; gather them up, put them laboriously together, still you have not a perfect mirror, nor will you have, till all these fragments, having been fused anew by the heat of the same fire, you once more have a single mass. So no one moral truth will suffice, nor all in juxtaposition. A true system is not a mosaic. We must find out the principle that will conduct to all others, and reconcile them all.—*Vinet*.

(2) *In diversity.*

[5921] Leibniz once picked up a leaf, and said to his companion that there was but one such leaf in nature; that whatever might be the likeness between the blossoms or the leaves of one tree and another, each had its own tint, each its wave-like surface. So is it with morals too. There also nature does not repeat herself. Perhaps the difference between two cases of conscience may be so slight as to be manifest only to quick eyes, and perhaps both may easily fall under the same rule. But a very slight difference will raise a question as to what the rule is; and that happens every day of our lives.—*North British Review*.

[5922] Rules of morality may vary, or laws, customs, languages vary. But to argue from this diversity of rules, that there are no fixed principles of morality, would be as unreasonable as to argue from the difference of dialects that these have no common origin, or from difference of inflexion or of syntax, that there are no grammatical principles at all.—*I. G. Smith, M.A.*

(3) *In certainty.*

[5923] As much as it has been disputed where-in virtue consists, or whatever ground or doubt there may be about particulars, yet in general there is an universally acknowledged standard of it. It is that which all ages and all countries

have made preference of in public ; it is that which every man you meet puts on the show of : it is that which the primary and fundamental laws of all civil constitutions over the face of the earth make it their business to enforce the practice of, upon mankind:—viz., justice, veracity, and regard to the common good.—*Bp. Butler.*

(4) *In immutability.*

a. Morals are unchanging in substance though mutable in form.

[5924] There is, unquestionably, nothing to be found in the world which has undergone so little change as those great dogmas of which moral systems are composed. To do good to others ; to sacrifice, for their benefit, your own wishes ; to love your neighbour as yourself ; to forgive your enemies ; to restrain your passions ; to honour your parents ; to respect those who are set over you ; these and a few others are the sole essentials of morals ; but they have been known for thousands of years, and not one jot or tittle has been added to them by all the sermons, homilies, and text-books, which moralists and theologians have been able to produce.—*Lecky.*

[5925] That ethical systems change from age to age, is the highest proof of the immutability of moral truth. The change is only a development. It can be shown that from the infancy of man the highest virtues of civilization were practised ; that they were practised on a narrow scale merely because such a scale was imposed by the necessities of existence ; and that the future will never change their essential character, but only give them a grander sweep. As well might you impugn the immutability of the principles of logic, on the ground that induction led Thales to one result and Faraday to another. It is the circumstances of their respective ages that brought Thales and Faraday to different opinions ; not the logic which each applied. So is it with moral truth. Moral truth is immutable, but the circumstances of the age determine the nature and range of its application.—*North British Review.*

(5) *In universality.*

a. Morals are of no sex.

[5926] The highest virtues and affections, in truth, are of no sex. The more men and women rise in the scale of psychical being, the loftier their intelligence, the more exalted their tenderness and grace, the more closely will they be found to resemble each other. For the virtues, let us ever repeat, are faculties as well as qualities, and it requires no insistence to prove that the heart's best endowments are supplemented by those of the understanding, while these again receive their proper complement from the heart. It is indeed owing to our partial culture, that while the virtues of the mother, as has been too often observed, realize virtue in her offspring, those of the father confer only fame.—*McCormac.*

b. Morals may be practised by all.

[5927] Trying to be good, is within the power

of a galley-slave ; and it is conceivable that by being ever so little better than himself, the most abject of mankind may cast into the moral treasury a mite more precious in the estimation of the Author of our moral being, than the effortless virtue of a born seraph.—*Goldwin Smith.*

(6) *In development.*

[5928] Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not ; but a delicate plant, that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or despatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting of virtue into its place, to a few years or weeks?—*The Christian Life.*

VII. ITS COUNTERFEITS.

[5929] There is no special virtue which is not, to the very life of it, seemingly resembled by some special vice. So, devotion is counterfeited by superstition ; good thrift by niggardliness ; charity with vainglorious pride. For, as charity is bounteous to the poor ; so is vainglory to the wealthy : as charity sustains all for truth ; so pride for a vain praise : both of them make a man courteous and affable. So the substance of every virtue is in the heart : which, since it hath not a window made into it, by the Creator of it, but is reserved under lock and key for His own view, I will judge only by appearance. I would rather wrong myself by credulity, than others by unjust censure and suspicions.—*Bp. Hall, 1574-1656.*

[5930] There is a marked likeness between the virtue of man and the enlightenment of the globe he inhabits—the same diminishing gradation in vigour up to the limits of their domains, the same essential separation from their contraries—the same twilight at the meeting of the two : a somewhat wider belt than the line where the world rolls into night, that strange twilight of the virtues, that dusky debateable land where-in zeal becomes impatience, and temperance becomes severity, and justice becomes cruelty, and faith superstition, and each and all vanish into gloom.—*J. Ruskin.*

VIII. ITS OPERATION AND EFFECTS.

1 It consoles.

[5931] Vice stings us even in our pleasures, but virtue consoles us in our pains.—*R. Chambers.*

2 It gratifies.

[5932] There is in the very taste and feeling of moral qualities a pleasure or a pain ; and the argument is greatly strengthened by the adaptation to that constitution of external nature, more especially as exemplified in the reciprocal influences which take place between mind and

mind in society. The first, the original pleasure, is that which is felt by the virtuous man himself; as, for example, by the benevolent, in the very sense and feeling of that kindness whereby his heart is actuated. The second is felt by him who is the object of this kindness; for merely in the conscious possession of another's good-will, there is a great and distinct enjoyment. And then the manifested kindness of the former awakens gratitude in the bosom of the latter; and this, too, is a highly pleasurable emotion. And lastly, gratitude sends back a delicious incense to the benefactor who awakened it. By the purely mental interchange of these affections there is generated a prodigious amount of happiness; and that altogether independent of the gratifications which are yielded by the material gifts of liberality on the one hand, or by the material services of gratitude on the other. Inasmuch that we have only to imagine a reign of perfect virtue; and then, in spite of the physical ills which essentially and inevitably attach to our condition, we should feel as if we had approximated very nearly to a state of perfect enjoyment among men; or, in other words, that the bliss of Paradise would be almost fully realized upon earth, were but the moral graces and charities of Paradise firmly established there, and in full operation.

Let there be honest and universal good-will in every bosom, and this be responded to from all who are the objects of it, by an honest gratitude back again; let kindness, in all its various effects and manifestations, pass and repass from one heart and countenance to another; let there be a universal courteousness in our streets, and let fidelity and affection in all the domestic virtues, take up their secure and lasting abode in every family; let the succour and sympathy of a willing neighbourhood, be ever in readiness to meet and to overpass all the want and wretchedness to which humanity is liable; let truth, and honour, and inviolable friendship between man and man, banish all treachery and injustice from the world; in the walks of merchandize let an unflinching integrity on the one side have the homage done to it of unbounded confidence on the other, inasmuch that each man, reposing with conscious safety on the uprightness and attachment of his fellow, and withal rejoicing as much in the prosperity of an acquaintance as he should in his own; then there would come to be no place for the harassments and the heartburnings of mutual suspicion, or resentment, or envy.—*Chalmers*.

3 It protects.

[5933] The strong man walks by the house where disease is rioting, and his healthy vitality flings the distemper back.—*P. Brooks*.

4 It strengthens and beautifies

[5934] Virtue, the strength and beauty of the soul,
Is the best gift of Heaven: a happiness
That e'en above the smiles and frowns of fate

Exalts great Nature's favourites; a wealth
That ne'er encumbers, nor can be transferred.
Riches are oft by guilt and baseness earned;
Or dealt by chance, to shield a lucky knave,
Or throw a cruel sunshine on a fool.
But for one end, one much neglected use,
Are riches worth your care: for Nature's wants
Are few, and without opulence supplied.
This noble end is, to produce the soul;
To show the virtues in their fairest light;
To make humanity the minister
Of bounteous Providence; and teach the breast
That generous luxury the gods enjoy.

Dr. Armstrong.

IX. ITS SPECIAL SPHERE OF ACTION.

[5935] Man's life is "centred in a sphere of common duties." The most influential of all the virtues, are those which are the most in request for daily use. They wear the best, and last the longest. Superfine virtues, which are above the standard of common men, may only be sources of temptation and danger. Burke has truly said that "the human system which rests for its basis on the heroic virtues, is sure to have a superstructure of weakness or of profligacy."—*Smiles*.

X. NEED OF ITS ACQUIREMENT.

[5936] Every deed of dishonour, every victim of vice, every ghastly spectacle of crime, is an eloquent testimony to the need and the worth of virtue.

XI. ITS POWER.

[5937] It is virtue, yea virtue, gentlemen, that maketh gentlemen, that maketh the poor rich, the base-born noble, the subject a sovereign, the deformed beautiful, the weak strong, the most miserable most happy.—*Lily, Euphues*.

XII. ITS ENCOURAGEMENTS AND REWARD.

[5938] Let each action be done as it is morally right. We are encouraged then to proceed, for we are sure that it has the sanction of God. Whatever may be the immediate effect of it, we know that God will reward it. Whatever may be its intrinsic imperfection, we rely on His mercy in Christ, and the grace of His Spirit, to give it a worth not its own, and consecrate it to the doing of His will.—*Bp. Hampden*.

XIII. MORALITY IN ITS RELATION TO RELIGION.

1 Morality and religion are distinct in nature, but united in application and results.

[5939] Morality is not grace; because it doth not change nature: if it did, many of the heathen were as near to God as the best of Christians. Whatever may be done by the strength of nature, cannot alter it; for no nature can change itself. Poison may be great within the skin, like a viper's; but freedom from gross sins, argues not

a friendship for God. None were ever so great enemies to Christ as the Pharisees, to whom Christ gave no other title than that of the devil's children, and charges them with hatred both of Himself and Father (John viii. 44).—*Charnock*.

[5940] The close connection of theological and moral truth, has been of serious injury to both departments of human knowledge. In their nature they are entirely distinct, *i.e.*, in the principles on which they are based; to mix up principles of the one, with principles of the other, must tend only to confusion of thought and speculative error on each subject. That they are closely connected in their results and applications, must be fully admitted. But this connection is only like that of mathematics with physics, or anatomy with medicine; both, that is, must be taken into account, in the practical application of one or the other. In speculation, however, and in their theories, they are perfectly distinct.—*Bp. Hampden*.

2 Relation between morality and religion is mutually essential.

(1) *Morality is insufficient without religion.*

[5941] Men sometimes ask, "Will morality save me?" This is exactly as if the wheat-fields, when they have grown three inches high, should ask, "Are we not good wheat as far as we go?" It is that part of religion which exists in exclusions, with a very moderate development of the germs of right feeling. It has no complete growth in it. It has no power within itself. It has a kind of ideal attainment, but it is an attainment made possible only by the help of the Holy Spirit. It is the faint beginning, the rough outline, the charcoal sketch of the future. That is morality. Is it not good? Certainly it is good. Is it enough? No, it is not enough. It is enough to start on, but it is not enough to stand on.—*Beecher*.

[5942] No doubt a secular morality may be arrived at, and some principles ascertained by examining the facts of human life; but there still would remain the difficulty of stirring the individual conscience to that morality. Rules and laws will not do this; and their operation on man's inner nature is but little, and is far from being elevating, which no one so effectually points out as St. Paul. The life of all virtue implies a personal approval of right doing; this too has its counterpart in an acquiescence in retribution as due to wrong doing. But can we stop here? Must we not say, that since this idea of retribution is moral, it requires a moral government of the world, and would be unsatisfied without it? And what is this, but that very belief which lies at the foundation of religion? And if so, it follows that we cannot have the morality of personal righteousness in separation from religion. For thus the right and the religious so meet, from the first, in our moral nature, that to divide them is to destroy their life. Morals lose vitality when separated from the moral government of the world; while it is

also true that religion sinks to superstition in proportion as it ceases to have the approval of the personal conscience.—*W. J. Irons, D.D.*

[5943] The exact difference between religion and morality is, that religion conveys men from the topmost stave of the ladder of faith, to the gate of heaven, into the celestial city; while morality only conveys men to the gate of heaven.

[5944] All the moral virtues are only so many ciphers, which may make an ample show, yet are but so many empty unavailing nothings, unless the Deity be placed as the principal figure at the head of them, from whom they derive their weight, force, and significancy.—*Jeremiah Seed*.

(2) *Religion is impossible without morality.*

[5945] Religion has no more appropriate work than the regulation of human life in accordance with moral truth: it is in this province especially that we look for evidences of its reality and its power. "By their fruits ye shall know them," said its one great Master, of certain religious aspirants. "Pure religion," according to His apostle, "and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In other words, it is active philanthropy and personal purity. The language used to describe it in the Bible, implies that knowledge of religion and religious emotions are, as we have seen, worse than incomplete, if they do not lead to active goodness. What a man knows or feels is of little import, until it is ascertained what he does, or rather what he is.—*Canon Liddon*.

[5946] Morality itself is the service and ceremonial (*cultus externus*, *θρησκεία*) of the Christian religion. The scheme of grace and truth has "light for its garment;" its very robe is righteousness.—*S. T. Coleridge*.

[5947] No religion without morality; though there may be morality without religion. But in the latter case, light is not far off.—*C. N.*

[5948] Religion without morality is a body without a soul.—*I. G. Smith*.

3 The relation between morality and religion is mutually fundamental.

(1) *Morality must of necessity find its origin in religion.*

[5949] Let each man ask himself on what authority he is bound by the restrictions of the moral law. If he is bound at all, who or what is it that binds him? Is it the individual or the aggregate will of his fellow-man, or is it a power beyond either of these, and more than either? Is it not the constitution of his own nature, related as he is to others? But this relation he did not make, neither did they. How, then, did it arise? Was it from chance or from necessity? If from chance, then it no doubt is in

accordance with such chance that he is bound by the moral law; but then it cannot be a matter of chance if he violates the moral law, for he clearly has the option of not doing so. He has the option of not killing, stealing, or committing adultery. So that it is not a matter of chance whether or not he obeys a law, which is, nevertheless, in strict accordance with his moral nature, which is a matter of chance. If, however, the constitution of his nature is a matter of necessity, what is meant by this? It must then be a matter of necessity that he obeys or violates this necessary law. But he undoubtedly has the option of doing the one or the other, or else he ceases to be a moral agent, and the morality we are discussing becomes a mere name. If, therefore, the constitution of his nature is a matter of necessity, this is only another way of saying that the moral constitution of our nature could not have been other than it is, because in no other way would it have corresponded with the original and abstract scheme, which is revealed to us as the will of the Divine mind. God is truth, and that which is according to truth must necessarily be as it is, because otherwise it would not be in accordance with truth, or the will of God, which is towards the truth—*Stanley Leathes*.

(2) *Religion is based on ethical principles.*

[5950] All theology is, in fact, based upon ethical principles, apart from which it can have no real hold upon the spiritual nature of man; the religion which is not based upon moral conviction is mere superstition or mechanism.—*British and Foreign Evangelical Review*.

4 The relation between morality and religion is based on the fitness of things, and is proved by facts.

[5951] Can it be maintained that the belief in an All-seeing Eye—in inflexible, inflexible, and all-powerful Justice—in a sure reward for well-doing and a sure retribution for evil-doing—has been without influence on the conduct of the mass of mankind, or that its departure is likely to be attended by no consequences of importance? There are two miners, say, by themselves, and far from human eye, in the wilds of the Far West: one has found a rich nugget, the other has toiled and found nothing. What hinders the man who has found nothing, if he is the stronger or the better armed, from slaying his mate as he would a buffalo, and taking his gold? Surely, in part at least, the feeling, drawn from the Christian society in which his youth was passed, that what is not seen by man is seen by God, and that, though the victim himself may be weak and defenceless, irresistible power is on his side.

Who can doubt that religion has, as a matter of fact, largely impelled to virtue; that it has formed characters at once of great force and of great beneficence; that it has sustained philanthropy and social progress? Who can doubt that many noble and good works have been, and are still being performed, from love of God and from

a love of man, which is inspired by belief in our common relations to God? Who can doubt that heroes and reformers have been led to face peril, to risk their lives in the service of their kind, by the conviction that they were doing the Divine Will, and that while they were doing it they would be in the Divine keeping? Would it be so easy even to man a life-boat if all the ideas and all the hopes which centre in the village church were taken out of the seaman's heart? Go to the beach: tell the men that if they sink there will be an end for ever of them, and of their connection with those whom they love; are you sure they will not be rather less ready to take an oar?—*Goldwin Smith*.

5 The danger to morality of a rupture of this relation.

[5952] If men will plant it on some independent basis, physical or otherwise, of its own—two things will happen. Such a morality will be much narrower than a religious morality; it will, in the judgment of religious men, present an incomplete view of the real cycle of duty; notably it will fail to recognize that most important side of duty which we owe exclusively to God. But, besides this, morality divorced from religion, will tend more and more, from the nature of the case, to approximate to a department of mere human law; to concern itself only with acts and not with motives; to make the external product, and not the internal governing principle, the supreme consideration. Morality severed from religious motive, is like a branch cut from off a tree; it may here and there, from accidental causes, retain its greenness for a while; but its chance of a vigorous life is a slender one.—*Canon Liddon*.

XIV. MORALITY IN ITS RELATION TO THE INTELLECT.

1 Mental and moral laws are inseparable.

[5953] There is no mental act which is not also a moral act, and no moral act which is not also a mental. Nor can the subtlest analysis discover how far the operations of a lifetime are determined by the one element or the other. On the one hand, our conduct is daily and hourly fashioned by likes and dislikes, for which it is so difficult to account on reflective grounds, that we vulgarly call them instinctive: but those expressions of our moral nature are inseparable from a series of mental processes, the links of which have dropped out of memory. On the other hand, the songs of the poet, the calculations of the mathematician, and the systems of the speculative thinker, are loosely termed intellectual products, though in many cases we cannot tell whether they owe more to mental or to moral gifts. "Paradise Lost" could have sprung only from a mighty intellect; but we should argue most illogically were we therefore to say that its iron strength and its sublimity are more indebted to the mental than to the moral soil in which they grew.—*North British Review*.

3 Moral culture promotes intellectual growth.

[5954] The Reformation was an intellectual movement; since, on grounds of reason, it impugned the doctrines of tradition. But it was not less a moral movement; since Luther, Zwingle, and the hosts that hung upon their words, were impelled to set up the standard of rebellion, by instincts which were as distinctly moral, as the love of a mother for her child. Nay, such supreme products of logical inference as the "Principia," or the "Kritik of Pure Reason," are, to a large extent, the result of moral laws. The intellects of Newton and of Kant could not have reached their fulness of philosophical perfection, if, impelled by moral considerations, thousands of men had not previously chosen that path of lonely, silent thought which leads by slow and imperceptible steps to the summits of discovery or speculation.

Neither Newton nor Kant could have achieved those triumphs which make each shine for ever in the firmament of intellect, if nature had not as richly gifted them with patience, the love of truth, and the contempt for the garish distinctions of the world, as with the power of reflection.—*North British Review*.

[5955] The heart is much less improved by the mind than the mind by the heart. If some intelligence be necessary for morals, morals pay back the advance with usury; the delicate and exalted sentiments which belong to good morals necessarily correspond with exalted and delicate ideas; virtue raises the intellect, civilizes, gives the desire for knowledge, and the superior instruction that we look for, will be far more readily procured by moral education, than a perfect morality from the culture of the mind.—*Vinet*.

XV. THE OBJECT OF MORALS.

[5956] What is the real object with which moral science deals? Every science has some concrete entity, some congeries of facts, which is called, in a general way, its subject-matter. Botany, we say, deals with plants or herbs, Geology with the strata which form the earth's crust, Astronomy with the stars and their motions, Psychology with all the states of human consciousness. What, then, is the concrete entity with which moral science deals? It is not the active powers of man, nor the emotions, nor the moral faculty—not these, each or all. It is simply *human character*. This is the one great subject it has ever before it. About this it asks what is character, its nature, its elements, what influences make it, what mar it, in what consists its perfection, what is its destiny?—*Ibid*.

XVI. THE PARTICULAR PROVINCE OF MORALS.

[5957] (a) We may consider it in its relation to, and in its distinction from, those other

branches that grow out of the common root of human knowledge, such as science, theology, politics, and aesthetics. Its sphere and its boundaries cannot be accurately known, till they are known in the light of those relations, which connect it inseparably with the provinces which border it, on the right hand and on the left. For example, it is organically related to psychology. It is vitally connected with theology. It is indissolubly allied to sociology. It has a close relation to physiology. Or (b) The sphere of ethics may be defined by a condensed summary of its chief problems, which may be presented in the form of answers to the following questions:—(1) What are the facts of the moral nature? how are we constituted and endowed as moral agents? (2) How has that nature come to be what it is? out of what prior conditions or elements has it emerged? What are the causes or forces, individual and social, temperamental and racial, that have determined the moral development of humanity, and in unison have fashioned the destiny of each separate agent? The "natural history" of morals will be treated under this head, the growth of ethical ideas out of their dim rudimentary types, and the many curious phases that have characterized the gradual evolution of the moral consciousness. (3) The third problem is that of duty. What ought we morally to be? The contrast between the actual and the ideal, between human aspiration and attainment, the authority of conscience, and the nature of free-will, fall to be considered under this head. (4) As a natural, but sometimes forgotten corollary, a fourth problem arises: How can human nature attain to its ideal, and be brought into practical accordance with law and order? By what power or process can moral harmony be reached, the discord of the powers be abolished, and the ethical ideal be made real, in experience? In other words, how can man reach his destiny? Under this fourth head of inquiry the relation between ethics and religion comes again to be considered.—*Prof. Knight*.

[5958] The area of this field is a wide one. It includes all the desires, emotions, and affections, the will and the conscience, with the practical activities, or habits, which are the outcome of character. It embraces all that exists and is evolved within the plastic region of human conduct, which is so various and manifold, at times heterogeneous and occult. We begin with an investigation of the facts of consciousness. We proceed thence to an historical inquiry as to the process of development, by which these facts have come to be what they now are. This leads to the further question of the meaning of duty (a speculative problem), and to the conduct of life (a practical discipline).—*Ibid*.

XVII. THE APOLOGETIC VALUE OF MORALS.

1 On sceptical grounds.

(1) *Scepticism affords no adequate basis for morals.*

[5959] Modern speculators, when questioned concerning the effect of their speculations on conduct, assume that conscience is well able to stand alone. They do not know that the experiment has been tried again and again, and invariably the theoretic denial has involved morals in ruins. Whatever else is doubtful, it is better to be noble than base, true than false, loving than selfish. Here, says the speculator, I take my stand. And yet the deepest and most persistent doubt of the human mind has been on just these points. Is it better to be noble than base? false than true? loving than selfish? Is there any difference at bottom? Are not both sin and rightousness, the subjective illusions of a bubble, thrown up by the seething aimless tides of the infinite? With the human mind in general, as judged by its history, these are the points where doubt first manifests itself. Conscience and duty, least of all, can claim exemption from the inroads of scepticism. And if the denials mentioned are maintained, we believe that this practical result admits of theoretic justification.—*Borden P. Browne.*

2 On theistic grounds.

(1) *Practical morality is inexplicable, except on theistic hypothesis.*

[5960] A heroic physician—we remember to have come across the case in some Italian history—finding that a new and mysterious plague is ravaging his city, devotes himself to the preservation of his fellow-citizens, shuts himself up with a subject, takes his observations, consigs them to writing, and feeling the poison in his own veins, goes calmly to the hospital to die. On the other hand, a man, between whom and a great fortune there stands a single life, takes that life in such a way as to escape suspicion, gets possession of the fortune, and instead of a life of drudgery, to which he would otherwise have been doomed, passes his days in the healthy development of all his faculties, in the enjoyment of every pleasure, intellectual and social, as well as physical, amidst the troops of friends and grateful dependants with which his hospitality and munificence surrounds him, and after an existence prolonged by comfort, ease, and immunity from care, dies universally honoured and lamented. Why is the first man happy, and the second miserable? Theism, on its own hypothesis, has an answer ready. What is the answer of Agnostic science?—*Goldwin Smith.*

3 On the grounds of human consciousness and accountability.

[5961] If there be no higher accountability than that between man and man, no all-seeing Power from which we have received our nature and our being, on certain conditions and under

certain responsibilities, whence the internal tortures of the guilty, the secret sighs and tears, the sleepless nights, the miserable days, the lost peace and health, the sense of joy for ever gone, the sense of pain for ever present? Answer this, ye that believe in extinction.—*C. Donovan.*

XVIII. THE PRACTICAL BASIS OF MORALS.

1 In what it consists.

(1) *An appeal to consciousness and the facts presented by it.*

[5962] All physical philosophy is an attempt to ascertain the laws of the one: all true moral philosophy must be founded on a diligent observation of the laws of the other. As our ultimate conceptions of the phenomena of the physical world, form the basis of all correct reasoning respecting it, so the ultimate conceptions of our moral being, as presented by consciousness, are the true foundation-principles of moral philosophy. These afford as high an evidence of certitude as the axioms on which physical science rests. Man can have no greater certainty than the direct testimony of his self-consciousness. It is the highest form of truth attainable by the mind; the only thing respecting which it can directly say, "I know." The individual mind has the direct testimony of consciousness, whether in a particular action it is impelled by a selfish consideration, or by one of pure benevolence, or by a union of both. We have the clearest intuitive perception that an act prompted by the principle of self-love differs in its entire conception from one which owes its origin to the feeling of benevolence, and no amount of abstract reasonings, founded on antecedent principles, can convince us that the distinction is unreal.—*London Quarterly Review.*

[5963] Morality consists in the absolute demand embodied in man's structure and relations for a true response of the emotions to facts. On this foundation any superstructure must be built; any that is built without it must be perverted and destined to fall. There is no right on a basis of non-regard. Two corollaries follow from this position; first, that the basis of morals is not itself a question of morals, but of truth; and, secondly, that it has no necessary relation to "others," but comes to be thus related in our case, through the particular conditions of our life, whereby the good and evil of others constitute the facts amid which we, as emotional beings, live.—*James Hinton.*

2 The universal consciousness of man as registered in language.

[5964] The structure and terms of language form the storehouse of all the moral experience which has preceded us. On it certain primary conceptions of the human mind are indelibly impressed, such as the conception of our own distinctive personality, the conception of man as a free moral cause, the universal conception which men have formed of the idea of obliga-

tion, involved in the existence of such expressions as "I ought," "duty," and other kindred terms. The universal consciousness of man as recorded in language testifies that the race have perceived and recognized these distinctions.—*Ibid.*

XIX. THE SCIENTIFIC BASIS OF MORALS.

I The scientific basis of ethics or morals is threefold: liberty, duty, and law or authority.

[5965] (1) *Liberty of determination and action*, as distinguishing man from inanimate matter; for no "inquest" is held on a falling tree, or on an exploded boiler: no jury sits on these, except so far, as to inquire what human and voluntary mismanagement and culpable negligence, occasioned or permitted these inanimate objects to be the means of calamity or injury. We do not arraign the dagger or the dynamite, but the assassin who uses them.

[5966] (2) *Duty or obligation*; some relative right due to others, or to one's self; as that which we owe in the way of justice, or natural rights, arising out of man's nature and position. There is no such thing as duty or moral obligation, and can be none, between material objects, as between one stone and another, or between wood and iron.

[5967] (3) *Law, or some authority*, to lay down and enforce duty, to which law or authority man is responsible.

[5968] These three elements include whatever is required of man, whether by reason or by revelation; being the principles of morals or duty, and so extending to all obligations coming within our knowledge, from whatever source of information. Without these three elements combined, ethics are impossible. Human consciousness, developing into conscience, involves these three. No single quality is of itself a *basis* of morals or ethics; as for instance, "utility," since, besides the difficulty of deciding what particular thing is best for the general good, and besides that many do evil unintentionally, and others do good by accident, there is the further difficulty—that one is not bound to become a vicarious sacrifice for the good of mankind. No prevailing reason can be given for seeking anybody's welfare but our own, except some higher obligation, some law or authority. Accordingly, Paley founds the claims of utility on the will of God, as desiring the welfare of His creatures. From that view, utility is not "the basis," but the Divine Will, or our third element—law or authority. On the hypothesis of atheistic materialism—that man's whole nature is under the laws of physical necessity—there can be no morals, ethics, or justice. What is called criminal, may be punished for the safety of society; but this is only sacrificing the single criminal to the general selfishness, and adding to the misfortune of his birth (which on this hypothesis makes him a criminal) the cruelty of a mock trial and judicial infliction. Ethics rest only on the three-

fold basis—Liberty, Duty, and Law or Authority.—*B. G.*

XX. THE FUNDAMENTAL PRINCIPLES OF MORALS.

[5969] On these three principles, *the moral sense, the essential difference in human actions, and the will of God*, is built the whole edifice of practical morality.

[5970] The three great characters or features in, or circumstances about, human nature, which go to produce or constitute virtue, are *benevolence, the sense of duty, and the love of excellence*; or, bringing the description of virtue a little nearer, we may say: Virtue is benevolence, more or less stimulated and regulated by the accompanying sense of duty and love of excellence.—*John Grote.*

[5971] To man, as a creature, the ground of obligation is *the Divine Will*, while to man as a moral agent the ground is the *Divine Nature*, of which his own is the image and reflection.—*W. B. Pope, D.D.*

[5972] If man be under a Supreme and Perfect Lawgiver, then His nature and revealed will must be the reason of moral obligation, and constitute an action right and wrong. An action is right when it is in entire accordance with the nature of God and the manifestation of His will. It is wrong when it is in disconformity to His nature and revealed will. In this conformity or disconformity consists the real rightness or the real wrongness of actions. It is not the will of God that makes a certain action right or a certain action wrong. Why it is right is that it is in accordance with His nature. Why it is wrong is that it is not in accordance with His nature. How it comes that this constitutes rightness and wrongness we cannot tell. But if the existence of an Eternal Lawgiver be admitted, it could not be otherwise. This existence, whatever it may be, is the source of moral obligation. Thence arises the obligation to love, honour, and obey God. The glory of God, not the exaltation of self, is what an intelligent creature is bound always and wholly to seek. In thus feeling and acting, his own benefit and happiness, and the good of his neighbour, are involved, promoted, and secured. The grounds, then, of moral obligation, lie in the essential, eternal, immutable principles of rectitude, which subsist in the nature of the Divine mind, and which were the features of the image in which man was formed, and the violation and abandonment of which, were his dishonour and his ruin. The necessary effect of true conformity to the Divine will, is true happiness, and the disconformity to it, real unhappiness.—*James McCrie.*

XXI. THE PRE-SUPPOSITIONS OF MORALS.

I The existence of right and wrong.

[5973] In moral truth it is not our moral nature which makes the distinction between right and wrong, but the existence of right and

wrong, and the apprehension of them by us, which create our moral nature. "I have no moral nature," says Professor Ferrier, "before the distinction between right and wrong is revealed to me. My moral nature exists subsequently to this revelation. At any rate, I acquire a moral nature, if not after, yet in the very act which brings before me the distinction. The distinction exists as an immutable institution of God, prior to the existence of our minds. And it is the knowledge of this distinction, which forms the prime constituent, not of our moral acquisitions, but of our moral existence."—*North British Review*.

[Only a moral nature could perceive the distinction.—*B. G.*]

2 Human depravity.

[5974] Man, as we know him, is in an abnormal condition. There are those who would not agree to this statement, who would say: Man is as nature made him, but is in the way to be something better, which also nature will make him in good time. At all events, this must be granted as true of men, that they are not generally what they ought to be, and may be, and perhaps will be. There is a schism between the ideal and the actual. Moral evil, what theologians call sin, is a great and fearful fact.—*Prof. Radford Thompson*.

3 A moral capacity and faculty.

[5975] Show me a fellow-creature who suffers every disadvantage incident to the state of humanity. Let him be crippled in his limbs, feeble in his frame, poor in circumstances. Let his calling be mean and sordid, and let there be in his appearance and his station nothing to excite the vulgar admiration or even attention. Let him be of neglected education, untrained and undeveloped powers. Still, you show me a man; and, because he is a man, I honour him. Poor, feeble, ignorant though he be, he is capable of much that is purest, gentlest, bravest, noblest, best in humanity. He can be a dutiful son, a faithful husband, a kind and self-denying father, a loyal subject, and a generous friend. He can love; he can shed the tear of sympathy; he can bear his daily burden of labour and care with cheerfulness. He can toil through patient years for wife and child; he can reach to a sinking brother the hand of willing help. He can brave the scorn of the bigot and the insult of the fool, and can hold to his own convictions through misunderstanding and persecution.—*Ibid.*

4 A real, though limited, freedom of will, without which man could not be a moral agent.

[5976] Whatever my genesis, whatever my destiny, I am consciously a moral being, and distinguish between good and evil. Hence I am consciously free to choose between good and evil. My will exercises itself in the domain of moral things. Where there is no freedom, there can be no morality. The feeling that I ought to do, necessarily implies that I can do.

If, therefore, freedom of the will be denied, all possible moral conduct is denied. The "fate" of the old mythologies, the predestinarianism of Calvinism, the physical necessity of Positivism, all concur in representing man as a creature of circumstances, and character as the involuntary issue of inevitable laws. All therefore degrade man from the moral dignity of his freedom; but against one and all, our moral consciousness rises up in irrepressible self-assertion. I feel that I am free; and against this consciousness argument is powerless. My conscience condemns me as guilty when I do wrong, approves me as righteous when I do right; and against this consciousness all the subtle metaphysics of philosophy and theology are powerless.—*H. Alton, D.D.*

[5977] 1. Free agency is not fully developed nor enjoyed till a man's powers of body and of mind have attained to full maturity and exercise.

2. Free agency is liable to be impaired or lost by disease of body or derangement of mind.

3. Free agency may be impaired or lost by the inveterate power of habit.

4. Free agency may be abridged or overborne by the force of circumstances.

Lastly, Free agency in man is limited in its nature, and may be over-ruled in its exercise by the will and power of God.—*Wm. Fleming*.

[5978] The great primary facts of man's moral nature, are liberty of choice between higher and lower ends and motives, an inner conviction of responsibility for the choice resolved upon, an intelligent apprehension of the law of rectitude, a consciousness of obligation to obey that high and sacred imperative command. These constitute a nature which can upbraid for sin, and which can aspire to goodness.—*Prof. Radford Thompson*.

3

CHRISTIAN ETHICS.

I. NATURE OF THE DOCTRINE.

1 The Christian teaching may lay claim to be in the deepest sense a moral philosophy.

[5979] It gives a full account of the nature of man; it establishes the ground of ethical obligation; it exhibits the sanctions of law; it gives a most comprehensive legislation, adapted to every variety of human estate; it provides for the appeasing of conscience and the renewal of the soul; it sets perfection within the hope of all; and it shows to what that perfection finally leads. The fundamental revelation on which all this is based, may indeed be rejected; and then of course the whole superstructure may be thought to fall. But it still remains that there is no other to take its place; and that it is the only philosophy of ethics that challenges the judgment of man, and appeals to his conscience and speaks to his heart. It literally has no rival, nor has ever had one.—*W. B. Pope, D.D.*

II. RELATIVE MEANING OF THE TERMS ETHICS AND MORALS.

[5980] The terms ethics and morals are scarcely to be distinguished. *Ethics*, from ἠθικός or ἠθός, has relation to the home, seat, posture, habit, or internal character of the soul; *Morals*, from *mos*, [*mores*] or custom, rather to the outward manifestation of that internal character. The terms of the New Testament, which are strictly answerable to these are *godliness*, as a habit of soul like that of God; *holiness*, as a habit of soul sanctified from sin.—*Ibid.*

III. DISTINGUISHING FEATURES AND GENERAL CHARACTERISTICS OF CHRISTIAN MORALITY.

I Highest aim and noblest aspiration.

[5981] The New Testament is a trumpet-call, summoning all who acknowledge its authority, to aspiration, progress, and eminence in goodness. Our Lord Himself will submit to no compromise with those who, to gain their ends, would take a lower view than the highest, of the aim to be set before them by those who "would be perfect." He not only lays down laws of the utmost spirituality and comprehensiveness, He calls upon us to come after Him, to "take up the cross and follow Him." Inspiration addresses to us the most stirring and sublime motives—"Be ye perfect, even as your Father in heaven is perfect." "I press toward the mark for the prize of the high calling of God in Christ Jesus." Instead of encouraging or suffering men to remain contentedly upon the lower level, the religion which we accept, forbids us either to retrograde or to pause, commands us to advance and to aspire.—*Prof. Radford Thompson.*

2 Insistence on inward as well as outward holiness.

[5982] Attention should also be paid to another prominent feature of Christian morality—the insistence upon the subjection, to the perfect law of holiness and charity, of the very thoughts and desires of the heart. This is a philosophical principle; but it is philosophy made practical and popular. It recognizes that the spiritual nature is the source of the good and evil which display themselves in the actions of the life. Out of the heart—such is the teaching of the Prophet of Nazareth—out of the heart proceed the actual vices and the actual virtues of mankind. As pure streams from a fountain undefiled, so the moral excellences that promote the welfare of society, flow from a heart cleansed by the Spirit and warm with the love of God.—*Ibid.*

[5983] Scripture enforces holiness by appealing to all the emotions on which the various philosophical theories rest—fear, love, desire of personal happiness, goodwill to our fellows, reverence for God. Sin, on the other hand, is described as vanity (what cannot profit); misery (what destroys happiness); unfitness (not suited

either to our nature or relations); wickedness (intrinsically wrong, degrading the creature, and displeasing to the Creator).—*J. Angus, D.D.*

IV. ITS STANDARD.

I The embodiment of the highest ideal of moral perfection.

[5984] Imagine that Christian morality were merely a written code. Its power of appeal would be nothing compared to that of its embodiment in Jesus Christ. It is not merely that Christian doctrine is more truthful, that its morality is more pure than other systems; it is that these are embodied in a personal life. It is not that Christianity brings more light; the moving power of the world is heat, not light. It is because the religion of Christ supplies the greatest heat, that its dynamics are the greatest that men know. Instead of a creed to be subscribed, or a code to be obeyed, we have a personal life to love and to imitate; and this makes Christian motive so cogent, Christian obedience so holy, Christian worship so loving. Had Christ been a mere lawgiver like Moses, His teaching could not have constrained us. Christ's person stands before His maxims; we love Him first, then listen to His teaching. He is the personal centre around whom our life revolves, and in whom our thought and obedience are enshrined. His peerless perfection is ever before us—individual, vivid, Divine, all that we can reverence; Deity, all that we can love in humanity; a presence that we cannot banish, a power we cannot resist, a beautiful incarnation of purity and love that we can neither gainsay nor corrupt. The most perfect moral system can excite no enthusiasm compared with such a life. Rom. viii. 2: We "learn Christ." His fidelity to principle, His fearlessness in duty, His self-sacrifice in helping; we clasp His hand, we walk by His side, and we witness in His life all the moral possibilities of a sanctified manhood.—*H. Allen, D.D.*

[5985] It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, natures, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice; and has exercised so deep an influence, that it may be truly said that the simple record of three short years of active life, has done more to regenerate and soften mankind, than all the disquisitions of philosophers and all the exhortations of moralists.—*Lecky.*

V. ITS PREVISIONAL CHARACTER.

I It provides for its own fulfilment.

[5986] The forgiveness which the gospel seals on the conscience—imparting as it does to the pardoned, the double consciousness of sin on the

one hand, and of guiltlessness as an imputation on the other—takes away the barrier to moral endeavour, and gives morality its strongest incentive. There is unspeakable strength in the thought of having paid the penalty once for all, in a Substitute, who belongs to the race and to each member of it who claims Him. But redemption is also deliverance from the power of evil, through the supply to the secret springs of human action of the power of an indwelling God. It renders all things possible. The Spirit of regeneration literally throws open to human aspiration and attainment, the whole compass of ethical perfection. This sense of pardon, too, gives birth to a new order of ethical emotions and obligations; and the new life in Christ, is the sphere of a new order of ethical duties, attainments, and experiences.—*W. B. Pope, D.D.*

VI. ITS MAIN ASPECTS.

I. Universality.

(1) *It was designed for all.*

[5987] Christian morality (as taught by Christ) was not that of a sect, a race, or a nation, but of universal man; though necessarily delivered at times in Jewish language, and illustrated by local allusions, in its spirit it was diametrically opposite to Jewish. However it might make some provisions suited only to the peculiar state of the first disciples, yet in its essence it may be said to be comprehensive of the human race. It had no political, no local, no temporary precepts; it was, therefore, neither liable to be abrogated by any change in the condition of man, nor to fall into disuse, as belonging to an obsolete state of civilization. It may dwell within its own kingdom, the heart of man, in every change of political relation—in the monarchy, the oligarchy, the republic. It may domesticate itself in any climate, amid the burning sands of Africa, or the frozen regions of the north; for it has no local centre, no Caaba, no essential ceremonies impracticable under any conceivable state of human existence. Strictly speaking, it is no law, no system of positive enactments; it is the establishment of certain principles, the enforcement of certain dispositions, the cultivation of a certain temper of mind, which the conscience is ever to apply to the ever-varying exigencies of time and place.—*Dean Milman.*

(2) *It appeals to all men.*

[5988] We find nothing like the Levitical ordinances, nothing like the grotesque technicalities of the Talmud, or of the Institutes of Menu, elaborate enough to occupy a student for a lifetime. The Sermon on the Mount, speaks to all, learned and unlearned alike. The rude peasant hears homely rules for the daily ordinary course of his uneventful life. The philosopher discerns the great moral principles which hold the world together. All recognize the expression of a something of which they were dimly

conscious before; and the heart, like the earth on a morning in spring, feels within itself the stir of a dormant energy.—*I. G. Smith, M.A.*

(3) *It is adapted to all conditions.*

[5989] Christianity can adapt itself to any form of government. The gospel precept of obedience to those who are in authority, applies alike to the subjects of a despotic empire, of a constitutional monarchy, of a democracy where all are on a level. When the French republican of the last century called the Founder of Christianity "le bon sans culotte," and when the Jacobite adherent of the exiled Stuarts appealed to his creed as teaching him to "honour the king," they were unconsciously combining their testimony to the breadth and elasticity of Christian politics. When the words "unity, indivisibility, brotherhood, or death" were inscribed on the houses of Paris in 1790, it was a ghastly parody of the universal fellowship which the gospel proclaims.—*Ibid.*

(4) *It utilizes the best in all races and all systems.*

[5990] Each race contributes its portion to the common fund of Christian morality, and derives thence, in return, something which it desiderates. The *Hebrew* brings his stubborn tenacity of conscience and conviction, and in the crucible of the gospel what was hard and unsympathetic shows with the ardour of a world-wide diffusiveness. The *Greek* brings his readiness of invention in art and science, and what was sensuous, material, selfish, is transfigured with a glory not of earth. The *Roman* brings his soldier-like obedience to order, the *Teuton* his rugged loyalty to hearth and home, and both alike learn that an uncompromising sense of duty is strengthened, not weakened, by tenderness of feeling. Like the gate of a mediæval monastery, Christianity opens itself to all comers; welcomes all to its shelter; receives from each his peculiar inheritance of truth; imparts to each that which was wanting to complete it, and fuses the scattered fragments into a whole.—*Ibid.*

[5991] No man in common life would think it necessary to abolish the use of candles for the purpose of proving that the sun is one of the greatest blessings, or even to depreciate their utility. In the same manner it is needless to affirm that man is destitute of all moral light, or to attempt to depreciate what he is actually possessed of, for the purpose of convincing us of the desirableness of a great additional moral and spiritual illumination.—*C. A. Row, M.A.*

(5) *It is suited to all times.*

[5992] It has been objected that the warnings of the gospel are pointed against sects whose very names have passed away; but in their characteristics the Pharisee and the Sadducee never die; the formalist and the materialist are a life in one age as in another. It has been objected, too, that the apostles lived in hourly expecta-

tion of their Lord's second advent; but to live as servants, always watching for their Lord's return, is a cardinal principle of Christianity. Strip off all that is local, temporary, personal, from the Christian scriptures; separate, so far as things so closely woven together can be separated, the Divine and human elements; in the residuum you find fundamental principles of life, coeval with time and co-extensive with humanity.—*I. G. Smith, M.A.*

2 Faith.

[5993] Faith is viewed throughout the New Testament as the means through which alone man's amelioration is possible. By it holiness is implanted in the soul. It forms the foundation of the spiritual life, and is the instrument of its subsequent growth. The principle of habituation, is intended as an auxiliary power, by means of which the new principles implanted in the mind, through the instrumentality of faith, are gradually developed and strengthened.—*Ibid.*

3 Hope and fear.

[5994] If Christianity ever seems to allure its disciples by its promises, to scare them by its threats, it is but as an earthly parent, who, well knowing all the time that virtue sought for its own sake is not virtue, yet strengthens the native weakness of purpose in his child, by wise apportionment of praise and blame, of reward and punishment, till the lesson has been learned, so hard to learn rightly, that, though duty and happiness are one, duty must always be sought first, without even a sidelong glance at consequences. Consider the nature of the reward. It is *distant*, and therefore cannot be grasped even in thought without that "patient continuance in well-doing," which is the only test and discipline of a resolute will. It is *unknown*, and therefore can have no charm except for those who, in the trustfulness of love, cast themselves on His Word who is too wise, true, loving to deceive them. Then it is not merely unlike, but *contradictory to vulgar notions of happiness*. It is not hireling's coin but a gracious master's approval of willing service—no bait to attract half-hearted votaries—no vision of sensual joys or earthly dominion—it is only for those who, in renouncing all that the selfish deem life worth living for, can find outside themselves the happiness which they have not sought.—*Ibid.*

4 Love of good and hatred of evil.

[5995] Love when regenerate, and made the energy of living faith, under the Holy Ghost, is capable of the utmost task which can be laid upon it, even a full obedience to the Divine law. It is in fact the indwelling of God (1 John iv. 16). It is the bond of all the perfectness of our nature. It is the outgoing of the soul towards its one supreme Object; and this energy is transmitted into every manifestation of force in the moral sphere. All that is true in the theories of the correlation of forces and conservation of

energy, may be transferred to the domain of ethics; save that in the omnipotent energy of the Spirit poured into the Church, there is a perpetual increase of living power that governs Christendom. Love, in the Christian life, is simply and solely seeking its way back to God; that is its centripetal force. The spirit is kept from being lost in its Creator, because of the original fiat which gave it personality; that is its centrifugal force. Hence the orbit of holy duty. This principle of love explains the fact that the Christian revelation is comparatively indifferent to legal codes and formal enactments. Love is the strength of the **MUST**, which at once prescribes obedience and gives the fulness of the commands to which obedience is due (Psalm cxix. 22). There is no mere obedience to prohibitive ordinance. The spirit that hates evil loves holiness; and, in going to the limit of every interdiction, it runs to the other side, and finds the perfect opposite. Its resistance to evil is a resistance of love. There is no fear in love, but there is deep wrath; an anger that sins not, but abhors that which is evil and will not be content with anything less than the abolition of the sin.—*W. B. Pope, D.D.*

5 Uniform steadfastness.

[5996] Christian virtue is uniform and fixed, because she looks for approbation only from Him who is the same yesterday, to-day, and for ever.—*Colton.*

[5997] The moral sentiment of Christian men develops through successive ages, a truer perception of the meaning and spirit of Christ's inculcations, and a more elevated and sympathetic conformity to it. By a process of action and reaction—Christian truth inciting the moral conscience, and the purified heart more clearly discerning Christian truth—communities are being transformed. New Testament truth is ever impelling the moral progress of such as receive it, and no attainable degree of moral progress exhausts it.—*H. Allon, D.D.*

VII. ITS GREAT END AND AIM.

1 To promote the glory of God.

[5998] The glory of God supplies the great religious centre of our actions: they are incomplete and irreligious, if they terminate in worldly objects.—*Bp. Hampden.*

2 To promote the realization of universal brotherhood in man, as necessitated by the Fatherhood of his Creator.

[5999] No doubt the benevolence of the Creator had awakened grateful feelings in the hearts of many before the coming of Christ; no doubt general humanity had been impressed upon mankind. But the gospel placed these two great principles as the main pillars of the new moral structure: God the universal Father, mankind the brotherhood; God made known through the mediation of His Son, the image

and humanized type and exemplar of His goodness; manhood of one kindred, and therefore of equal rank in the sight of the Creator, to be united in one spiritual commonwealth.—*Dean Milman*.

[6000] And as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being, whether it be himself or another. He is indeed much more than this. He is bound and he is eager to benefit and bless to the utmost of his power, all that bear his Master's nature, and that not merely with the good gifts of the earth, but with whatever cherishes and trains best the Christ within them. This feeling is the love not of the race nor of the individual, but of the race *in* the individual; it is the love not of all men nor yet of every man, but of *the* man in every man. There is a fellow-feeling, a yearning of kindness towards a human being as such, which is not dependent upon the character of the particular human being who excites it, but rises before that character displays itself, and does not at once or altogether subside when it exhibits itself as unamiable. We save a man from drowning whether he is amiable or the contrary, and we should consider it right to do so even though we knew him to be a very great criminal, simply because he is a man. By examples like this, we may discover that a love for humanity, as such, exists, and that it is a natural passion which would be universal if special causes did not extinguish it in special cases, but like all other human passions, it may be infinitely increased and purified by training and by extraordinary agencies that may be brought to bear upon it. Now this was the passion upon which Christ seized, and treating it as the law-making power or root of morality in human nature, trained and developed it into that Christian spirit which received the new name of *ἀγάπη*.—*Ecce Homo*.

VIII. ITS RELATIONS.

1 To morality in general.

[6001] Morality and Christianity have, for eighteen centuries, acted and reacted on each other, the outward teaching quickening the inward perceptions, and these, when quickened, purifying men's apprehensions of the outward truth. And these two have become so interwoven, that we believe it to be now impossible to separate them in the moral consciousness of mankind, and to say, This was drawn from the one source, and that from the other. Christianity, from the first, appealing partly to men's natural desire to escape from the dreaded consequences of sin, partly to the moral longing for righteousness, never wholly dead in the race, has, through this mingling of prudential and moral motives, elevated the best of mankind, and made their moral perceptions what they now are. And these moral perceptions, thus defined, react on the objective religion, and

require even more stringently that the truths presented by it shall be not only moral, that is, conformable to all that is purest and best in man, but that they shall complement this, strengthen, elevate it. They require not only that nothing which is un-moral shall be taught as true of God and His dealings with man, but that all which is taught concerning Him shall be in the highest conceivable degree righteous, shall be such as to lay hold of and to cherish whatever susceptibility of righteousness there is in man, and carry it on to perfection.—*North British Review*.

2 To Christian doctrine.

[6002] Whatever there is of best and noblest in the morality of the gospel flows as of necessity from the great facts of theology, which the gospel reveals. Love or unselfishness is that which sums up in itself the characteristics of Christian practice. And what else but love is the substance and purport of a creed which tells us of a Father of all, who "spared not his own Son;" of a Saviour who left heaven to save the helpless; of a Holy Spirit, ever aiding the vacillating wills of men, to reject the evil and to choose the good? Granted that evil is, no system throws so strong a light on its disciplinary character, or supplies to men so strong a motive for overcoming it, as the creed of Christendom in its purest and simplest form.—*I. G. Smith*.

3 To religious profession.

[6003] The connection between faith and morality, is an especial mark of Christianity. In other religions the daily life is slightly enough affected by creed. The Greek or Roman might go his way from altar or temple satisfied that, having poured his libation, or suspended his votive offering, he had done all that his gods could require. But from the first, the keynote of Christianity has been, not hands cleansed by lustral ablutions, but hearts pure from the taint of evil; not the praises of the lips only, but a life devoted to what is good.—*Ibid*.

4 To personal faith.

[6004] Morality is the body, of which the faith in Christ is the soul—so far, indeed, its earthly body, as it is adapted to its state of warfare upon earth, and the appointed form and instrument of its communion with the present world: yet not terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit.—*S. T. Coleridge*.

IX. ITS APOLOGETIC VALUE.

1 It witnesses to its own divinity.

[6005] If the ethical teaching of Christianity, fairly tested, is superior to other systems, here is one of the very surest arguments, if not the

very surest of all, for Christianity as a whole: the argument is strengthened in proportion to the degree of superiority.—*I. G. Smith.*

1 It witnesses to the divinity of its Lord.

[6006] If we are persuaded that Christ inculcated a holier rule of conduct than any other teacher, while by His life and death He gave to the world an example of self-sacrifice such as it has never seen before or since, can we stop short of the irresistible conclusion, that the Teacher and the teaching are Divine? In these sublime precepts, in this reproachless life of untiring beneficence, in this unflinching self-devotion from the cradle to the cross, do we not find what the sceptic (F. W. Newman) defies us to find, "One who dwarfs all others before and after him, one to whose high sympathy sages and prophets must bow," one who wins our love, as the Son of Man, and claims our adoration as the Son of God?—*Ibid.*

X. ITS SUPERIORITY TO OTHER SYSTEMS.

1 As seen in its examples and teaching.

[6007] The highest point of pagan morality was attained by Socrates, Plato, and Aristotle. And yet who can remember their teachings concerning the relations of the sexes—the community of wives advocated by Plato, the *badinage* about courtesans which abounds in the conversations of Socrates, in language often worthy of Sodom itself,—without feeling that the Divine purity of Him who lifted up the woman who was a sinner, is insulted even by a comparison? Who can recall the cruel and oppressive social institutions advocated by Plato and Aristotle, such as infanticide and slavery, without feeling that the very first principles of social morality were imperfectly apprehended by them? Who can think of the exaltation of suicide to the dignity of a heroic virtue, by the Stoics and others, without feeling what an ignominy was put upon life as its crown? Zeno hanged himself because he had broken a finger; Cleanthes starved himself to death because his gums became tender. What a cowardly contrast to the moral heroism of Christian teaching and example! How mournfully pagan ethics culminated in the formal subordination, and at length in the abandonment, of the moral idea in Epicureanism and scepticism, need not be told. It is enough to suggest its contrast with the Christian apotheosis.—*H. Allon, D.D.*

[6008] The gospel has simplified morality in giving it, as centre, as object for all duties and aim for all life, the will of a God whose whole character it has revealed to us, and whom it makes us love by making us know Him.—*Vinet.*

[6009] For the first time in the world's history the great problem has been solved how virtue may become the object of passion; how it may excite the enthusiasm of the heart as well as the approbation of the conscience. Its secret is

the personal Christ, and the love that He inspires.—*H. Allon, D.D.*

2 As seen in its resultant effects.

[6010] Where can successful moral effort on any large scale be adduced apart from the gospel? What pagan philosophy ever renewed a nation? What utilitarian morality ever sanctified a community? What Positivist mission is effecting moral reformations among heathen peoples, or the ignorant or criminal classes of our own cities? Which of the great moral ameliorations of social life can infidelity claim? Did it reform prisons, abolish slavery, or make oppressive laws humane? Does it build hospitals, teach ragged schools, and visit dying men? It has no inspiration that prompts it to do such things, and no gospel which could give it success were it to attempt them. True to its instincts, it evades the obligation by denying the misery, by disallowing moral distinction or responsibility; and it consummates its benevolence, by preaching suicide to the hopelessly wretched. On the other hand, Christianity takes its place, not among the barren speculations of a mere theosophy, but among the powers of the world's moral life, the most practical, the most potent moral force that has ever inspired men. It has subdued the most savage moral natures, and overpowered the fiercest evil passions. All that has ever been said in praise of Christian morality can be justified (1) by its noble inspirations of philanthropy in its disciples, and (2) by its almost miraculous moral transformation in those to whom they minister.—*Ibid.*

[6011] Let us be careful to discriminate between what is essential and what is accidental, between what is of general and what is only particular application, between what is really distinctive of a creed and what is not. On the one hand we must not impart to Christianity any moral excellence previously existing in full vigour, or any amelioration due, e.g., to nationality or the progress of civilization. On the other hand we must deduct from the claims of systems posterior to Christianity, whether at Rome, Alexandria, or Paris, what they owe to the Christian atmosphere they breathe. Let us measure a system not as caricatured by its opponents, but as seen in its best specimens. Let us mark not the highest type only, but the average level; not so much one or two solitary achievements, as ordinary results; not merely the aspirations of theory, but what, notwithstanding human frailty, has actually been done. Above all, may the Spirit of truth and love guard us from disparagement and faint praise. Let us hail with thankfulness the scintillations which attest in all times and places the never ceasing struggle of light and darkness.—*I. G. Smith.*

3 As seen in the comparison between the ancient and the modern world.

[6012] "Look on this picture and on that." One broad distinction in the characters of men

forces itself into prominence. Among all the men of the ancient heathen world, there were scarcely one or two to whom we might venture to apply the epithet "holy." In other words, there were not more than one or two, if any, who besides being virtuous in their actions, were possessed with an unaffected enthusiasm of goodness, and besides abstaining from vice, regarded even a vicious thought with horror. Probably no one will deny that in Christian countries this higher-toned goodness, which we call holiness, has existed. Few will maintain that it has been exceedingly rare. Perhaps the truth is, that there has scarcely been a town in any Christian country, since the time of Christ, where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt at times like the presence of God Himself. And if this be so, has Christ failed? or can Christianity die?—*Ecce Homo*.

XI. THE IMPORTANCE OF CONSISTENCY IN ITS PROFESSORS.

[6013] The higher the moral teaching, the more incongruous shortcoming appears. And is not this the explanation (1) of the high expectation of moral excellency which is instinctively looked for in Christian people; and (2) of the eager exultation with which their defects are paraded?—*H. Alton, D.D.*

XII. THE OBJECTIONS BY WHICH IT IS ASSAILED MET.

I. Positively considered.

(1) *That it inculcates harmful practices.*

a. Non-resistance.

[6014] But the Christian is exhorted to abhor that which is evil, and to overcome it. And we have a sublime example of resistance in those apostles who chose to obey God rather than man, although at the peril of their liberty and lives. True enough this latter resistance was passive; but would the objectors urge that in defence of the rights of man they should have taken up arms? If so, what becomes of the sceptical insinuation that as Christianity permits war, the former is immoral?—*J. W. B.*

b. Poverty.

[6015] But it will not be denied that poverty is sometimes a virtue. When, e.g., it is entailed by a successful resistance against a temptation to be rich by fraud, and when it is incurred by making many rich. But the gospel nowhere inculcates poverty as such. The poor are blessed because God cares for them. Men are nowhere commanded to be poor. The injunction addressed to the rich young ruler was a personal one, and may be profitably applied to all whose riches are ruining their eternal prospects. On the other hand, no rich man is condemned for his riches. Dives was for his selfishness; but Christ accepted the services of

Nicodemus and Joseph of Arimathea, and the hospitality of Simon the Pharisee.—*Ibid.*

2. Carelessness.

[6016] "Take no thought," Matt. vi. 25 (A. V.) is better rendered, "Be not anxious" (R. V.) Rightly rendered and understood, Christ's precept is profoundly moral. Anxiety is at the root of much mischief. It is the fruitful source of heart and brain disease, and unfits a man for the resolute and thoughtful discharge of present duties, in anticipation of some prospective and unknown calamity.—*Ibid.*

(2) *That it is connected with pernicious doctrines.*

a. The atonement.

[6017] The inherent and relative morality of the atonement may be defended on these grounds. (1) The very idea has its root in an intense realization of righteousness. Lax moral feeling could not generate it. (2) The representation is of perfect voluntariness on the part of the substitute, and of concurrent pity and love in Him who gave, and in Him who was given. (3) There is in it no violation of the law, inasmuch as it is appointed and accepted by the lawgiver. (4) If it be unjust, *per se*, that the infinitely holy Christ should die for the guilty as an expiatory sacrifice, it is, in principle, equally unjust that He should suffer in the slightest degree as an example. (5) The avowed moral end is not to remove personal feeling in God, but to vindicate righteousness in the inviolable maintenance of law.—*H. Alton, D.D.*

b. Future punishment.

[6018] Whatever may be the exact import of Christian teaching on this subject, it certainly does not err on the side of a lax morality; while the vindication of the Divine character is, that its severest expressions fell from the lips of Him with whose infinite love our poor passions can bear no comparison.—*Ibid.*

(3) *That it permits war.*

[6019] The proper answer is, that under the influence of Christianity, war is becoming a last resource after other ways of settling a dispute have failed. The moral sense of Christendom, as a rule, pronounces unequivocally against the aggressor. What would once have been an internecine struggle, has been recently bloodlessly terminated by arbitration. And the horrors of war are now alleviated by a growing respect for the lives and property of non-combatants, and by the devoted and impartial labours of Christian men and women.—*I. G. Smith.*

(4) *That its virtues are negative and passive.*

[6020] This objection is alleged by those who either confound the older code, which Christ came to complete, with Christian morality, or fanaticism, with the Christian ideal. The discourses of our Lord inculcate a morality which is positive and active enough. Their burden is this, that men are to rise above the slavish timidity which shrinks from doing good in its

dread of doing evil, to a spirit of beneficence wide as the world and high as heaven. Take the parables. Few but embody this truth, that he who folds his hands and stands aloof from the great conflict of good and evil, is a recreant to his Lord. Take the foreshadowings of future judgment. The verdict turns on this, "What hast thou done with thy talents and opportunities?" And the crown is not for him who declines temptation, but overcomes it. Take the example of Christ. What is its keynote but, "I must be about my Father's business." The charge of inertness or passivity is certainly a strange one to bring against Christianity.—*Ibid.*

2 Negatively considered.

(1) *That it is not original.*

[6021] Granted. Christianity does not profess to propound new principles of morals. No stronger condemnation of it could be imagined. Moral principles are immutable. Isolated principles and maxims, however, are no more a moral system, than separate bricks are a house, or separate columns, a cathedral. The claim of Christianity is, that it is the supreme expression of moral sentiment, the flower and fruit of the world's purest feeling: it lifts moral principles to a degree of spiritual significance, elevation, and sympathy, never before associated with them; it combines the manifold moral sentiments of human life into a system of moral obligation, the purity, symmetry, beauty, and penetrating thoroughness of which are without parallel in the history of human speculation, and touches it with a peculiar emotion which makes it a religion, the dynamic force of which is incalculable and all-pervading.—*H. Allon, D.D.*

(2) *That it omits to inculcate many virtues.*

[6022] This objection is strange, surely, since Christianity enjoins all virtue and erects a standard of perfect excellence. Nevertheless it is said that in the Christian code there is no—

1. *Self-respect.*—The answer is that no system sets this duty forth so fully. We are to imitate not only good men, but the best man, Jesus Christ. How can this fail to make the successful imitator respect himself. True enough it tells the sinner to abase himself before God, but only as a means to self-elevation.

2. *Courage.*—The answer to this is, "God hath not given us the spirit of fear," "Fear not," "Be strong," and the example of the apostles and early Christians.

3. *Patriotism.*—But what is patriotism? If it is a false sentiment which is inconsistent with our fealty to our heavenly King, and with our love for our race, Christianity not only does not sanction it, but condemns it. But of that real patriotism which enjoins obedience to the constituted authorities and submission to law, and which aims at the true welfare of our fellow-citizens, the New Testament is full.—*B. H. Cowper (condensed).*

(3) *That it does not prohibit slavery.*

[6023] The aim of the gospel was not to revolutionize society, but to train and discipline human nature. If Christianity had attempted at one blow to liberate the myriads of slaves within the Roman empire, this would have been to proclaim a servile war, which must have failed, because the world was not ready for it. But the humanizing influence of Christianity was at work continually to alleviate the evil, and to prepare the way for its extinction. In the principles it enunciated, Christianity was applying a solvent to the manacles of the slave, so that in the ripening of time they should fall from his wrists at the voice of a Clarkson or a Wilberforce. Even from the very first, Christianity welcomed the slave to her arms, made him the freedman of Christ, and as an adopted son of God, gave him equality with the greatest earthly potentates. In Christ there is "neither bond nor free."—*I. G. Smith.*

DIVISION A.

TRUTH.

(See Descriptive and Classified List of Virtues, vol. i., pp. 502, 503, also Sectional Index to present volume, p. 547, and General Index at the end of last volume.)

A.—GENERALLY.

- [1] TRUTH, POSITIVELY CONSIDERED.
 [2] TRUTH, ACTIVELY CONSIDERED.
 [3] TRUTHFULNESS.
 [4] VERACITY.

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B.—IN RELATION TO PERSONAL CHARACTER.

- [1] RECTITUDE.
 [2] UPRIGHTNESS.
 [3] INTEGRITY.
 [4] PROBITY.
 [5] CONSCIENTIOUSNESS.
 [6] HONOURABLENESS.
 [7] GENUINENESS.
 [8] SINCERITY.
 [9] CONSISTENCY.
 [10] CONSTANCY.

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C.—AS SHOWN IN DEALING WITH OTHERS.

- [1] FAITHFULNESS.
 [2] GOOD FAITH.
 [3] TRUSTWORTHINESS.
 [4] CANDOUR.
 [5] FRANKNESS.
 [6] STRAIGHTFORWARDNESS.
 [7] INCORRUPTIBILITY.

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D.—ITS NEGATIVE ASPECTS.

- [1] NATURALNESS.
 [2] TRANSPARENCY.
 [3] INNOCENCE.
 [4] GUILTESSNESS.
 [5] SIMPLICITY.
 [6] CHILDLIKENESS.

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E.—IN REGARD TO THE HABITS REQUISITE TO FULFIL DUTY.

(1) AS TO TIME, namely,

- [1] DILIGENCE.
 [2] PROMPTNESS.
 [3] EXPEDITIOUSNESS.
 [4] PUNCTUALITY.

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(2) AS TO MANNER, namely,

- [5] ACCURACY.
 [6] CORRECTNESS.
 [7] EXACTNESS.
 [8] PRECISION.
 [9] STRICTNESS.
 [10] SYSTEM (Systematically).
 [11] ORDER (Orderly).
 [12] METHOD (Methodically).

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DIVISION A.

TRUTH.

4

TRUTH, POSITIVELY
CONSIDERED.

[This and the next article are treated a little differently to the rest of this section. For the strictly metaphysical aspects of Truth, see Philosophical Sections, and for its strictly religious aspects, see Christian Dogmatic sections.]

I. ITS DEFINITION.

1 As harmony of thought with reality.

[6024] Truth is the correspondence between the order of ideas and the order of phenomena, so that the one becomes the reflection of the other—the movements of thought following the movement of things.

2 As the correspondence of a representation with the thing represented.

[6025] This definition involves three things :
(1) *The actual existence of the things to be represented.*

(2) *The accuracy of the representation.*

(3) *The intention on the part of the agent to represent certain things, and no others.*

Let it be supposed that some person is giving to another a narration of a certain event. If the facts specified never occurred, the story could not be said to be true or untrue since it would become a mere fiction. If the facts took place, and the narrative corresponded with the occurrence, then it would be true; if not, then it would not be true. But this correspondence must be measured by the professed object of the narrator. Should we object that the story was not true because it omitted some of the facts, the objection would only hold good if the narrator professed to tell *all* the facts : otherwise it would still be true, although a part of the facts was omitted, because they did not fall in with the design of the narrator.—*E. Garbett, M.A.*

3 As sincere being.

[6026] Facts may be true, and views may be true ; but they are not truth. Truth is sincere being ; it is not the perception of man, nor the Jeed of man, but when it is constituted it becomes the heart of man.—*The Dial.*

4 As the union of opposites.

[6027] Truth is made up of two opposite

propositions, and not found in the *via media* between the two.—*Robertson.*

[6028] Compromise is a purely mechanical affair ; it is on the principle of the parallelogram of forces. Truth lies, of course, somewhere between antinomies, but there is no mathematical formulæ to fix its exact position. In all departments of knowledge there are subjects upon which we cannot arrive at the *full* truth.—*C. N.*

II. ITS RELATIONS AND ASPECTS.

1 The relation in which truth stands to piety.

[6029] God, who gives an eye to see truth, must give a hand to hold it. What we have from God we cannot keep without God ; keep, therefore, thy acquaintance with God, or else truth will not keep her acquaintance with thee. God is light ; thou art going into the dark as soon as thou turnest thy back upon Him.—*W. Gurnall, 1617-1679.*

2 The relation in which abstract truth stands to concrete.

[6030] Truths are simply statements that are true. There may therefore be a great variety of truths, for they may be found in every branch of human knowledge. There may be historical, scientific, moral truths. The common word "truths" is applied to them because they have this common quality—that they are true.—*E. Garbett, M.A.*

[6031] The grand receptacles, or shells, if we may so term them, of truth, are, 1. Paradoxes ; 2. Truisms ; 3. Aphorisms.

1. A paradox is an assertion of a truth which is not only not obvious when it is pronounced, but frequently appears at variance with fact, although it becomes developed on close examination.

2. A truism is an assertion of a truth which is obvious when it is pronounced, but which was undiscovered or unperceived before its enunciation.

3. An aphorism is a truth which becomes perceptible on investigation, although not before.—*Geo. Harris.*

3 The relation in which truth stands to God.

[6032] There is something very sublime, though very fanciful, in Plato's description of the Supreme Being; that "truth is his body, and light his shadow." According to this definition, there is nothing so contradictory to his nature as error and falsehood. The Platonists had so just a notion of the Almighty's aversion to everything which is false and erroneous, that they looked upon truth as no less necessary than virtue to qualify a human soul for the enjoyment of a separate state.—*Addison*.

4 The relation in which truth stands to the mind.

(1) *The mind needs it.*

[6033] Man is body and soul, and, being so, the truth has for him need of a body and soul likewise; it is well that he should know what is body and what is soul, but not that he should seek to kill the body that he may get at the soul.—*Alp. Trench*.

(2) *The mind craves for it.*

[6034] The mind has its wants as well as the body. It longs for knowledge; everything that can be known is necessary to it; and nothing proves more clearly that truth is its pole star, nothing perhaps reflects more glory upon it, than the charm which it feels, and sometimes in spite of itself, in the driest and most thorny investigations of algebra.—*Fontenelle*.

(3) *The mind is satisfied with it.*

[6035] Truth is the good of the understanding; therefore when the faculty is suited with a fit object, this correspondence causeth a rejoicing and delectation (Prov. xxiv. 14). Every truth, if it be but a philosophical verity, when we come to consider and see it with our own eyes, having found it out by search and not learned it by rote, breedeth a delight. Pleasure is *applicatio convenientis convenienti*; so is it true in Divine truths; we are the more affected with them the more they are presented with evidence to the soul.—*T. Manton, D.D.*

III. ITS QUALITIES AND CHARACTERISTICS.

[6036] 1. *Rarity.* Both in friendship and love, there must be truth; but truth is rare, very rare; hence also these two qualities are rare also.

[6037] 2. *Perfection.* There can be no degrees in truth. Either the description corresponds or it does not. When we meet with the phrases "partly true," "perfectly true," "simply true," or "entirely true," we must understand that they refer to degrees of extension or application, not to degrees of truth. By "partly true" we mean that part is true and part untrue; by "perfectly true" we mean that the whole is true without exceptions, and that every

part of the representation agrees with the thing represented.—*E. Soubea, M.A.*

[6038] 3. *Infinitude.* The truth is infinite as the firmament above you. In childhood both seem near and measurable; but with years, they grow and grow, and seem further off, and further and further, and deeper and vaster, as God Himself; till you smile to remember how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing "the truth."—*F. W. Robertson*.

[6039] 4. *Purity.* Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton*.

[6040] 5. *Beauty.* All that *appears* beautiful is not, I confess, good; but God has willed that all that *is* good should be beautiful, and originally these two things had only one name. Beauty is a part, a form of truth.—*Vinet*.

[6041] 6. *Harmony.* All truths are reducible to an unity; like lines, they lovingly meet in one centre, the God of truth, and so far from jostling and clashing, that, as stones in an arch, they uphold one another.—*W. Gurnall, 1617-1679*.

[6042] 7. *Unity.* All truths are but the different aspects or different applications of one and the same truth. All questions are but fragments of the great problem, and we cannot take up one without taking up all. The truth of each idea lies only in its combination with other ideas.—*Vinet*.

IV. ITS VALUE.

1 Intrinsic.

(1) *The loss of the least truth, whether you reckon it fundamental or not, is of dangerous consequence.*

[6043] The loss of the least Divine truth is as the loss of a diamond out of a ring; or of a jewel out of the Mediator's crown. The truths of the gospel are like stepping-stones over a deep water; take away any of these stones, and you make such a wide and dangerous step, that you are in hazard of falling into the deep.—*Erskine, 1685-1752*.

2 Extrinsic.

(1) *Truth is evidenced by the love which it inspires.*

[6044] It is a noble and powerful evidence in favour of truth that it is loved to such a degree. The pearl of great price shines with all its brilliance in the eyes even of the most indifferent, when they see that we have sold all our possessions in order to keep it. Henceforth the value we attach to it is known; our humiliations and sufferings thus serve as means of honouring and glorifying it.—*Pressensé*.

5

TRUTH, ACTIVELY CONSIDERED.

I. ITS DEMANDS.

1 Love of itself for its own sake.

(1) *This is rare.*

[6045] There is the love of the good for the good's sake, and the love of the truth for the truth's sake. I have known many, especially women, love the good for the good's sake; but very few indeed, and scarcely one woman, love the truth for the truth's sake.—S. T. Coleridge.

(2) *This should be paramount.*

[6046] Dear Truth, I know thy birth, thy nature, thy delight. They that know thee will prize thee far above themselves and lives, and sell themselves to buy thee. Well spake that famous Elizabeth to her famous attorney, Sir Edward Coke: "Mr. Attorney, go on as thou hast begun, and still plead, not *pro Domina Regina*, but *pro Domina Veritate*."—Roger Williams.

(3) *Where this is withheld moral disaster is entailed.*

[6047] He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.—S. T. Coleridge.

II. ITS PERCEPTION.

[6048] (1) *This perception is moral.* The condition of arriving at truth, is not severe habits of investigation, but innocence of life and humbleness of heart. Truth is felt, not reasoned out; and if there be any truths which are only appreciable by the acute understanding, we may be sure at once that these do not constitute the soul's life, nor error in these, the soul's death. The metaphysical subjects you may read and read till the brain is dizzy and the heart's action is stopped, so that of course the mind is bewildered. But on subjects of right and wrong, divine and diabolic, noble and base, I believe sophistry cannot puzzle as long as the life is right.—F. W. Robertson.

[6049] (2) *This perception is often wanting.* Some men are physically incapacitated for perceiving the truth. A man who is colour blind, for instance, like the celebrated Dalton, is unable to distinguish the red rays of the spectrum. A danger signal on a railway would convey no warning to a man so constituted, and a rose, for him, would possess little beauty. There is an analogue to this, in the moral world. While the converted man perceives the warning of God's judgments and the beauty of the Rose of Sharon, the carnally minded man perceives neither.—F. H. D.

III. ITS SEARCH AND ACQUIREMENT.

1 Requisite qualities.

(1) *The search after truth should be characterized by sincerity and earnestness.*

[6050] To search for truth is to search unfeignedly, and to welcome her eagerly in every situation and in every guise. She requires this, and her follower turns to her like a flower to the sunbeam, and learns from what quarter it may. It is not this system, or that, that the truthseeker wants to lay hold of, but truth—that which is really such, bearing the Divine stamp upon it, as if fresh from the mint of heaven. Truth is the Divine beauty of which he is enamoured, and is ready to embrace her in whatever society she appears. Truth is the pearl of great price for which he is prepared to sell all that he has, even if it be found beneath his feet and encrusted by miry clay.—J. M. Charlton, M.A.

2 Its necessity.

[6051] The present life has often and justly been represented as a state of trial; and it seems peculiarly designed to try the fairness and honesty of our minds. Truth is not hidden from us by an impenetrable veil. We may discuss it if we please; but it does not present itself in so definite a form and so clear a light that we cannot but discern it.—W. E. Channing, D.D.

3 Its incentives.

(1) *This search is stimulated by love for its object.*

[6052] A supreme love of truth, a disposition to make all sacrifices for it, and to follow it, though it lead to contempt, loss, and danger, this is the essence of honesty of mind: and where this exists it will induce impartial and serious inquiry.—*Ibid*

4 Its dangers.

[6053] According to Democritus, truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror in which truth may be reflected. I have heard, however, that some philosophers, in seeking for truth, to pay homage to her, have seen their own image, and adored it instead.—J. P. Richter.

5 Its ultimate reward.

(1) *This search is its own reward, and will ultimately be crowned by the discovery of that which it seeks.*

[6054] Learn to long for truth as the fresh-run salmon longs for the upper waters. Learn also, like the salmon, to wait patiently when some opposing obstacle seems to stop further progress. The noble fish hangs on balanced fin, in the lower pool, until strength or opportunity is granted, and then with a supreme effort rises to the higher level and speeds onward to the river's urn. In its upward progress the para-

sites brought from the sea fall off, killed by the freshness of the impud element, and with stronger powers it pursues its course to the nearing goal. The truth-seeker, in like manner, gets rid of his impediments, and his clearness of perception and love of truth increase as he approaches the source of truth.—*F. H. D.*

IV. THE NATURE OF ITS POWER.

1 In regard to its reception.

(1) *It is immense.*

[6055] Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.—*Shakespeare.*

["Truth is the most powerful," next to falsehood.—*B. G.*]

(2) *It is beneficial.*

[6056] Truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it—the knowledge of truth, which is the presence of it—and the belief of truth, which is the enjoying of it—is the sovereign good of human nature.—*Bacon.*

(3) *It gives stability to moral character.*

[6057] Truth is the backbone of honour. It is the backbone of trustworthiness. It is the backbone of manhood itself. A man who does not care for the truth is no better than a jelly-fish. He has no stability; no firmness; no integrity; no organizing substance.—*Beecher.*

[6058] Let your words breathe a heroic vaunt. Never shrink from speaking your mind through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Put faith in truth as mightier than error, prejudice, or passion, and be ready to take a place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God, and armed with omnipotence.—*W. E. Channing, D.D.*

2 In regard to its rejection.

(1) *It excites hostility.*

[6059] Teachers of real truth are ever the objects of detestation; in pretty exact proportion, too, to the value of the truth told. Hence philosophers are persecuted, and prophets are put to death. Such is the natural, legitimate, and almost certain fate of every real inquirer after knowledge, and every fearless friend to the intellectual advancement of mankind.—*Geo. Harris.*

(2) *It is gentle in its antagonism.*

[6060] The pre-eminence of truth over falsehood, even when occasioned by that truth, is as a gentle fountain breathing from forth its air

let into the snow piled over and around it, which it turns into its own substance, and flows with greater murmur; and though it be again arrested, still it is but for a time—it awaits only the change of the wind to awake and roll onwards its ever-increasing stream.—*S. T. Coleridge.*

(3) *It is invincible.*

[6061] Falschood, with all her impudence, has not courage enough to speak ill of truth before her face. Such majesty she carries about her, that her most prosperous enemies are fain to whisper their treason. All the power upon the earth cannot extinguish her. She has lived in all ages; and, let the mistaken zeal of prevailing authority, christen an opposition to her with what name they please, she makes it not only an ugly and unmannerly, but a dangerous thing to persist. She has lived very retired indeed—nay, sometimes so buried, that only few of the discerning part of mankind could have a glimpse of her; she knows not how to die, and from the darkest clouds that shade and cover her, she breaks from time to time with triumph for her friends and terror to her enemies.—*George Saville, Marquis of Halifax.*

V. THE DUTIES IT INVOLVES.

1 Loyalty.

(1) *This is often perilous.*

[6062] Many loved Truth and lavished life's best oil

Amid the dust of books to find her,
Content at last, for guerdon of their toil,
With the cast mantle she had left behind her.
Many, in sad faith, sought for her,
Many, with crossed hands, sighed for her;
But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness.

—*James Russell Lowell.*

(2) *This is always ennobling.*

[6063] A genuine loyalty to truth, that dares to speak it and live it, is one of the grandest features of manhood.

2 Embodiment in action.

[6064] Let us always remember that mental and spiritual food, without work, are not transformed into nerve and muscle; and it is these you want, and not merely food. Work, after food, makes strength, and food without work makes—what shall we say?—a plethoric, over-fed, luxurious, uneasy Christianity, an object of pity to gods and men.—*Joseph Cook.*

3 Inculcation.

(1) *The young should be taught to reverence the truth.*

[6065] Tell the child that God is Truth itself,

and that to sport with truth is to insult God; that she ought to be plain and exact in her words, to speak little, that she may say nothing but what is just and conformable to truth.—*Fenlon.*

(2) *All should be encouraged to apply the truth.*

[6066] Truths are food. If food be not taken, what good does it do? The Word of God is a sword; but what will a sword do if it hangs up in a man's chamber or if it be not used when the enemy approaches? The application of the sword of the Spirit gives the virtue to it. It is to no purpose else. Divine truths are physic. If it be not applied, what use is physic?—*R. Sibbs, D.D., 1579-1635.*

VI. ITS EFFECTS.

1 It fixes man's purposes.

[6067] Truth endues man's purposes with somewhat of immutability.—*Guesses at Truth.*

2 It binds society together.

[6068] Truth is the very bond of society, without which it must dissolve into anarchy and chaos. A household cannot be governed by lying, nor can a nation. Sir Thomas Browne was once asked, "Do the devils lie?" "No," was his answer, "for then even hell could not subsist!"—*Smiles.*

3 Its touch awakens the melodious response of the soul.

[6069] As the first touch of light struck music from the statue of Memnon, the first touch of truth brings out melodies from the soul.

4 Sincere love of it ensures success in philosophical inquiries.

[6070] The love of truth for the truth's sake is a principle which lies at the root of all philosophical inquiry. This is an intelligent principle enough with the Christian, because it is equivalent to love of truth for Christ's sake, in whom all things consist, and therefore to him all truth is worshipful; but what is its *raison d'être* to the sceptic? There are many kinds of truth which the pure hedonist, or lover of pleasure, should consistently leave alone. Why should a man desire ardently to prove that we are but as the beasts that perish? If it be alleged that it is one of the prime instincts of our nature, we reply that it is a very wonderful instinct, and suggests the supernatural. Love of truth often militates against love of ease, love of dignity, and love of pleasant anticipations: all which are natural to the natural man. The thirst for truth, in the case of a man who believes nature to be inharmonious and cruel, is inexplicable. The Christian believes in a Cosmos, and is consistent in penetrating even into the dark chambers of pain.—*F. H. D.*

6

TRUTHFULNESS.

I. ITS DEFINITION.

[6071] Truthfulness is that habit of character by which men believe that what we appear to think, say, or do is what we really think, say, or do. The child has neither the strength of mind nor the experience necessary to comprehend the importance of this virtue, and hence the allegiance to it is of a very hesitating and uncertain kind at first. Nevertheless, he has a feeling of its propriety; he shows this in his countenance, when he is detected in the act of violating it, and he uniformly resents the violation of it towards himself.—*James Currie.*

II. ITS SIGNIFICANCE.

[6072] Truthfulness is fulness of the truth, or the state of being filled with the truth. The truth, having been received in the belief and love of it, fills the heart, by means of which it is circulated through the whole spiritual system. Thus—

(1) It is expulsive of error from the mind, prejudice from the judgment, false or malicious feeling from the emotions, lying from the tongue, hypocrisy from the life, and sin from the soul.

(2) It is introductive of truth in each of these faculties; and thus inspired with true thought, swayed by a true judgment, and nerved by true feeling, a man speaks the truth, lives the truth, is the truth, and so is truthful.—*J. W. B.*

III. ITS OBJECTS.

[6073] Truth may mean either "the truth" or truthfulness. Suppose we take it in the latter sense. The exhortation then will be to truthfulness. 1. Be true to *yourself*. To your better nature, &c. In Shakespeare's sense: "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." 2. Be true to your *neighbours*—in word, in tone, in act, and manner. 3. Be true to *God*—to His claims; to your promises. In your hearts, for He requireth truth in the inward parts; in your life, for there it is you may best glorify Him.—*Landels.*

IV. ITS CHARACTERISTICS.

1 Rare, but impartial.

[6074] Truthfulness is a rare virtue, but it—or rather the admiration of it—is sometimes found in quite unexpected places. Bret Harte's "Truthful James" is an instance of this; the very name, however acquired, connoting a reverence for truth. Tennyson's "Northern Farmer," among his many defects, is represented as possessing this virtue. Witness his contempt for the doctor:

"fur a says what's naw ways true,
Naw soort o' koind o' use to saay the things that
a do;"

as also his distrust of the parson's truthfulness :
 "I weänt saäy men be loians, thaw summun
 said it in 'aäste,
 But 'e reäds wonn sarmin aweäk, and I 'a stubb'd
 Thurnaby wäüste."

Many a broken, dissipated man conserves a rough regard for truth as a tattered soldier does his war medal.—*F. H. D.*

V. ITS CONSTITUENT ELEMENTS, AND REQUISITE ACCOMPANIMENTS.

1 Right attitude towards the truth.

[6075] What is called by astronomers, half seriously, a man's "personal equation," is of considerable interest as bearing upon truthfulness. One observer watching the transit of a planet, with his hand upon an electric signal, will announce an appreciably different result from another observer close beside him. The hand is wedded to the brain, and the brain to the eye, in different fashions in different individuals. Allowance is therefore made for the man's ascertained immobility, and the result is called his "personal equation." The endeavour of all truth-seekers must be to eliminate their personal equation, which in some natures, and in respect to some subjects, is considerable.

It would be a charitable, and withal accurate, way of describing many an imperfectly truthful man, to say that his personal equation is very great.—*Ibid.*

[6076] Above all things we must preserve our truthfulness in science so pure, that we must eschew every false appearance—we must not write the very smallest thing as certain, of which we are not fully convinced; when we have to express a conjecture, we must endeavour to exhibit the precise degree of probability we attach to it. If when we lay down our pen we cannot say in the sight of God, "Upon strict examination I have not knowingly written anything that is not true, and have never deceived, either regarding myself or others;" if we cannot do this, then study and literature render us unrighteous and sinful.—*Niebuhr.*

2 Undisturbed and humble study of the truth where the truth is best to be found.

[6077] A well is a strange place for truth to be located as in the proverb, but for the seeker after truth it might be somewhat convenient. In the first place, you can see the stars at mid-day from the bottom of a well. The observer, moreover, is absolutely isolated from disturbing influences. And, lastly, a man, I take it, must feel very humble (a very necessary condition for truth-seeking) at the bottom of a well.—*F. H. D.*

3 Religion.

[6078] If a man is going to tell the truth, he must be saintly. To tell the truth right through, in all the relations and exigencies of human life, requires more courage, more fidelity to conviction, and more continuous strength of will, than almost any other thing.—*Beecher.*

4 Habit.

[6079] Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.

5 Courage.

[6080] To speak truth, a man must not only have that martial courage which goes out with sound of drum and trumpet, to do and suffer great things, but that domestic courage which compels him to utter small-sounding truths in spite of present inconvenience and outraged sensitiveness or sensibility.—*Friends in Council.*

VI. ITS IMPORTANCE.

1 Where self is the object.

[6081] All men have a deep interest that each man should tell himself the truth. Not only will he become a better man, but he will understand them better. If men knew themselves, they could not be intolerant to others. Truth to one's self, is not merely truth about one's self. It consists in maintaining an openness and justness of soul which brings a man into relation with all truth. For this, all the senses, if you might so call them, of the soul must be uninjured; that is, the affections and the perceptions must be just. For a man to speak the truth to himself comprehends all goodness, and for us mortals can only be an aim.—*Arthur Helps.*

2 Where others are the objects.

[6082] The liar is like the wrecker of old, who by the false light of misrepresentation, would lure his unwary victim to injury or destruction. The truth-teller is like the skilful pilot, who, acquainted with all the features and practices of the coast, keeps the ship it may be for the time out on the stormy sea, but conducts it eventually with safety to its destination.—*J. W. B.*

3 Where God is the object.

[6083] (a) Because God cannot be deceived. Psa. cxxxix. 1, 2.

(b) Because the violation of the truth before God exposes to condign punishment. Acts v. 1-11.

(c) Because God has promised the richest blessings to those who will tell all the truth. 1 John i. 9.

(d) Because truthfulness towards God is the part of fellowship with Him who is the truth. 1 John i. 5-7.—*Ibid.*

VII. EXTENT OF ITS DEMANDS.

1 Truth is qualitative rather than quantitative.

[6084] You need not tell all the truth unless

to those who have a right to know it all. But let all you tell be truth.

[6085] Ananias represents those who say that they have done *all* that they can do, when they know that their statement is a lie. If a man will say honestly to God, "there are twelve hours in the day and I cannot profess to give Three more than two of those," that man is an honest man, and the two hours will be acceptable. But if he shall endeavour to represent his two hours as twelve, God will not leave him unpunished.—*Joseph Parker, D.D.*

VIII. ITS MOTIVES.

1 For God's sake.

[6086] For God's sake, for the sake of Christ, who was full of grace and truth, strive against the temptation to untruthfulness. For God is a God of truth, and no liar shall stand in His sight, let him be never so religious in appearance; He requires truth in the inward parts, and truth He *will* have.—*C. Kingsley.*

2 For its own sake and ours.

[6087] The great preservative of truth is truthfulness; and common gratitude for what the truth has done, should suggest her careful preservation. She is the salt of civilization, the mainstay of all prosperity, and has bestowed her benefits with no parsimonious hand. The best return that she should receive is surely protection, for the least injury to her is one of the greatest human calamities.—*J. W. B.*

3 On account of the moral grandeur attaching to a truthful man.

[6088] When God has given a man accomplishments or powers which would enable him to shine in society, and he can still be firm and steady and uncompromisingly true; when he can be as undaunted before the rich as before the poor; when he hates moral evil as sternly in a great man as he would in a peasant—there is truth in that man.—*F. W. Robertson.*

IX. ITS INCENTIVES.

[This subject is dealt with in regard to the young, and from a scholastic point of view.]

1 The teacher should set the highest idea of truth before the child, and be on the alert to check all its violation.

[6089] He should never treat, otherwise than seriously, anything like jesting or trifling with the truth. Young children sometimes lie for mere amusement, with no intention of deceiving, and with no intention of standing to their falsehood; whilst he cannot treat a fault attributable to inexperience as if it proceeded from moral delinquency, he must treat it with sufficient seriousness to prevent its repetition.

2 The teacher must make it his first business to ascertain that there is nothing in his discipline of the pupils which tends to lead them away from this virtue.

[6090] Of course no teacher ever intends this result by his measures; but it is matter of experience that a great part of the lying in schools is often directly caused by these. Undue severity is the most fertile in its consequences; the fear which it begets flies instinctively to falsehood for protection from danger which it cannot otherwise hope to escape from. Next to fear we may reckon vanity as a stimulant to falsehood; and hence the inexpediency of whetting the love of distinction amongst the pupils too keenly, by the manner of bestowing praise or other reward. The moral tone of the school is never out of danger when any exhibition of cleverness is valued, or appears to be valued, more than truthfulness. Connected with this is the thoughtless straining of this virtue in the child, which has already been referred to. When he is asked in presence of his class whether he duly performs some duty of which he acknowledges the obligation, such as prayer, charity, or any other, his self-esteem is brought into conflict with his love of truth, and, from its nature, generally triumphs; the child should not be exposed to these temptations, well-intentioned as they are.—*James Currie.*

3 The teacher must attach the reward of his confidence to truthfulness.

[6091] Much will depend on the associations which the teacher connects with truth and falsehood. For truthfulness, he need give no reward but the bestowal of his confidence; he lowers the character of this virtue, and, moreover, places the practice of it on a very insecure basis, by attaching any sensuous or external reward to it. He should by his manner show that he expects truth from them as a matter of course. He should not show that he suspects any of disregarding it. There can be no medium between truth and falsehood, and to continue a suspicious intercourse with those whom he regards as tainted with falsehood is virtually to tolerate the vice, and so to accustom the school to a low reputation for truthfulness. There must be no half-measures in inculcating truth: so where there is no proof of falsehood, no suspicion must be shown, but where there is, there must be no compromise. When a pupil is convicted of falsehood, the teacher should, in the first instance, express the surprise and pain which it causes him, as a thing which brings disgrace upon the offender, and even on the school. Then it is not to be passed as an ordinary fault; he must show the distrust which has arisen on his mind towards the offender, by not receiving his word again without confirmation, and by not turning to him for the routine information he asks of his pupils. The religious motives which should be appealed to in inculcating this and other virtues, will be insisted on particularly in their own place.

(§ 57.) This confidence should not be restored on the mere appearance of penitence, but made the reward of some degree of steadfastness to truth, as proved by subsequent conduct. At the same time, while the pupil's character is suspended, the teacher must not lead him to think that he has forfeited his good name permanently; without the stimulus of hope, there will be no effort towards its recovery. If this gentle treatment have no effect, as it is not likely to have on any who have been hardened by habit, there must be recourse to severer measures of punishment.—*Ibid.*

4 The teacher must be especially tender towards confession of falsehood.

[6092] Not that this must always be allowed to rid the pupil of the inconvenience of his faulty conduct, whatever it may be; but the teacher should by decided commendation reward the ingenuousness which prompts the confession. We assume that he exercises the necessary discrimination to ascertain that it is sincere; for, if he be too facile, many of the pupils have penetration enough to see this, and to compound by mock confession for the consequences to which they have exposed themselves. This matter of confession is an important one to handle rightly, from the moral courage which it tends to foster along with truthfulness. Probably it would be a less uncommon thing than it is in school, if the teacher were always careful to impress his pupils with the conviction that they have nothing to fear from confessing their faults to him.

A child will never acquire a stronger love for the virtue of truthfulness than he feels to be shown in the character of those about him. The teacher should therefore be strictly truthful in all his own statements and representations: fulfil his promises to the letter; be careful how he give rise to expectations, and gratify those which he has suggested; never jest with the truth, even in the very slightest degree, and much less attempt to practise on the pupil's credulity with improbable stories. He should moreover be honest in the reasons he gives his pupil, when he gives reasons at all, and not indulge in assumptions either of knowledge or of insight into character which he knows he cannot make good; for the pretence will be discovered, and will destroy the pupil's confidence in him. In short, he should deal with the pupil in this virtue of truth just as he deals with his friend, refraining from all liberties with equal scrupulousness.

It is not necessary with younger children to go into the grounds on which this virtue is so much esteemed; they feel that it is right, and require no demonstration to that effect; but it will be proper, in the moral cultivation of advanced pupils, to point out these considerations of personal and social well-being which constitute its obligation.—*Ibid.*

X. ITS REWARD.

1 The truth-teller is trusted.

[6093] Talent is by no means rare in the world; nor is even genius. But can the talent be trusted?—can the genius? Not unless based on truthfulness. It is this quality more than any other that commands the esteem and respect, and secures the confidence, of others. Truthfulness is at the foundation of all personal excellence.—*Smiles.*

2 The truth-teller is honoured by and confers happiness upon the world.

[6094] Honour to the truthful man! Hail to the people with whom veracity prevails! Joy to mankind, when this daughter of light wins the victory over falsehood, and thrusts her back to that kingdom of darkness whence she sprang!—*De Wette, Practical Ethics.*

XI. MODE OF VIOLATION.

[6095] Truthfulness is violated in other ways than by direct and deliberate mis-statement; for example, by the practice of making excuses for faults in conduct which do not fairly admit of them; by exaggeration, which from carelessness or vanity overstates the case; by equivocation, in which the words may be true, but the impression intended to be conveyed by them is false; by dissimulation, which by silence or some assumed attitude allows a false impression of our position to go abroad; by the breaking of promises, whether from inability to fulfil a promise rashly made, or from neglect to fulfil one to which we have the power of giving effect; and by falsehood in act, such as is exemplified largely in schools in "copying" a neighbour's exercise or "prompting" his answers. To inspire even a moderate love of this virtue, it is necessary to set the highest idea of it before the child; the teacher must therefore be on the alert to check all its violations.

7

VERACITY.

I. ITS DEFINITION.

1 Positive.

(1) *Veracity is an exact statement of what is true.*

[6096] Veracity is merely the correspondence between some particular statement and facts; truth is the correspondence between a man's whole soul and reality.—*F. W. Robertson.*

2 Negative.

(1) *Unveracity is more than the truth and less than the truth.*

[6097] There are many who say more than the truth on some occasions, and balance the account with their consciences by saying less than the truth, on others. But the fact is, that

they are, in both instances. as fraudulent as he would be that exacted more than his due from his debtors, and paid less than their due to his creditors.—*Lacon*.

II. ITS PRINCIPLES OF GROWTH.

[6098] Veracity is a plant of paradise, and the seeds have never flourished beyond the walls.—*Geo. Eliot*.

[6099] We cannot command veracity at will ; the power of seeing and reporting truly, is a form of health that has to be delicately guarded, and, as an ancient Rabbi has solemnly said, "The penalty of untruth is untruth."—*Ibid*.

[6100] I have seldom known any one who deserted truth in trifles, that could be trusted in matters of greater importance. Nice distinctions are out of the question upon occasions which, like those of speech, return every hour.—*Paley*.

III. ITS VALUE AND IMPORTANCE.

1 Negatively, from the ill consequences of falsehood.

[6101] The obligation of veracity may be made out, from the direct ill-consequence of falsehood to social happiness, either in some specific injury to individuals, or in the destruction of that confidence which is essential to human life.—*Ibid*.

2 Positively, from the actual benefits of veracity.

[6102] Veracity facilitates and simplifies every business and every intercourse. A host of useless words and precautionary forms are thereby dispensed with ; words and response, summons and deed, follow each other in secure succession ; mind and mind meet, recognize, and commune with each other ; all good, fair deeds thrive in such secure, untroubled, spiritual communion ; power meets power, will joins will, resolve follows resolve, and confidence bears on and raises all with unflinching steadfastness ; all the flowers of mind, science, art, religion, thrive in the pure, healthful air of truthfulness ; the light of heaven is shed undimmed upon life, and warms and fertilizes every germinating plant.—*Lacon*.

IV. DIFFICULTY IN THE WAY OF ITS PRACTICAL ATTAINMENT.

1 Owing to imperfection of human language.

[6103] Veracity is often sadly circumscribed by the imperfection of language. It is said that the only equivalent for eternal happiness, available to the missionaries in their first intercourse with the Sandwich islanders, was a word which denoted the satisfaction derived from eating putrid meat.—*F. H. D.*

2 Owing to defective style in writing.

[6104] The style of some writers is described as being limpid as water. This is often a juster figure than is intended. Water viewed from above misrepresents the depth of things, and renders the straight crooked to the observer's eye.—*Ibid*.

V. VERACITY IN HISTORIANS.

1 Its rarity.

[6105] To write a history is a severe test of a man's truthfulness. It is so easy for an historian to suppress and distort facts which militate against personal predilection, pet theories, and the party to which he belongs. On the other hand, a little casuistical skill, losing the historical perspective, will make his heroes seem nobler than they really are. The desire that history shall be attractive and read like a novel—and some histories are charming reading—gives room for endless departures from strictness of fact. Literary embellishments, fascinating writing, novel theories, making ancient history read as a present-day record, make veracity nowadays exceeding hard for an historian. The same is true of all writers and speakers. The love of novelty, excitement, sensation, lead men to study style more than matter, and effect more than truth.—*C. N.*

[6106] In describing an event in writing greater opportunity is afforded for choice of words and correction of over-statement. But, after all, veracity is not really imperilled in a *vivâ voce* communication, because the listener makes tacit allowance for the speaker's imperfections, and discounts the inevitable exaggeration of the tongue.—*F. H. D.*

8

RECTITUDE.

I. ITS DEFINITION.

[6107] The simple idea always conveyed by the words "right" and "righteousness," is that of conformity to a rule or standard of judgment. Given your straight line by which to test conduct, and that will be right or righteous which lies close alongside nor swerves at any point from the line.

[6108] Uprightness is the principle of moral construction ; rectitude is keeping it right by rule and measure.—*C. N.*

II. ITS ORIGIN.

[6109] The best and the bravest man is the man who, amid all thronging realities of life, endeavours to conform to an ideal rectitude. Those who have accomplished great things,

who have stood in advance of the age and dared to rebuke it, and who have overcome the world, have lived from sanctions that are above the world.—*Decker*.

III. ITS NECESSITY.

1 It is essential to the soul's welfare.

[6110] It is a truism, but only because it is so true, to say that rectitude is essential to the soul's welfare; for rectitude simply means its acting in accordance with the laws of its nature; and it can no more violate those laws and prosper than the body can thrive when its laws are broken.

2 The want of it not to be palliated under any circumstances.

[6111] The world could not carry on its affairs for a day, it is said, if it were not for conventional allowances and many kinds of "hard winking" which are better understood than described. Now, that the world *should* carry on its affairs, is not the most necessary thing in the universe. The most necessary thing is, that the will of God—the right—should be done.—*M. Browne*.

IV. THE NATURE OF ITS ATTAINMENT.

1 In an absolute sense impossible.

[6112] Absolute rectitude of conduct, *i.e.*, absolute conformity with the Divine Exemplar, is beyond the reach of man. Perfect similarity to any pattern is unattainable, much more when the pattern is a moral one and free from imperfections. A forged bank-note and a real one are to ordinary observation identical; but place the two side by side, and view them under a stereoscope (as is the practice with the bank authorities), so that the image of one is brought to lie exactly upon the other, and the divergencies are manifest. The lives of ordinary men need no such stringent test to be applied to them. Gaps of neglect and loops of sinful practice are but too apparent.—*F. H. D.*

2 In a very real sense, as characterizing the drift of a man's life, possible.

[6113] In the section of a cliff the strata often run horizontally, with a precision quite remarkable. Occasionally, however, there comes what geologists term "a fault," where the strata are crushed together, and tilted up in a different direction. This, however, does not interfere with the general horizontal set or bearing of the strata, which will be found continued further on. The general drift or set of a man's life, in spite of occasional failures, must be judged in the same liberal spirit. Abraham was a man of rectitude, in spite of the error he committed in calling Sarah his sister.—*Ibid.*

3 In the gift of rectitude to the believer, rendered practical and real.

[6114] He who puts on the breast-plate of

righteousness or rectitude, does not violate the right in thought, by hoping for forgiveness on other than righteous grounds; nor does he violate the right in act, but gives scope to the principle of rectitude which actuates him in thought and word and deed.—*Landels*.

V. ITS SPECIAL OFFICES.

1 It elevates the character.

[6115] When a man says "I ought"—when love warms him—when he chooses, warned from on high, the good and great deed—then deep melodies wander through his soul from Supreme Wisdom; then he can worship, and be enlarged by his worship, for he can never go behind this sentiment. In the sublimest flights of the soul, rectitude is never surmounted, love is never outgrown. Let us study the grand strokes of rectitude: a bold benevolence, an independence of friends, so that not the unjust wishes of those who love us shall impair our freedom; but we shall resist, for truth's sake, the freest flow of kindness, and appeal to sympathies far in advance; and—what is the highest form in which we know this beautiful element, a certain solidity of merit that has nothing to do with opinion, and which is so essentially and manifestly virtue, that it is taken for granted that the right, the brave, the generous step will be taken.—*R. W. Emerson*.

2 It prepares for heaven.

[6116] Some, nay many, women and men, walk through life as angels walk in heaven. All the better spirits, intelligence, appreciation, courtesy, grace, love, with every truthful, spiritual essence, attend and mark their path. It is alike visible in what they do, and in what they leave undone. Their rectitude is, as it has well been called, a perpetual victory. For every sweet affection, gentle word, and noble deed, and worthy thought, lend aid in building up the spiritual house, further the road to heaven.—*McCormac*.

VI. THE MEANS OF ITS ATTAINMENT.

1 How acquired: by Divine agency.

[6117] There may be intellectual life without moral or spiritual; there may be many strong impulses in us to action; there may be even some moral discernment of good and evil, and tendency to do good rather than evil; but the only thing which, in the soul, always tends to what is good, and never to anything else, always tends to whatsoever things are true, honest, just, pure, lovely, and of good report, is moral and spiritual life, quickened in the soul by the Holy Spirit of God. We cannot depend on anything else, if it be tried hard enough; we cannot depend on anything else to wear, and never wear out. You can never be sure of a man—of what he may yet come to do—unless you are sure of his religious principle.—*A. K. H. Boyd*.

2 How maintained: by looking unto a true ideal.

[6118] In order to pursue a straight course through life it is necessary to imitate the ploughman, who not only grasps the handle of the plough tightly, but fixes his eye on a distant object.—*F. H. D.*

[6119] Probably the real point intended by our Lord's figure of looking to the plough, is, that if the ploughman neglect this duty his furrows will be all awry. We must look to Christ, our example, each day, all day long, if our life is to be one of rectitude in every respect, and with no crooked furrows.—*C. N.*

3 How practised: by rigid adherence to an uniform rule.

[6120] Because the ordinary yard measure never actually measures a yard by the elaborately constructed standard at the Greenwich observatory, this is no justification for a cloth merchant consciously using a short yard wand in his business. If he is a man of rectitude, he will be willing to use the same measure in buying and selling.—*F. H. D.*

VII. ITS ENCOURAGEMENTS.

1 The sympathy of all nature.

[6121] Character is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie, for example, the smallest mixture of vanity, the least attempt to make a good impression, a favourable appearance—will instantly vitiate the effect; but speak the truth, and all nature and all spirit helps you with unexpected furtherance. Speak the truth, and all things alive or brute are vouchers; and the very roots of the grass underground then do seem to stir and move to bear you witness.

VIII. ITS REWARDS.

1 Consolation in temporal failure.

[6122] My nature was not made for crooked guile.

Still, having shared thy errand, I were loath
To seem a recreant now; yet would I rather
Fail through fair deeds than win a foul success.
—*Sophocles.*

2 Holy self-complacency.

[6123] There is also a conscious cleanness of soul, which is joy unspeakable—a condition of character in which we cannot but approve ourselves, and take complacent delight in introspection. Not that we are unaware of faults and shortcomings; but there is a state—attainable by every one—in which our purposes, our endeavours are all right—in which we harbour no thoughts of evil, have no desires but for the true and the good, no aims that are not pure, just, and kind, no rebellion of spirit against Providence, no malignant feeling toward any fellow being, no past sin for which we have

not sought forgiveness by forsaking and renouncing it—happy he who has it in his power to add, as I trust not a few of us can, no overt act or specific portion of the previous life to be looked back upon with enduring shame and emphatic self-reproach. Such cleanness of soul awakens, indeed, neither vanity nor pride, but only profound gratitude to the helping spirit of our Father. Yet with this consciousness we would not shrink from showing the world what we are. However lowly in our self-esteem, we yet know that we belong to the pure, true, and loyal spirits, and that should the earthly house be dissolved, the tent of the body struck this moment, we should find ourselves with such spirits in the house not made with hands. In this state of character, we shrink not from the searching eye of Him to whom all hearts are open. His presence with us is ever a glad thought, and we know that His perpetual benediction rests on our clean life-path.—*Dean Stanley.*

3 Strength and joy.

[6124] Whilst a man seeks good ends, he is strong by the whole strength of nature. In so far as he roves from these ends, he bereaves himself of power, of auxiliaries; his being shrinks out of all remote channels; he becomes less and less—a mote, a point, until absolute badness is absolute death. The perception of this law of laws, always awakens in the mind a sentiment which we call the religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is a mountain air. It is the embalmers of the world. It makes the sky and the hills sublime, and the silent song of the stars is in it. By it is the universe made safe and habitable, not by science or power. Thought may work cold and intransitive in things, and find no end or unity; but the dawn of the sentiment of virtue on the heart gives, and is, the assurance that law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy. This sentiment is divine and deifying. It is the beatitude of man. It makes him illimitable. Through it the soul first knows itself.—*R. W. Emerson.*

IX. ITS PENALTIES.

1 It excites antagonism.

[6125] The moment you bring among men a man who acts upon a higher plane than they do, his action becomes a judge and condemnation of theirs; and human nature will not rest under the imputation. No matter if it is the mere shadow of an example without one word of rebuke, men feel it; and one of two things takes place—either they are convicted, and they repent and aspire to the same life, or they resist it. Since the world began, a good man, even no better than Lot in Sodom, practising on a plane of goodness superior to that of the persons round about him, has been considered as making himself a master and a judge. And so there is

opposition all the world over. Everywhere invaded interests, pride, selfishness, impurities of every kind, rise up to resist the incursion of conscience and truth.—*Beecher*.

2 It involves difficulty and danger.

[6126] I tell you, a man who should put a plank six inches wide across the top of Trinity steeple to the top of Grace Church steeple, and undertake to walk there, would have an easy task compared with the task of him who undertakes to walk on the truth, right straight through life, neither swerving to the right nor to the left, with no evasions, with no pretences, with no half-truths, with no make-believes, with truth in the inward parts, with truth in sincerity, with truth on the lip, with plain negatives and affirmatives, with simple truth.—*Ibid*.

X. SCEPTICAL OBJECTIONS ANSWERED IN REGARD TO DIVINE RECTITUDE.

[6127] The rectitude of the Divine action in the Old Testament is in some instances called in question by sceptical persons, who maintain that the moral sense rebels against the recorded method of procedure. For instance, the direction given to King Saul to slay the women and children of the Amalekites. It may be useful to remind such persons of a well-known optical illusion, viz., that a straight line drawn across a series of black concentric circles appears crooked. So God's righteous dealing may appear distorted amongst the iniquities of man.—*F. H. D.*

[See section treating the "Divine Attributes."]

9

UPRIGHTNESS.

I. ITS BASIS.

[6128] A mind stored with good principles is better furnished than a mind that is kept right merely through the imitative faculty. Good principles are of wider application and more constant in operation than precedents. Precedents are not always forthcoming, but good principles can inaugurate precedents. King Saul, when he sacrificed before the coming of Samuel, was at a loss for a precedent. Good principle would have preserved his uprightness.—*F. H. D.*

II. ITS ILLUMINATING PROPERTIES.

[6129] When intellectual acuteness and philosophic thought, and all the wisdom of this world can do little or nothing to make things which are obscure, or almost unknown, plain and clear, moral honesty and earnestness, uprightness of intention and desire, will sometimes shoot like beams of light through dark clouds, and the day breaks and the shadows flee away. "He that doeth the will of God shall know of the doctrine whether it be of God."—*Raleigh*.

III. ITS SPHERE.

[6130] In the humblest calling there is scope for uprightness of character. Hugh Miller speaks of the mason with whom he served his time as one who "put his conscience into every stone that he laid."—*Smiles*.

IV. ARGUMENTS FOR THIS DUTY.

1 The blessedness of the way of uprightness.

[6131] (1) The way of uprightness is the surest for despatch, and the shortest cut towards the execution or attainment of any good purpose, securing a man from irksome expectations and tedious delays. (2) It is fair and pleasant. He that walketh in it hath good weather and a clear sky about him; a hopeful confidence and a cheerful satisfaction do ever wait upon him. Being conscious to himself of an honest meaning, and a due course in prosecuting it, he feeleth no check or struggling of mind, no regret or sting of heart.—*Barrow*.

[6132] (1) The upright walker is sure of easily finding his way: it requires no laborious dealing to find out what is just.

[6133] (2) He treads upon firm ground; upon solid, safe, and well-tryed principles. . . . The practice built on such foundations must be very secure.

[6134] (3) He walks steadily. A good conscience steers by fixed stars, and aims at fixed marks. An upright man is always the same man, and goes the same way; the external state of things does not alter the moral reason of things with him, or change the law of God.—*Sydney Smith*.

[6135] (4) He hath no fear of being detected, or care to smother his intents. The upright man is secure as to his honour and credit; he is sure not to come off disgracefully, either at home in his own approbation, or abroad in the estimation of men.—*H. Smith, Moral Training*.

[6136] (5) He hath perfect security as to the final result of his affairs, that he shall not be quite baffled in his expectations and desires. He shall prosper in the true notion of prosperity, explained by that Divine saying, "Mark the perfect man, and behold the upright, for the end of that man is peace."—*Barrow*.

[6137] The upright man makes his ground sure as he goes along. His course may not prove a brilliant success at first, or in any stage of his career; but he is free from those complications which sadly mar the happiness of those who, at times of trial and temptation, swerved from the strict path of a high-minded and strictly honourable line of action.—*C. A.*

[6138] It is essentially necessary to build perpendicularly, if the structure is to permanently stand. The tower of Pisa, which continues to stand, though out of the perpendicular, has

always been regarded as one of the wonders of the world. Even if secure, this edifice is certainly not sightly. And so in the world of morals; if we do not commence uprightly, by and by we shall not be established, or if established, not honoured.—*C. N.*

10

INTEGRITY.

I. ITS NATURE.

[6139] Integrity is moral soundness, freedom from moral flabbiness, from moral ulcers, and from all moral weakness and disease, of whatever character. A man of integrity believes in principles being carried out in *every detail*, even the minutest of his various duties and trusts. Integrity is the basis of trustworthiness.—*C. N.*

[6140] What is integrity but entireness; the integrity of the body being, as Cicero explains it, the full possession of the perfect soundness of *all* its members; moral integrity is entireness or completeness transferred to things higher.

[6141] Integrity recoils from deceptions which men would almost smile to hear called deceptions. To a moral, pure mind, the artifices in every department of life are painful: the stained wood, which passes for a more firm and costly material in a building, and deceives the eye, by seeming what it is not—marble; the painting which is intended to be taken for a reality; the gilding which is meant to pass for gold; and the glass which is worn to look like jewels; for there is a moral feeling and a truthfulness in architecture, in painting, and in dress, as well as in the market-place, and in the senate, and in the judgment-hall.—*F. W. Robertson.*

[6142] The term integrity can only be applied to those persons who, accustomed to practise every part of social justice, are conscientiously accurate in all their dealings, faithful to every trust, tenacious of every promise, disdaining to dissemble or prevaricate, and who would regard every act of injustice as a meanness to which they would scorn to stoop.—*Noble Deeds of Women.*

II. ITS NECESSITY.

I Considered from a moral, worldly, and religious standpoint.

(1) *Energy, without integrity and a soul of goodness, may only represent the principle of evil.*

[6143] It is observed by Novalis, in his "Thoughts on Morals," that the ideal of moral perfection has no more dangerous rival to contend with than the ideal of the highest strength and the most energetic life, the maxi-

imum of the barbarian—which needs only a due admixture of pride, ambition, and selfishness, to be a perfect ideal of the devil.—*Smiles.*

(2) *Integrity is the alone safe and secure way of dealing in the world.*

[6144] Particularly as to the affairs of this world, integrity hath many advantages over all the fine and artificial ways of dissimulation and deceit; it is much the plainer and easier, much the safer and more secure way of dealing in the world; it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it; it is the shortest and nearest way to our end.—*Spectator.*

(3) *Constant integrity is a primary condition of successful religious service.*

[6145] He will never do much for God who has not integrity of spirit. If we turn, and twist, and dodge, and try to circumvent men, we shall fail, and be found out, and shall only get what we deserve when we are branded with eternal infamy. For you, let the only policy be honesty. Integrity in all you think, and speak, and do—be this your aim continually.—*Spurgeon.*

III. ITS INSPIRING MOTIVE.

I Self-respect.

[6146] The character of Mr. Merdle in "Little Dorrit" illustrates the fatal deterioration of self-respect which comes from loss of integrity. Mr. Merdle, by the nervous action of his hands upon his arms and wrists, seemed to be perpetually taking himself into custody. He was manifestly suffering in the midst of his apparent riches from some complaint, and the bursting of the bubble of his false enterprise left him without sufficient self-respect to endure life. Colonel Newcome is an illustration of the opposite character. His integrity and self-respect withstood the shock of temporal ruin, and our last view of him is at least a peaceful one.—*F. H. D.*

IV. ITS ACKNOWLEDGED POWER.

[6147] Aristides was called "The Just" because of his unbending integrity. Nothing could buy him; nothing could induce him to swerve from the path of duty. When a passage in praise of moral goodness was once recited during the performance of one of the tragedies of Æschylus, the eyes of the Athenian audience turned involuntarily from the actor to Aristides.—*Smiles.*

[6148] In 1848 Lamartine introduced De la Eure to the riotous populace, saying, "Listen, citizens! it is sixty years of a pure life that is about to address you." The multitude all became attentive to his words. It was the power of integrity and purity.

V. ENCOURAGEMENTS TO ITS EXHIBITION.

I It is highly prized in social life.

[6149] "There is nothing," says Plato "so

delightful as the hearing or the speaker of truth." For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Addison*.

2 It meets eventually with its rewards in commercial life.

[6150] A young man was in a position where his employers required him to make a false statement, by which several hundred pounds would come into their hands which did not belong to them. All depended upon this clerk's serving their purpose. To their great vexation, he utterly refused to do so. He could not be induced to sell his conscience for any one's favour. As the result, he was discharged from the place. Not long after, he applied for a vacant situation, and the gentleman, being pleased with his address, asked him for any good reference he might have. The young man felt that his character was unsullied, and so fearlessly referred him to his last employer. "I have just been dismissed from his employ, and you can inquire of him about me." It was a new fashion of getting a young man's recommendation, but the gentleman called on the firm, and found that he was "too conscientious about trifles." The gentleman had not been greatly troubled by too conscientious employes, and preferred that those entrusted with his money should have a fine sense of truth and honesty, so he engaged the young man, who rose fast in favour, and became at length a partner.

VI. TESTED INTEGRITY.

1 Integrity resists bribes with indignity.

[6151] The Rajah of Kittoor, through his minister, offered Sir Arthur Wellesley (Duke of Wellington) a bribe of ten thousand pagodas for certain advantages. The bribe was indignantly refused, and the general said, "Inform the Rajah that I and all British officers consider such offers as insults, by whomsoever they are made."

VII. ITS IRREPARABLE LOSS.

1 This loss mars every other gain.

[6152] Integrity was exactly what Herod had not attained. When at the Baptist's bidding, he "did many things gladly" (Mark vi. 20), but did not put away his brother's wife, he had dropped one link in the golden chain of obedience, and as a consequence the whole chain fell to the ground.—*Trench*.

2 For this loss there is no compensation.

[6153] I suppose, my friend, that you and I would cut off our right hand before we should get on in worldly wealth by such means as these. You must make up your mind, however, that you will not be envious when you see the fine house, and the horses and carriages, of

some successful trickster. All this, indeed, might have been had: but *you* would not have it at the price. That worldly success is a great deal too dear which is to be gained only by sullyng your integrity! And I gladly believe that I know many men whom no material bribe would tempt to what is mean or dishonest.—*Boyd*.

3 The loss of integrity is the direst evil.

[6154] While Athens was ruled by the thirty tyrants, Socrates the philosopher was summoned to the senate-house and ordered to go with some other persons, whom they named, to seize one Leoön, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. The commission Socrates flatly refused, and not satisfied therewith, added also his reasons for such refusal: "I will never willingly," said he, "assist in an unjust act." Cherides sharply replied, "Dost thou think, Socrates, to talk always in this style and not to suffer?" "Far from it," added he, "I expect to suffer a thousand ills, but none so great as to do unjustly."—*Buck*.

11

PROBITY.

I. ITS DEFINITION.

1 As to the term itself.

[6155] Probity means unimpeachable honesty, especially in the discharge of those obligations which the law does not reach and cannot enforce.

2 As distinguished from integrity.

[6156] If I were asked to distinguish between probity and integrity, I should say that the former is honesty in matters extra-legal, and the latter honesty in all things, but especially in transfers of property and the execution of trusts.—*Webster*.

[6157] There is really nothing better to try the character of a man than trusteeships. His services are gratuitous, and often he receives little or no thanks, possibly is blamed and misrepresented all round. The temptations are various. If a business man, he has a thousand nice opportunities to deal with the property which he administers in such a way as to advance his own interests, with or without (this is very rarely the case) injury to the parties immediately or remotely concerned. Or he may grow remiss or prove obstructive, and in a variety of ways cause inconvenience and annoyance, if not positive harm, to those for whom he acts. Or he may grow weary of his duties and be ready to allow others to step in, and relieve him, when he feels that they are not fit or eligible

persons. In a complicated trust extending over a period of years, a person needs indeed to have a whole-hearted honesty.

We are often deceived in those we trust; for until a man is put into power, you do not know how his character will work out. Hard as it may be upon untried men, it is unwise to put much power into the hands of any but those of approved moral excellence, the veterans of virtue's army.—*C. IV.*

[See "Integrity."]

II. ITS ADVANTAGES.

1 **Probity is the basis of English commercial prosperity.**

[6158] It is not alone the courage, the intelligence, the activity of the English manufacturer and merchants, which maintain the superiority of the productions of their country; it is far more their wisdom, their economy, and, above all, their probity.—*Baron Dupin.*

III. ANCIENT AND MODERN INSTANCES OF ITS EXERCISE.

[6159] Probity is often lauded as being specially an antique virtue, but when measured by resistance to opportunity, the palm of excellence must be awarded to modern instances. Publius Valerius Publicola, who was consul of Rome for the fourth time B.C. 507, died so poor that he was buried at the public expense; but there was no Stock Exchange at that time, and no means of trading upon it with state secrets. A modern prime minister, who abstains from self-aggrandisement, is a prince of probity.—*F. H. D.*

12

CONSCIENTIOUSNESS.

I. ITS NATURE.

[6160] Conscientiousness of itself is only the inborn desire to do that which is right and just. It is the will, not the way. It gives a right meaning, but not necessarily a right ending.—*O'Donovan.*

[6161] A conscientious man is one who acts as inspector, foreman, examiner to his own work. Conscientiousness implies a combination of several elements of a very high and rare order. We need to have a high sense and appreciation of the right and wrong, and the true and the false. We need to have great power of determination to turn over and over our work, when every turn may involve more toil, drudgery, self-humiliation, and much self-sacrifice. But the inward sense of satisfaction, the pleasure with which we can look back upon past efforts,

the increased efficiency for future work, well repays the truly conscientious man.—*C. IV.*

II. ITS BASAL QUALITIES.

1 Firmness.

[6162] It is fundamental and essential to personal goodness. It is the underlying granite of the life, like the granite of the earth, composed of diverse elements fused into one firm substance.—*Raleigh.*

2 Inflexibility.

[6163] Duty is duty, conscience is conscience, right is right, wrong is wrong, whatever sized type they may be printed in. "Large" or "small" are not words for the vocabulary of conscience.—*Maclaren, D.D.*

3 Sincerity.

[6164] Sincerity is the indispensable ground of all conscientiousness, and by consequence, of all heartfelt religion.

4 Promptness.

[6165] Where things are indifferent as to principle, we have frequently to calculate consequences, which requires a long train of thought and reflection; but in matters of conscience, God has not left us to such a process as this, for He has placed in the heart of every man a vicegerent, and whatever this conscience testifies at first is best; you may upbraid its voice, and may silence it, but whatever in its first movements it condemns, ought to be opposed. Your endeavours to resist it will be like labouring in the fire; always, then, in matters of morality, trust your first thoughts.—*Robert Hall.*

5 Courage.

[6166] Richard Baxter—a saint of God, if ever there was one—avowed his belief that even a suicide, if hurried by sudden passion to self-slaughter, may be saved. "And if," he nobly added—"if it should be objected that what I say should encourage suicide, I answer, I am not to tell a lie to prevent it."—*Canon Farrar.*

III. ITS RELATIONS TO THE FACULTY FROM WHICH IT TAKES ITS NAME.

1 **Conscience predominates instead of the affections.**

[6167] The claims of personal affection are less influential than those of principle. Sentiment gives way to the feeling of right. The supremacy of law overrules the idea of personal government. God and man are viewed as alike subject to its dominion.—*Percy Strutt.*

2 **Conscience determines its quality.**

[6168] Persons are often sufficiently selfish as not to give sentence in favour of themselves; and, like every other faculty, conscience is liable to become darkened; but if the light that is in

you be darkness, how great is that darkness ! It is in putting out, as far as possible, the light of the mind, and leaving us in a state of abject wretchedness. It is suicide of the immortal part.—*Robert Hall.*

3 Conscience may exist when conscientiousness has gone.

[6169] Many have been led to err in their premises concerning the source of this sentiment, through not being aware that it frequently reigns where the conduct least confirms its presence : for after once quitting the path of rectitude, some will feel too guilty to return to it ; and to engage themselves from the horrors of the reflections, they (as if accursed) seek a refuge in crime, which they feel less terrible than “the torture of a bad conscience.” Since, then, no “exile from himself can flee,” it should ever be our special care to observe strictly the dictate of that “still small voice within.”—*A. L. Vago.*

IV. ITS INFLUENCE UPON RELIGIOUS CHARACTER.

[6170] When men put conscience forward as the supreme faculty to be regenerated by Divine grace through faith in Christ, we find all the details of the work taking their distinctive terms from this conception. Holiness and salvation will almost be synonymous terms. The great end of life will be righteousness. The character of Christ will attract the mind to Him as holy, harmless, undefiled, and separate from sinners. Our daily endeavour will be to be holy, as God is holy. Our conception of sin will be that of transgression of law. Repentance will be grief on account of violations of duty. And conscience, ever becoming finer and more delicate in its perceptions, as the process of its salvation advances, will be capable of more exquisite joy in the ever-growing distinctions and harmonious combinations of the moral feelings ; and will acquire a corresponding depth of susceptibility to the evils of sin, such as, to an unrenewed conscience, have no existence at all.—*Percy Strutt.*

V. ITS INFLUENCE UPON RELIGIOUS WORK.

[6171] When the octagon in Ely cathedral was in course of building, a perfect oak timber was needed for its stability and beauty. The workmen assembled for a service of dedication and prayer ; and then, setting out in different directions, they sought far and wide for a goodly tree. This being providentially discovered, they conveyed it with praise and thanksgiving to the edifice, and fitting it carefully into the assigned place, the structure remains stable and complete to the present day.—*F. H. D.*

VI. ITS ACTION WITH REGARD TO THE INTELLECT.

1 It refers to the intellect.

[6172] This feeling suggests the consideration

of abstract equity, or right and wrong, and in so doing it tends to give time to the intellectual faculties to weigh the matter in hand.

2 It obeys the dictates of the intellect.

[6173] This faculty prompts to an observance of that line of conduct which the intellectual powers have been trained to regard as dutiful and just.—*A. L. Vago.*

VII. ITS DIRECTION.

1 It is independent of rules.

[6174] Without artificial medicament of philosophy, or tight lacing of creeds, the healthy soul discerns what is good and adheres to it and retains it.—*Carlyle.*

2 It is not above rules.

[6175] Rules have a use of their own. There are many points in a man's demeanour towards his fellow-men, which, without any evil intention on his part, nay, when his intentions are full of kindness, irritate and wound them. There are many influences which he may receive from them, through the very frankness and openness of his disposition, which may do him harm. The maxims and rule of experience are directed most beneficially to these particulars of conduct.—*F. D. Maurice.*

VIII. ITS LIMITATION.

[6176] It is the feeling of honesty, and he who is influenced by it is so far honest, however he may be mistaken in the facts of the special case on which he deliberates. It has no power of itself to consider the merits of a question. It is a blind feeling, giving the good intention, but leaving all matters of fact to be dealt with by the intellect. Many an evil act has been committed under the influence of unenlightened “conscientiousness.”—*O'Donovan.*

IX. ITS ABUSE.

1 The causes of this abuse.

(1) *False principles.*

[6177] We never do evil so effectually as when we are led to do it by a false principle of conscience.—*Pascal*

(2) *Ignorance.*

a. Of self and God.

[6178] Many an honest heart, but ignorant of self and God, hath followed the marsh-fires of pestilence, deeming them the lights of truth.—*Tupper.*

b. Of what is right.

[6179] Many are led to the conclusion that conscience is not an innate principle by the prevalence of vice, which they think would not be so general if there was an internal admonisher. This view has its votaries chiefly among those who overlook the fact that many

wrongs are committed in ignorance of what is right, and not altogether from an absence of conscientiousness, for it should be remembered that "justice is blind." Even among ranks above the lowest, there are thousands so misinformed in the ways of honest principles as to be constantly deceiving themselves with the idea that there is no sin in communicating a falsehood if it can be done without making the tongue guilty of an untruth. This is managed by means of equivocation, which, says Fielding, "hath quieted the conscience of many a noble deceiver."—*A. L. Vago.*

(3) *Excessive refinement in our views of duty.*

[6180] The parents of John Wesley lived apart a year in consequence of a difference of opinion on political subjects. The elder Wesley felt strongly in favour of William of Orange, and openly advocated his succession to James II. But he observed that his wife, a very beautiful and accomplished woman, to whom he was tenderly attached, and with whom he had lived in delightful harmony for eleven years, did not respond when he prayed for the king. "Why do you not say 'Amen' when I pray for his majesty?" he inquired. "Because," she calmly replied, "I do not believe the Prince of Orange to be king!" "In that case," returned the unbending Orangeman, "we must part." Apparently the conscientious couple did not quarrel; the wife thought her husband sincere, and the husband was not disposed to force his wife to agree with him. But the reverend gentlemen went up to London and remained a year, leaving several children, and the care of the parish and the parsonage, to his wife. At the end of that time William of Orange died, and, as the lady could respond with a hearty "Amen" to prayers for Queen Anne, the husband and wife were reunited.

2 The extent of this abuse.

(1) *In little things.*

[6181] It is common to be conscientious in great, without being so in small matters. Many there are who would not steal, or tell a downright falsehood; who would perhaps endure the extremest sufferings before they would relinquish some cherished opinions, and whom probably nothing on earth could tempt to commit any great or glaring offence against real or conventional proprieties; yet they will daily, hourly, without scruple—apparently without the consciousness of doing wrong—be guilty of certain little dishonesties—things that will not perhaps be productive of direct or positive injury to any one, but nevertheless are as truly the result of imperfect or dormant conscientiousness, as if they involved the loss of much coin.—*Robert Chambers.*

(2) *The extenuation of this abuse in little things.*

[6182] There is a thought, I imagine, with which men sometimes comfort themselves. They know that there are certain courses of

duty from which they turn aside, certain convictions of conscience, the expression of which they suppress, in order to avoid suffering that threatens; but they look upon these courses of duty as so trivial compared with the following of Christ, upon these conscientious convictions as so unimportant compared with the convictions of Christian faith, that they are never in the habit of regarding the turning aside from duty in these smaller matters as at all a token that they would, under equally pressing circumstances, turn aside from duty in the greater.

3 The penalty of this abuse.

[6183] When man does what he feels to be an unjust deed, he is sure, sooner or later, to reproach himself for it. This self-reproach will be more or less urgent in proportion to the activity of the faculty of conscientiousness.

X. ITS VALUE.

1 Personal.

[6184] A man who is in the right, knows that he is in the majority; for God is on his side, and God is multitudinous above all populations of the earth.

[6185] Fear not man's judgment:
God alone ordaineth
For your eternal weal.
Your conscience is the court
Wherein He reigneth
From whom is no appeal.

2 Social.

[6186] It imparts a desire for justice, and fits men for respecting the rights of each other, and forms them for social intercourse.

3 Moral and religious.

[6187] When you see men pay a great regard to God and His laws, honouring His holy name and His word, and everything belonging to Him—when you see them just, and kind, and merciful, and not given to revenge, but ready to forgive, and give, and love, as becomes the followers of Christ—when you see them temperate and chaste, modest and humble, and dealing with others as they themselves would be dealt with, you will have reason to take these for good Christians if you are convinced that they do these things out of love and obedience to God, and as the fruit of faith in the Lord Jesus Christ.—*Bp. T. Wilson.*

13

HONOURABLENESS.

I. ITS INCENTIVES.

1 It is inspired by trust.

[6188] Honour, as a feeling, is the reactionary feeling to trust or confidence placed, or imagined

to be placed, in us by others. It is the accepting the fact of others making us a law to ourselves, when they might impose law upon us, and the determination to justify the confidence thus shown.—*John Grote.*

II. ITS DOUBLE ASPECT.

1 As the offspring of opinion.

[6189] Honour is unstable, and seldom the same; for she feeds upon Opinion, and is as fickle as her food. She builds a lofty structure on the sandy foundation of the esteem of those who are of all beings the most subject to change.—*Colton.*

2 As consecrated by religion.

[6190] His helmet now shall make a hive for bees,
And lovers' songs be turned to holy psalms;
The man-at-arms must now serve on his knees,
And feed on prayers, which are old age's alms.
But though from court to cottage he depart,
His saint is sure of his unspotted heart.
—*George Wither.*

III. ITS NATURE.

1 It is scrupulously pure and truthful.

[6191] Purity is the feminine, truth the masculine, of honour.—*Guesses at Truth.*

[6192] The honourable man is frugal of his means, and pays his way. He does not seek to pass himself off as richer than he is, or, by running into debt, open an account with ruin.—*Smiles.*

IV. ITS VALUE.

1 The preservation of honour should be considered above material gain.

[6193] When Sir Walter Scott was in difficulties through the failure of his publishers, help was offered by friends. "No," said he, "this right hand shall work it all off." "If we lose all else," he wrote to a friend, "we will at least keep our honour unblemished." And so he did. Though his health broke down, he went on "writing like a tiger" until the last debt was paid.

2 The preservation of honour should be considered above life itself.

[6194] The man who has any dignity of character should conquer with honour, and not use any base means even to save his life.—*Sartorius.*

[6195] An American officer, during the War of Independence, was ordered to a station of extreme peril, when several around him suggested expedients by which he might evade the dangerous post assigned him. He made them the following heroic reply: "I thank you, my friends, for your solicitude. I know I can easily save my life; but who will save my honour, should I adopt your advice?"

V. ITS STRENGTH.

1 The love of it beautifies every other love.

[6195] The Royalist poet thus writes to his sweetheart:

"I could not love thee, dear, so much,
Loved I not honour more."

—*Lovelace.*

14

GENUINENESS.

I. ITS DEFINITION AND NATURE.

[6197] The well-known maxim of Æschylus, "strive to *be* rather than to *seem*," goes a long way towards defining genuineness. But it is not quite full enough. A better rule would be, "seem what you really are." Be exactly what you seem. Let your conduct in every respect correspond with your character, and your life with your profession.—*J. W. B.*

II. ITS COUNTERFEITS.

[6198] It seems to be the great aim, nowadays, to pass examinations, and so to appear clever; to live in style, and so to appear rich; to conform outwardly to the fashions and the customs of society, and thus to appear respectable, as it is called.—*Momerie.*

III. ITS TESTS.

[6199] The genuineness of a Christian professor should pass the same tests as the coin of the realm. First, there is the test of weight. Levity of conduct and lack of gravity in the conception and purpose of life are fatal. Secondly, the impression of the King's image must be perfect; a blurred outline is open to much doubt. The milling of the rim affords additional evidence, and, like the notches in the edge of the coin, the footprints in the daily round of life should be well ordered. Lastly, there is the ring or tone of the whole; and as this can be best tested by casting the coin upon the ground, so the trial of humility which comes from some sudden calamity affords the surest indication of a genuine Christianity.—*F. H. D.*

[6200] Give us a man, young or old, high or low, on whom we know we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet amongst us.—*Dean Stanley.*

IV. ITS PRECEPTS.

[6201] Yield to no established rules if they involve a lie. Do not evil that good should come of it. "Consequences!"—this is the

devil's argument. Leave consequences to God, but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, "Trim your sails and yield to circumstances." But if you would do any good in your generation, you must be made of sterner stuff, and help to make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows until the hammers break themselves.

15

SINCERITY.

I. ITS DEFINITION.

[6202] Sincerity means literally translucence, clearness of mind. When you look into a diamond you might say it is sincere; or into a crystal well, or down into the depths of the sea.

[6203] To be sincere is defined by Dr. Johnson as being honest, undissembling, uncorrupt, without hypocrisy.

II. METAPHORICAL DERIVATION OF THE TERM, ACCORDING TO CICERO.

[6204] The word "sincere," from the Latin *sincerus*, is, according to some, derived from the two Greek words, *συν* and *κρισι*, "with the heart;" but we greatly prefer the notion of Cicero, who derives it, with but little change either in spelling or pronunciation, from *sine cera*, which means "without wax," and refers to clarified honey, freed from all impurities—a beautiful metaphor under any circumstances, but especially so if we remember the universal and almost miraculous medicinal properties which pure honey was formerly supposed to possess; whereas, most things pleasant to the taste were inurious to the health, and most things which were healing and restorative to the constitution were nauseous to the palate. The *mel sincerum* combined the most delicious sweetness with powers of sovereign remedy, and to eat of it was to seek at once your pleasure and your life.—*S. D. Wadly, D.D.*

III. ITS NATURE.

[6205] The Greeks used several words to indicate sincerity; but the best and most expressive—*ελευκρωής*—is compounded of two words, *εὐλη*, the splendour of the sun, and *κρίνω*, I judge; thus describing it as something which might be examined in the clearest and strongest light without the possibility of detecting a single flaw or imperfection, referring specially to the practice of the jeweller, who does not decide on the value of the precious stone merely by the ingenuity and labour of its cutting or the brilliancy of its polish, but holds it up between his eye and the sun, to look into it and through it, to see that its quality and colour are perfect

and uniform. "A sincere man," says a quaint old man, "is not gilded, but gold; not a splendid and burnished plating outside, to cover some baser metal within, but all the way through to the heart what he outwardly appears to be." Sincerity is one of the great bands of mutual intercourse, and the foundation of mutual trust; without it society would be the dominion of mutual jealousy and fraud, and conversation a traffic of lies and dissimulation. It implies a conformity of our words with our sentiments, a correspondence between our actions and dispositions, a strict regard to truth, and an irreconcilable abhorrence of falsehood.—*Ibid.*

IV. ITS RELATIONS.

1 To the virtues generally.

[6206] Sincerity is the soul of virtue. When she flies away the whole body putrefies.—*Francis Jacox.*

[6207] Sincerity is not so properly a single virtue, as the life and soul of all other graces and virtues.—*Abp. Tillotson.*

2 To consistency.

[6208] I think you will find that people who honestly mean to be true really contradict themselves much more rarely than those who try to be "consistent."—*Oliver Wendell Holmes.*

3 To greatness.

(1) Personally.

[6209] Sincerity—a deep, great, genuine sincerity—is the first characteristic of all men at all heroic. Not the sincerity that calls itself sincere: ah no, that is a very poor matter indeed, a shallow, braggart, conscious sincerity, oftenest self-conceit mainly. The Great Man's sincerity is of the kind he cannot speak of, is not conscious of: nay, I suppose he is conscious rather of *insincerity*: for what man can walk accurately by the law of truth for one day? No, the Great man does not boast himself sincere, far from that: perhaps does not ask himself if he is so: I would say rather, his sincerity does not depend on himself: he cannot help being sincere!—*Carlyle.*

(2) Nationally.

[6210] Let me urge upon you the cultivation of this great principle for your country's sake. It has contributed largely to the dignity of our national character. The honest, straightforward trustworthiness of the Englishman has secured the admiration and confidence of other nations.—*S. D. Wadly, D.D.*

4 To God.

[6211] "Godly sincerity"—the sincerity of God; either because it is like God's—like the openness and transparency of all His dealings before men and angels; or because it flows from Him into the hearts of men.

V. ITS MANIFESTATIONS.

1 In thought.

[6212] Sincerity is no mere matter of external conformity, it is an inward principle. There must, therefore, be sincerity of thought. "A double-minded man is unstable in all his ways." He can never be sincere to others who is not first true to himself. The sincere man thinks honestly, does not trifle with conviction and evidence. He thinks straightforward; is not afraid of carrying out his ideas and conclusions and reasonings to legitimate conclusions.—*S. D. Waddy, D.D.*

2 In speech.

[6213] As Juvenal has it. A sincere vessel will sound sincere. Where there is no guile in the heart, there will be none in the lips. The two great means which insincerity uses in order to deceive, are simulation and dissimulation: simulation is the seeming to be what we are not; dissimulation, the seeming not to be what we are. But the man of sincerity shuns them both. To say nothing at all is in many cases consistent with the highest sincerity, and so it is to speak with reserve, to say only a part, perhaps a small part, of what we know; but were we to pretend it to be the whole, this would be contrary to sincerity. Sincerity in speech includes fairness and honesty in controversy; shunning a sophism, however tempting, if we know it to be such; scorning to take an unfair advantage in argument, or trying to make "the worse appear the better reason." It is opposed to another dangerous practice, against which it is scarcely possible to inveigh too strongly—avowing and defending, for the sake of argument, opinions which we do not believe.—*Ibid.*

3 In politics.

[6214] Sincerity in our civil and political relations will lead us to use with integrity the rights of which we become possessed, whether in the appointment of others to office, or in the obtaining and holding office ourselves; not favour popular delusions, nor deal with popular fallacies, to accomplish a selfish purpose. Appoint no man to an office for which we believe him unqualified. Take none ourselves the duties of which we do not feel competent to perform. Our patriotism must be a sincere love of our country, and a sincere desire to perpetuate and increase the national prosperity.—*Ibid.*

[6215] Sincerity is almost like the spinal cord in the human body—motion, sensation, nervous energy, all are dependent on its healthy existence. It is easily disturbed; and when disturbed, it soon takes on a morbid action. Opinions, to be worth anything, must be sincerely held; for in many cases they are the basis on which principles are seen to rest. If they be insincerely held, then the principles built upon them must be fallacious. Opinions may be embraced to serve a purpose, to support

a party, or to secure some other end equally unworthy. It is not right to say that opinions are insincerely held, just because they may happen to be wrong; for the right or wrong will very much depend on the way and on the circumstances under which they have been formed; and in that case a man may be as sincere in holding a wrong opinion as he could be in maintaining and defending a right. The sincerity is to be seen in the firmness with which opinions are held when the holder is convinced, by amplitude of knowledge, patience in investigation, and educational habit, that they are sound and really tenable. Firmness, in such a case, is not obstinacy, but it is sincerity nailing its colours to the mast, and abiding the issue, though it may involve a sacrifice not always easy to be borne.—*Rev. George Fish, LL.B.*

4 In religion.

(1) In forming religious convictions.

[6216] Sincerity is essential to the formation and acquisition of a right and correct faith. Men in pursuit of philosophical and physical truth use all the means and appliances within their reach, and (if deeply interested in the results) they think their time and labour well bestowed if they arrive at anything like certainty; and he who would have his faith rest upon a permanent and satisfactory basis, must be willing to take some pains, and use some diligence in its formation. There must be a real and hearty desire to know the will of God, although it may oppose our own individual prejudices, or disturb the stagnation of popular and received opinion. The heart must be thrown open to conviction: a sincere state of the heart is as necessary to the reception of religious truth as an enlightened state of the understanding. "The foolish heart is darkened," while "the pure in heart shall see God." We cannot "receive the truth" but "in the love" of it.—*Ibid.*

(2) In holding religious convictions.

[6217] As our religious belief must be sincerely formed, so it must be sincerely held "nothing doubting," "nothing wavering." A man partakes of the spirit of his faith in proportion to his sincerity; and the absence of sincerity, or of a hearty and unwavering belief in the professed creed, will defeat the practical and saving purposes of any system, however true. Insincerity in our religious belief destroys its moral power, renders it unable to enforce the performance of religious duty, or to restrain from the commission of sin, by inducing hesitancy and doubt as to the truth of its principles, whenever those principles come into collision with our own wishes and desires, or with the maxims and opinions of the world, or with the temptations of Satan; weakening its solemn sanctions by throwing doubt upon the truth of its promises and threatenings—for the strength of a religious belief, as the strength of a religious system, depends upon its hold on eternity.—*Ibid.*

VI. ITS OPPOSITE.

1 In politics.

[6218] Insincerity characterizes the conduct of the senator while seeking the suffrages of his countrymen; it breathes in the condescension of his personal canvass, and dictates the topics of his public addresses. He gains his object by making professions which he knows are not sincere, and promises which he never means to fulfil; and is fully aware that he has corrupted by bribery, and debased by drunkenness, the people whose intelligence and honesty he is lauding to the skies. When once returned, his main object is a place, a pension, or a peerage. He advocates measures, not because they are good in themselves, but because they are likely to advance his own interests or those of his party; conceals his real motives under a well-dissembled zeal for public good.—*S. D. Waddy, D.D.*

2 In trade.

[6219] Trade is one vast system of insincerity. Every article of valuable manufacture is imitated in a cheaper form. If the aids of science and industry are employed on the one hand to invent and improve, they are employed on the other to deteriorate and injure, to supply by showy appearance the lack of quality and use. Inferior material and imperfect workmanship in some things, extensive adulteration in others, contracted width and deficient measure in others, are among the daily cheats practised in tens of thousands of instances. Then these defective and inferior things are obtruded upon the public by inflated, puffing, deceptive tickets, and false and exaggerated advertisement; and urged upon the customer by the most shameless misrepresentation, till lying becomes a habit; and, if used for the purposes of profit, ceases to be considered a crime or a disgrace, till all confidence in matters of business is destroyed, and the man, on whose word you would implicitly depend in all other cases, is justly suspected the moment he enters his counting-house or his shop; till facility or expertness in lying has become a merchantable commodity.—*Ibid.*

3 In religion.

[6220] Professing a faith which is not sincerely believed; singing praises without adoration; giving thanks without gratitude; confessing sins without penitence; praying without either confidence or desire; professing to have renounced, and yet clinging to, the world; talking of the joys of heaven, yet wedded to the pleasures of sense; fasting, to appear unto men to fast; giving alms without pity or benevolence; professing to rejoice in the anticipations of eternity, yet dreadfully afraid of going there; seeking office and influence in the church for the gratification of personal vanity, under the pretext of zeal for God; compassing sea and land to make proselytes for the aggrandisement of a party or a sect and calling it pity for

the souls of men. "Surely man walketh in a vain show," and if one were to speak in haste, we should say, "All men are liars."—*Ibid.*

VII. ITS SUCCESSFUL ATTAINMENT.

[6221] They cannot but be sincere who yield themselves to God's gracious discipline. He who draws the water, pure, from the filtering earth, and holds it there in the deep translucent well, where you may see your image, clarifies the souls that yield to Him, as He takes them through, the strain of circumstances . . . until they become sincere and without offence unto the day of Christ.—*Raleigh.*

VIII. ITS INSUFFICIENCY.

[6222] Sincerity *alone* is insufficient to render our faith and practice acceptable to God; or, in other words, that a man is not necessarily an Israelite indeed merely because he is without guile. Let us see what is affirmed by those who hold a contrary view.

The prayers presented to God or the Virgin by the Mediterranean pirate, before he sails forth on his voyage of rapine and murder; the prayer of the marauding chief, and his propitiatory sacrifice to his gods, before he sets out on his expedition of desolation and blood, and all the religious persecutions which have been undertaken and conducted professedly, and no doubt in many cases sincerely, for the glory of God. Sincerity will add value to an imperfect faith and to an imperfect service, but cannot change the essential character of a bad faith or bad practice.—*S. D. Waddy, D.D.*

IX. ITS REWARD.

[6223] No man who has been consistently true and sincere has failed to win the confidence and favour of other men. No man in whom truth and sincerity have been wanting has ever long possessed their confidence and favour.—*Spectator.*

16

CONSISTENCY.

I. ITS NATURE.

1 Negatively considered.

[6224] Consistency is not uniformity of thought and conduct. The man who claims to be consistent because he thought, said, or did precisely the same thing years ago which he is thinking, saying, or doing now, is asking to be credited with intense stolidity.—*Dr. Granville.*

2 Positively considered.

[6225] Consistency is the beautiful result of all the qualities and graces of a truly religious mind, united and brought into action, each individually right, all relatively associated.—*Robert Chambers.*

[6226] By consistency of character I mean consistency of action with principle, of manner with thought, of self with self.—*H. I., Duties of Life.*

II. ITS BASIS.

[6227] Consistency of character must arise from a clear conviction of the excellence of certain principles adopted, and certain habits formed, an infringement upon which would be considered as a dereliction of duty. Neither can it be formed upon any other than excellent principles, being in its very nature opposed to wrong. A bigot is inconsistent because he will not allow freedom to reason, nor force to argument, founded upon any other ideas of truth than those which he has adopted. A passionate man is inconsistent, because he is not governed by the dictates of sober judgment, but by the impulses of excited feeling. A proud man is inconsistent, because he argues from comparison of great things to small, and not also of small things to great; he views his possessions and attainments as greater than those of many around him, but does not also reflect upon his inferiority to many who are in real worth far above him.

On the contrary, a man of liberal feelings is consistent, because he allows the same freedom of opinion to others which he claims for himself. A temperate man is consistent, because he does not suffer himself by excess of feeling to be betrayed into the commission of imprudences, but is rather governed by the dictates of reason and experience. A humble man is consistent, because from his ideas of himself, he will never form false estimates of his own worth; his humility will arise from such a view of his own character as will have a regulating influence upon his conduct in his intercourse with mankind.

III. ITS CHARACTERISTICS.

1 Spontaneity.

[6228] When people make an effort "to be consistent," they generally fail. It is like trying to exist or breathe naturally, or to do purposely any one of a score of things which ought to be accomplished unconsciously. If the character were properly developed and the will were only true to itself, the conduct could not be otherwise than consistent.—*Dr. Granville.*

2 Intelligence.

[6229] As in the dark, or in a fog, adverse troops may take post near each other without mutual recognition, and consequently without contest, but as soon as daylight comes the weaker gives place to the stronger; so, in a misty and darkened mind, the most incompatible opinions may exist together without any perception of their discrepancy, till the understanding becomes sufficiently enlightened to enable the man to reject the less reasonable opinions, and retain the opposites.—*Abp. Whately.*

3 Persistency.

[6230] Certain plants are said by gardeners to "sport," when the size, colour, and shape of the flowers are subject to variation. The virtue of consistency does not allow of this "sporting" in human conduct. The "white flower of a blameless life" must, at least in colour, be persistent.—*F. H. D.*

4 Uniform serviceableness.

[6231] There was a beautiful river; but the river was very discontented, and made even of its beauty a source of discontent.

It had a sore grievance. There was a canal which, for a long way, went almost side by side with the river, and at such a little distance from it that, on placid evenings, when even the fluttering of winged insects makes a gentle noise of joy, the river and the canal could hear one another speaking.

"This straight, hideous thing," exclaimed the river, "why do men forsake me for it, stealing the water from me to feed its frightfulness!"

"I may be hideous," replied the canal, "and I certainly am straight; but then you see I am always of the same depth, whereas you brawl along, in a shallow way, over the stones here; while, at a further reach, you are deep enough to drown a giant. Now men, and they are not to be blamed for it, like what is of even depth and always serviceable."

The river murmured something to itself about its unrecognized beauty and merit; but did not make any distinct reply to the canal. For it could not.—*Arthur Helps.*

IV. ITS BENEFITS.

1 Personal.

(1) *It harmonizes character.*

[6232] Consistency, like the principle of gravitation which regulates the motion of the planetary system, is that ingredient of the human character which harmonizes every quality of the mind, and preserves in unison principles and feelings which, however excellent and lovely in themselves, from having no point of contact, would render the mind of their possessor a chaos, and exert an irregular and contradictory influence on his habits and action.

(2) *It protects reputation.*

[6233] Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer.—*Robert Chambers.*

(3) *It secures confidence in the man.*

[6234] If a man's mode of thinking and acting be uniform and consistent, he secures the reputation of possessing strength of mind adequate to the task of judging and deciding for himself upon such mode as is most consonant with his own ideas of expediency and propriety. The very decision of character it manifests is honourable to him, inasmuch as it cannot pro-

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ceed from obstinacy and bigotry to preconceived opinions, such principles never carrying themselves out into determined and consistent action.

2 Religious and social.

[6235] To-day this world's sorest want is more Christ-like men and women. The preaching it needs, is not only the precept, but the practice of a pure, heaven-born piety. A worldly, fashion-loving, covetous, cowardly church will never save men from hell. But a church of living disciples, whose hearts have been cleansed by atoning blood, and whose lives are made beautiful by inward conflict and secret prayer, and made eloquent by noble, holy deeds—these are the preachers who shall win this wicked world to Jesus. Their voice is a trumpet. Their influence is as salt. Their example is a light. Their lives are the sermons that shall wake the dead. But, to be such preachers of Christ, we all need the ordination and the baptism of the Holy Spirit.

V. THE CONSEQUENCES OF THE TRANSGRESSION OF ITS LAW.

1 To self.

[6236] A little reflection will make it evident that worth of character, if not regulated by consistency, will lose half its value. Gold in the ore is a treasure; but it is when it has passed through the refiner's hands, and has received the stamp of currency, that it becomes of acknowledged value, and fit for adaptation to all the circumstances and conveniences of life. So the essential parts of a man's character may be of undoubted worth, while there still needs a presiding and overruling principle, which only can bring all the springs of action into united and harmonious operation.

2 To self and others.

[6237] It is a most unseemly and unpleasant thing to see a man's life full of ups and downs, one step like a Christian, and another like a worldling; it cannot choose but both pain himself, and mar the edification of others.—*Abp. Leighton.*

3 To Christianity and the world.

[6238] It is the want of consistency which has caused more secret uneasiness, and more relative discord, than almost any other failing connected with a man's character. It has been in every age execrated as the assassin of religious character and peace, introducing anarchy and confusion into the repose of Christian churches, casting stains upon garments which ought to be kept unpolluted from the world, and by evil influence directly, and bad example indirectly, throwing a reproach upon the cause of Christianity, and making the tongues of its enemies to blaspheme.—*W. S. Af.*

[6239] The wickedness of those professing to be good, of those who really set themselves up

as models of piety and virtue, are doing more to hinder the gospel and bring it to ignominious defeat, than are all the individual and organized efforts of all the avowedly wicked people in the world. What is the use of preaching against lying, hatred, malice, slander, defrauding, &c., if the man at your elbow, to whom you look and to whom all look to be an example, lies, hates, overreaches in business, speaks abusively, or slanderously, or uncharitably of others? What do you gain in the work of converting the world, if you yourself in all or any of these ways refute your own teaching? Which are the more eloquent or persuasive, your words or your acts? There is a whole sermon in these few lines. We are startled by the number of infidels and hardened sinners some men are making.—*Western Advocate.*

17

CONSTANCY.

I. ITS MEANING.

1 Unswerving fidelity to trusts.

[6240] Constancy means something else besides doing what is easiest and pleasantest to ourselves. It means renouncing whatever is opposed to the reliance others have in us—whatever would cause misery to those whom the course of our lives has made dependent on us.—*George Eliot.*

2 Adaptation to change.

[6241] Active, living constancy recognizes the inevitable workings of change. It is absurd to suppose of a soul that is to last for ever, that its thoughts and affections should be limited to the interests of a particular period or a few individuals. As we live we change—change ourselves, and change in our relation to others; and the more stationary friend often calls this inconsistency. Inexperience cannot believe in the inevitable results of new combinations and altered circumstances.

Now the thing is to be constant under what in prospect looks like inconsistency, to acknowledge change, and to adapt ourselves to it, but to hold by one original starting-point, and be faithful to the one idea and the one friend through it all.—*Essays on Social Subjects.*

II. ITS NECESSITY AND VALUE.

1 To religion.

[6242] The sparrow and the swallow were observed by the Psalmist to build their nests by the altar of the Lord. The sparrow is a domiciled bird ("hath found her an house"), and is constant to her dwelling-place; whilst the swallow is migratory, and uses her nest for certain seasons only, where she may lay her young. There are Christian professors who pay the

courts of the Lord an occasional visit, and there are the constant attendants, whose delight it is to dwell in the house of the Lord for ever.—*F. H. D.*

2 To friendship.

[6243] How much there is of so-called friendship which only goes with prosperity! How much friendship, so called, fails you when you are in adversity! If you have a friend, you have one who loves you so that he dares to tell you your faults. If you have a friend, you have one that not only is willing to divide his affections with you, but is willing to divide his honour with you. If you have a friend, and you are in trouble, he comes and says, "Is this true or not? If it is true, I will stand by you. If it is not true I will defend you as innocent. If it is true, you never needed a friend so much as now. If it is not true, you need a friend to see that no injustice is done you." And oh, how much is there expressed in the word *friend*! How different is a true friend from one who, when you are in trouble, stands afar off, and says, "Probably it is so; and if it is, I am too good to be caught in such company as that."

3 To secular enterprise.

[6244] Perhaps in all history there is not a more salient instance of hoping against hope deferred than that of Columbus. Years and years were wasted in irksome solicitation; years spent, not indeed in the drowsy and monotonous attendance of ante-chambers, but, as his foremost biographer narrates, amid scenes of peril and adventure, from the pursuit of which he was several times summoned to attend royal conferences, and anon dismissed abruptly. "Whenever the court had an interval of leisure and repose (from the exigencies of the Moorish war), there would again be manifested a disposition to consider his proposal, but the hurry and tempest would again return, and the question be again swept away." . . . He came to look on these indefinite postponements as a mere courtly mode of evading his importunity, and after the rebuff in the summer of 1490, he is said to have renounced all further confidence in vague promises, which had so often led to chagrin; and giving up all hopes of countenance from the throne, he turned his back upon Seville, indignant at the thought of having been beguiled out of so many years of waning existence. But it is impossible not to admire the great constancy of purpose and loftiness of spirit displayed by Columbus, ever since he had conceived the sublime idea of the discovery. When he applied again to the court after the surrender of Grenada, in 1492, more than eighteen years had elapsed since the announcement of the design, the greatest part of which had been consumed in applications to various sovereigns, poverty, neglect, ridicule, contumely, and the heart-sickness of hope deferred, were all that hitherto had come of it. Five years later, when preparations were afoot for his third voyage we

read that, "so wearied and disheartened did he become by the impediments thrown in his way," that he thought of abandoning his discoveries altogether.—*Jacox.*

III. ITS SUPREME TEST.

[6245] Not every one that applauds truth will follow it when once it comes to show them the way to prison.—*Gurnall.*

18

FAITHFULNESS.

I. ITS NATURE.

1 A sense of responsibility to God.

[6246] It is a sense of responsibility for the use of talents which have been universally distributed, although not in equal measure. The least endowed cannot escape on the plea that no talent has been given; the loftiest must not vaunt as if anything that he possesses were his own. They stand upon the one platform of responsible service—stewards, not proprietors—expected each to make the most of what he has, in the great market of life, and to render his account to the absent, but not unmindful, Lord.—*W. M. Punshon, LL.D.*

2 Truth to conviction and profession.

[6247] To be faithful is to be practically true to our own convictions; never acting without or against them. Practically true to our professions; never breaking promises, or swerving from engagements.—*David Thomas, D.D.*

3 Keeping faith.

[6248] He is a faithful man who keeps faith. Faith is the equivalent of fidelity; and fidelity is what we mean by trustworthiness. He who has an assured character of fidelity, may be said to be a trustworthy man.—*H. W. Beecher.*

II. ITS VALUE.

1 It is the safeguard of society.

[6249] You feel, as I do, that the real ties lie in the feelings and expectations we have raised in other minds. Else all pledges might be broken, when there was no outward penalty. There would be no such thing as faithfulness.—*George Eliot.*

III. ITS CHARACTERISTICS.

2 It is all-pervading.

[6250] It extends to the whole man and to the whole life. It takes in the uncounted trifles, "the thoughts of the heart," the subtle and delicate springs of action, the "things done in secret," as well as the prominences of character and circumstance; the tremendous issues of our lives, our crises—the things which come

"with observation," and flaunt and flower before the eyes of men.—*W. M. Punshon, LL.D.*

IV. ITS MEASUREMENTS.

[6251] According to the teaching of our Lord there is variety in the distribution of talents. And yet no one of us is incompletely furnished. Each one has to be faithful only according to the measure of his trust, and is not expected to make disproportionate gains. The man who has two talents is not responsible for the use of five; and the man who has but one, suited to his scantier resources, and, perhaps, to his narrower soul, will, if he employs that one faithfully, have his reward. Nothing can be plainer than that responsibility is not dependent upon the riches or poverty of a man's moral capital. Some men are royal both in opportunities and in resources, to some the chances come seldom of successful trading; but it is demanded of all that their use of what they have should be the wisest, just as the life of the animalcule while its hour lasts, may be as complete and as busy as that of the patriarch of years.—*Ibid.*

V. ITS INCENTIVES.

1 Personal.

[6252] You are to be faithful for your own sake, that your account may be rendered with joy, that your work itself may become sustaining and enriching, that you may be found worthy of the Father's word and welcome.—*Ibid.*

2 Social.

[6253] For the world's sake—for it has been ransomed, though it is fallen—and spite of all other seeming, there is a longing for God in its wistful eyes, and a hunger at its heart for His righteousness and rest.—*Ibid.*

3 Spiritual.

[6254] For Christ's sake, that He may rejoice in the perpetuity of His living witnesses, and in the results of their testimony, and be satisfied because in their honest and earnest taking up of His Word He sees of the travail of His soul.—*Ibid.*

[6255] Do little things as if they were great, because of the majesty of the Lord Jesus Christ who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—*Pascal.*

VI. ITS POWER.

1 It gives lustre to character.

[6256] Fidelity—what a sweet word! How it sparkles and shines, the one bright jewel in the Christian character! the priceless gem that casts a lustre over all the wonderful virtues of the gospel of Christ, imparting a loveliness for which we vainly look in its absence.—*W. M. Punshon, LL.D.*

[6257] The world needs you, and such as you, to enforce the preacher's sermons from the pulpit by the more eloquent sermons of the life. It is only now and then that a confessor finds a stage for his witness-bearing—Athanasius *against* the world; but an Athanasius *in* the world, but not of it, doing a thousand little things well, bearing a thousand little vexations for Christ's sake, flinging off the scorn and sin of the blasphemers as a swan shakes the turbid water from her wings of snow—such an one can let his light shine every day, and in its shining bring glory to God.—*Ibid.*

2 It gives permanence to virtue.

[6258] That which we love most in men and women is faithfulness. It is the ground of all other qualities. It makes them worth a thousandfold more than they are in themselves, for it secures their permanence and their freshness. It makes our life with any one almost divine, for it seems to give the enduringness of God to human love, and bestows on it the beauty and colours of eternity.—*S. Brooke.*

3 It is superior to convenience.

[6259] I have somewhere met with an anecdote of Lord Chatham, who had promised that his son should be present at the pulling down of a garden wall. The wall was, however, taken down during his absence, through forgetfulness; but, feeling the importance of his word being held sacred, Lord Chatham ordered the workmen to rebuild it, that his son might witness its demolition, according to his father's promise.—*F. F. Trench.*

4 It defies impossibilities.

[6260] When Blucher was hastening over bad roads to help Wellington at Waterloo, his troops faltered. "It can't be done," said they. "It *must* be done," was his reply. "I have promised to be there—*promised*, do you hear? You wouldn't have me break my word!" And it was done; with what result we know.

5 It conquers the fear of death.

[6261] A man gave his two infant children in charge of a negro slave, to be by him cared for, and taken to a distant port. The ship was wrecked, and had to be abandoned. The boats were nearly full. The slave had his choice to leave the children, or himself be left. He kissed them; bade the sailors take good care of them, and tell his master of his faithfulness; and soon went bravely down with the foundering ship.

VII. ITS FORMS.

1 In general.

[6262] To sweep gracefully through the circle of the charities, leaving no blemish upon any, to the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do

without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honour in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm brow, conscious of integrity, and with a kind heart filled with love; to shed abroad the "sweet savour of Christ," and allure men to the heaven to which they know you to be travelling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—*W. M. Punshon, LL.D.*

2 In particular.

(1) *A conscientious discharge of duties that appear unimportant, and a steadfast pursuit of duty when there is no one to note its neglect.*

[6263] Men and women ought to be ashamed to find themselves watched like a gang of slaves, who, by authority, must be kept at their work. It is a degradation, yet how necessary with not a few. Whatever labour is undertaken ought to be as faithfully performed when the employer is absent as when he or she is present. Pride, not to say honour, will urge to greater strictness and earnestness. Let those in whose service you are, learn the fact that yours is no eye-service, done simply to please.—*W. Braden.*

(2) *Respect of social confidences.*

[6264] A man should consider that in whatever company he is thrown, there are certain duties incidental upon him in respect to that association. The first of these is reticence about what he hears in that society. We see this as regards the intercourse of intimate friends. If your friend in a quiet walk with you were to tell you of some of his inner troubles and vexations, you would not consider yourself at liberty to mention these things in general society the next day.—*Arthur Helps.*

(3) *Retproof of sin.*

[6265] Faithfulness is sometimes stern reproof; indignation which lays on the lash unsparringly, even though we know that hate will follow on our words. No one is truly faithful to another who is not more faithful to right and justice and purity—more faithful, that is, to God than to that which they call love.—*S. Brooke.*

[6266] On one occasion, the excellent Charles Simeon was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him, and with deep emotion said, "I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," replied Mr.

Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters!" "Yes," exclaimed the dying man, "you did; but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state I should be lost. And now I am dying, and, but for God's grace, I might have been for ever undone!"

VIII. ITS SCOPE.

1 It governs every action, even the smallest.

[6267] Fidelity must be the one principle which should regulate every action; for a shop swept out worthily, the heart of the sweeper going to God the while, glorifies God in its measure as thoroughly as the martyrdom in which, amid the awe-stricken thousands, the soul of some brave witness goes out in fire.—*W. M. Punshon, LL.D.*

[6268] The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—*St. Bonaventura.*

2 It terminates only at death.

[6269] When the saintly Polycarp was being led to the fiery stake at the age of a hundred years, he was urged by some of the heathen to renounce Christ by uttering even so much as one word against Him, and to save himself from the agonies of a cruel death. Remember his noble answer: "Eighty and six years have I served Him, and He has never done me anything but good all my life; and shall I now renounce Him in my old age?"—*W. M. Punshon, LL.D.*

[6270] When Pompeii was destroyed, there were very many buried in the ruins of it, who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain; and there, while the heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had stood at his post; and there, after a thousand years had passed away, was he found. So let Christians stand to their duty, in the post at which their Captain has placed them.

IX. ITS SANCTIONS.

1 Providence, conscience, and Scripture.

[6271] The necessity of fidelity is attested by the history of Divine Providence, and is recognized more or less distinctly by the general

consciousness of humanity. And for us who believe in the Bible and in the Christianity which it reveals, it is enforced both by the word of inspiration and by the example of our Lord. You cannot have forgotten how earnest are the exhortations of the Scripture; how all its similitudes are based upon the thought; how all its warnings and all its promises are made respectively more solemn and more endearing by it. If it were possible to conceive of a man as a being self-contained, all his actions wrought at his own pleasure, with no Judge above him, and no future beyond him, or none about whose issues he need care, the promises of Scripture, ceasing to be encouragements to holy living, would lose all their tenderness, and the precepts of Scripture, regarded no longer as the behests of a sovereign, would be shorn of all their power.—*W. M. Punshon, LL.D.*

2 The example of Christ.

[6272] If we turn to the life of our Lord, who took upon Him our entire human nature, and of whom it is said that, "He has left us an example that we should follow in His steps," we find the thought of responsibility to His Father prompting to the most perfect consecration. Listen, as in the glow of His human youth he announces His separation to a work so sacred and constraining as to be above the claims of home—"How is it that ye sought Me? Wist ye not that I must be about My Father's business?" See the same spirit within Him in His bright, brief ministry, burdening His manhood with a yoke which His loving oneness with the Father made it easy to bear. Does he heal the man that was born blind? The motive which makes the healing fly on swifter wings is this, "I must work the works of Him that sent Me while it is day." Is He about to open up at the well's mouth at Sychar the treasures of the upper springs, while His half-educated disciples gaze curiously and "marvel that He talketh with the woman"? Remember how His purpose rose sublimely above the force of prejudice and hunger, "My meat is to do the will of Him that sent Me." And if you pass on to the unquiet eventide, when, instead of the rest, the weariness and fainting came, and the shadows of His passion gathered densely round Him, He says, with head bowed the while for the baptism of blood, but lifting itself in the consciousness of a fulfilled mission, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."—*Ibid.*

X. ITS TESTS.

1 Trustfulness in others.

[6273] It is better to love, believe, and be deceived, than to distrust all, than to give half-love, than to be afraid to risk one's happiness on the faith of another. For unless we have the heart to do these things, we are ourselves incapable of faithfulness.—*S. Brooke.*

2 Constancy in adversity.

[6274] It is an excellent passage in the Church history, concerning Constantius, the father of Constantine, that, to the end he might try the hearts of his courtiers, he proclaimed that all they who would not forsake the worship of the true God should be banished from the court, and should have heavy penalties and fines laid upon them: presently upon this (saith the story) all that were base, and came to serve him only for ends, went away, forsook the true God, and worshipped idols. By this means he found out who were the true servants of God, and whom he meant to make his own; such as he found faithful to God, he thought, would prove faithful to him. What this exploratory decree of Constantius effected in his court, the same did that which the apostate Julian set forth in good earnest against the Christians. He no sooner caused it to be proclaimed that whosoever would not renounce the faith, should be discarded his service, and forfeit both life and estate to his high displeasure, but presently, upon the publication of that decree, they who were indeed Christians, and others who only had the title of Christians, presented themselves, as it were, on a common stage to the view of all men. Such as these are willows, not oaks. . . . While religion and prosperity go together, it is hard to say which a man follows; but when once they are forced to a separation, where the heart was will soon be manifest. The upright in heart are like Ruth; whatsoever becometh of the gospel, they will be sharers with it in the same condition; be it affliction, or be it prosperity; be it comfort or be it sorrow; be it fair weather, or be it foul; be it light, or be it darkness—they will take their lot with it.—*Caryl.*

3 Obedience in all things.

[6275] There are those who could fight till sundown on some desperate battle-fields all unconscious of their wounds, but whom the sting of a wasp would irritate almost to frenzy. It is easier, like the Magi, to go on costly pilgrimage and offer gold and myrrh once in a lifetime, than to present the "living sacrifice" on the altar reared in secret, with not even a friend to be conscious of the "odour of the ointment." There is much of Naaman in our nature still. We will even bear with the leprosy until we are bidden to do "some great thing" in connection with our deliverance from the loathsome burden. So it has been acutely observed that "it is easier to die once for Christ, than to live always for Him." There is a daring in enkindled heroism, a susceptibility to high excitement, when the faith is rallied and the forces of the soul marshalled for resistance, which can upbear the spirit through some crisis of trial; but just as the conqueror of Austerlitz was vanquished by the snows of Moscow, the unnoticed and perpetual living out of our religion in silence, and, perhaps, in fear, tries our graces more thoroughly, "and when on lonelier warfare cast, 'tis harder to obey."—*W. M. Punshon, LL.D.*

XI. ITS REWARDS,

1 The confidence of others.

[6276] In all social intercourse there is an implied faithfulness of the members of the society one to another; and if this faithfulness were well maintained, not only would a great deal of pain and mischief be prevented, but men knowing that they were surrounded by people with a nice sense of honour in this respect, would be frank and explicit in all they said and did.—*Friends in Council.*

2 Increased power.

[6277] Every duty performed makes future duty easier. Every temptation resisted and overcome secures that the temptations of the aftertime will come with diminished power. Every witness feebly borne, with a strange shrinking of the heart, for Christ, is prophetic of the time when the timid voice shall swell like a clarion in the proclamation of His name. It is the fidelity in the daily drill which turns the raw recruit into the accomplished soldier. The training of the athlete for the Grecian games might not issue in his victory, but it assured him strength for life. There were years of daily devotion, submission, and prayer, which were condensed, so to speak, in the sublime sacrifice of Abraham on the hill of Moriah. Dear friends, do you want to be secured in the time of terrible temptation? Be sure that you be faithful in your resistance to the beginnings of evil. Do you ask yourselves if you would be brave in the hours of confessorship and martyrdom? I answer, Yes, if the life that you now live be consecrated fully by the faith of the Son of God.—*W. M. Punshon, LL.D.*

3 Augmented responsibility.

[6278] Found faithful in a few things, the man is made "ruler over many things." The successful trader with the pounds becomes the trusted governor of cities. And this is God's law of recompense to reward work well done by more and greater work. Listen! the Saviour speaks, and weather-beaten faces are turned to listen. It is by the waterside, and there are nets, and hooks, and spears, and reels all round. "I have watched you in your calling. The hope of the Messiah has made your faces shine, but it has not spoiled you for honest toil. You have wrought faithfully; ye shall have promotion. Follow Me, and I will make you fishers of men." And when the evangelists had been faithful in this higher work, the still higher and harder work of witness-bearing was assigned them. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." So, again, the Master speaks to Paul, "Thou hast done well, thou hast borne witness for Me in Jerusalem. Nobly hast thou testified against Pharisee hatred and Sadducee scorn. I will reward thee." How?

By rest well earned, by the freedom of a spirit which no anxieties shall chafe nor persecutions disturb? No; but by heavier and more glorious cross-bearing. I have a post of danger which only approved ones are fitted to fulfil. I want a brave champion who will not hesitate to rush, for My sake, into the mouth of the lion. Thou art the man, "Thou hast borne witness for Me in Jerusalem, thou shalt also bear witness for Me in Rome!" Do the small things well, and the greater occasions will not be wanting. If thou hast the spirit of a prophet, whether the inspiration comes upon thee or not, thou shalt have a prophet's reward. If the martyr's heart be in thee, though the flames ascend not around thy devoted body, thou shalt have the martyr's crown.—*Ibid.*

4 Exalted honour.

[6279] There was a custom in the olden time that when the lord of many slaves had occasion to be satisfied with the fidelity of any of them, they were asked to sit down with him at the banquet with which his vassals celebrated his return. This was an exalted honour, but in the honour lay couched a greater boon, for by the act they became free. "Henceforth I call you not servants . . . but I have called you friends." "They entered into the joy of their Lord." And this is the heritage of the faithful: joy breathed out from the source and spring of all joy; joy embittered by neither memory of remorse nor fear of change; joy so large and comprehensive that we enter into it as into an ocean; joy so Divine that we share it with the Lord of the worlds.—*Ibid.*

19

GOOD FAITH.

I. ITS DEFINITION.

1 Conventional.

[6280] It is (1) *The sincere making of a promise with a full intention of keeping it to the very letter.* A man who undertakes a given obligation to pay a debt on a certain day, to perform a work according to common agreement, to take up a field of Christian enterprise through Divine impression or a conscientious conviction, does so in "all good faith."

(2) *The sincere fulfilment of a promise to the extent pledged.* When a man discharges his obligation in the letter and in the spirit, he is said to do so in "all good faith."

2 Etymological.

[6281] With this the conventional sense agrees, but some exposition of terms is needful to show the connection.

(1) *Faith is synonymous with fidelity.* It is not always trust, it is often keeping trust. Thus

many passages of Scripture might be quoted in which such and such things are said to be done "in faith."

Good, as applied to faith, is (1) *Full* in contrast with *defective* faith. A promise has been made with the intention of only keeping it in part. It is fulfilled, therefore, in the letter, and not in the spirit; or a work is done superficially which we promised to do thoroughly. Selfishness, fear, and an only half-enlightened conscience are the main elements of this form of *bad* faith. Good faith is full in promise and in execution.

(2) *Sound* in contrast with *unsound* faith. Promises are made superstitiously or from a wrong motive. A sense of honour keeps a man true to the faith that has been reposed in him. His conscience misgives him, but his word is his bond, and he keeps it. Or a promise is kept maliciously. It has been made, but the object finds out that its fulfilment will be injurious. A bad faith here will be heedless of consequences. Faith unfeignedly promises and fulfils out of a pure heart and good conscience, knowing that the end of the commandment is charity.

II. ITS REQUISITES.

1 Intelligence.

[6282] A man must know to what he is engaging himself. He must gauge, too, his own ability to perform his promise before he makes it, and forecast the probable consequences. It is folly, not faith, for a man to promise a pound when he has only ten shillings. The execution, too, must be planned and carried through with the best thought, so that the accomplishment may best satisfy the object. Thus sometimes the fulfilment will not square with the letter of the promise, because some other way is better.

2 A sense of responsibility.

[6283] To God who hears and registers the promise. To the person to whom it is made, to whom its fulfilment is due. To self, whose truth and reputation for integrity are at stake. This is a threefold cord which cannot be broken, and the man whom it binds will be an illustration of good faith.—*J. W. B.*

3 The conscientious fulfilment of a promise made.

[6284] Temures promised the garrison of Sebastia that, if they would surrender, *no blood should be shed*. The garrison surrendered (on faith of this promise), and Temures buried them all alive. Now Temures fulfilled the promise in one sense, and in a sense, too, in which he intended it at the time; but not in the sense in which the garrison of Sebastia actually received it, nor in the sense in which Temures himself knew that the garrison received it; which last sense, according to our rule, was the sense in which he was in conscience bound to have performed it.—*Paley*.

III. ITS NEGATIVE ASPECT.

1 It is not good faith under any circumstances to promise, hoping to be able to perform but on insufficient grounds.

[6285] A man undertakes, say, to do six weeks work in four. It is possible that with incessant effort night and day strength may hold out, and the work be accomplished. But it is not probable, and he has no right to reckon upon it. But on the other hand, when, *e.g.*, a man makes an engagement at a certain hour not otherwise occupied, it is understood that that engagement is contingent on health, the punctuality of a certain train, and a variety of circumstances. The probabilities are all favourable; but should health give way, or the line be blocked, the non-fulfilment of the obligation does not violate good faith. Illness through intoxication, or failure to catch the train through culpable want of punctuality, however, would.

2 It is not good faith under any circumstances to fulfil a promise in an unlawful way.

[6286] Herod's promise was not unlawful in the terms in which he delivered it; and when it became so by the daughter's choice, by her demanding "John the Baptist's head," Herod was discharged from the obligation of it, for the reason now laid down.—*Paley*.

IV. WHAT EFFECTS MAY BE EXPECTED TO RESULT FROM GOOD FAITH.

1 Self-respect and complacency.

[6287] The demands of a good conscience are satisfied, and its approval given accordingly. This in turn begets that intelligent and righteous self-confidence which is worth more than the applause of multitudes.

[6288] A man's own conscience is his sole tribunal, and he should care no more for that phantom "opinion" than he should fear meeting a ghost if he crossed the churchyard at dark.—*Bulwer Lytton*.

[6289] Conscience, that boon companion who sets a man free under the strong breastplate of innocence and good faith, that bids him on and fear not.—*Dante*.

2 General respect, confidence, and esteem.

[6290] A man of good faith will be respected because his word can be depended upon. He will be honoured with the counsels, and trusted with the character and fortunes of his fellow-men. They know that these will be safe with one who puts intelligence and conscience in all he does.

3 The approbation of the Master.

[6291] The voice of conscience is only a prophecy of the "Well done, good and faithful servant."—*J. W. B.*

20

TRUSTWORTHINESS.

I. ITS NATURE.

1 It is the resultant effect of a tested character.

[6292] Trustworthiness is the condition of that man who is worthy of the highest honours which his fellow-men can confer, and can bear the heaviest burdens that he is called upon to sustain. These honours and burdens are summed up in one word—trust.

2 It is a ripe perfection.

(1) *It is not a virtue, but rather a state created by all virtues.*

[6293] It is the crown, flower, and ultimate development of all the graces. It is not truth, integrity, faithfulness, wisdom, goodness. But a man is worthy of trust *because* he is true, incorruptible, faithful, wise, and good.

II. ITS VARIOUS STAGES.

1 It is not easily or all at once attained.

[6294] (1) There are *degrees* of trustworthiness, and these are marked by the successive stages of moral growth. At each stage, and all along the line of its development, it must be tested. This testing is meant to strengthen the qualities which go to make it up, as the winds knit the roots of trees more firmly to the soil. Thus in proportion as a Christian grows in grace does he grow in worthiness of trust.

(2) There is a *partial* trustworthiness. Some men are distinguished for one excellence and some for another. Here is one of inflexible integrity. You may trust him with untold gold and expose him to the fiercest temptations; but it by no means follows that you would trust him with your character, he may be given to tattling; or with your child, he may not be kind. Here is another man who overflows with good nature. He would not harm a fly, but his mind is weak or uncultured; he is not worthy to be trusted with matters that require intelligence and judgment.

III. ITS CULTURE.

1 It is the province of Christianity to make us fully trustworthy.

[6295] (1) *By the strength of God's grace*, which is made perfect in human weakness, imparted by that Spirit whose office it is to help the saint's infirmities. This strength, however, is to be employed in the culture and ripening of every grace.

(2) *By the animating example of Christ.* He is the living embodiment of this perfection, and He says, "Follow Me."

(3) *By the various encouragements of the gospel.* God trusts us, and to be trusted is one of the main incitements to be worthy of trust. God promises that we shall succeed if we try.

IV. ITS DEFICIENCY.

1 It may be partially or wholly lost.

[6296] *Partially*—as when a man has forfeited his reputation for trustfulness, he may yet be fit for other trusts.

Wholly—Our newspapers are full of illustrations of character totally lost.

2 It may be lost through negligence or wilfulness.

[6297] (1) *Carelessly*—as when a man thinks it of no importance to keep his engagement to the moment, and therefore easily turns aside on the way. He finds thereby that he has lost two qualities which men value, and men cease to trust him where truth and punctuality are concerned.

(2) *Wilfully*—When a man deliberately swerves from the path of rectitude, he commits moral suicide.—*J. W. B.*

3 It may be lost from the want of a nice and delicate sense of honour.

[6298] If a man becomes acquainted, confidentially, with the details of a bill which a minister is about to bring into the House of Commons—that is evidently a living secret. Afterwards, after the bill has been brought in, the secret may be considered dead and gone; and yet it may be a proof of want of reticence—indeed, almost of want of honour—in a man to show that the details of that bill had ever been confided to him. A still more delicate instance of deficiency of secretive power, may be shown by the way in which a man reveals the confidence that was reposed in him years ago, the principal persons who were concerned in the secret being dead—*Arthur Helps*.

V. ITS VALUE.

1 It is a great privilege.

[6299] (1) *In itself.* The virtues of which trustworthiness is the outcome are a man's moral capital. This wealth is permanent, and grows in quantity and quality through time and eternity. Better to be trustworthy than to be rich or famous. Money can be stolen, fame be overclouded, and the relish for both be lost. But amidst the wrecks of fortune, the disappointment of ambition, and the frowns of evil men, if this exist, there is a joy which never fails, and which no man can take away.

(2) *In its consequences.* The voluntary esteem of good men; the constrained respect of wicked men; the accumulated rewards of which it is the earnest in this life; and heaven in the next—"Be thou faithful unto death."

VI. ITS RESPONSIBILITY.

1 Its objects.

[6300] (1) *God* who entrusts us with the qualities which go to make it up as talents to be conscientiously employed.

(2) *Men* who commit their varied affairs to us, character, interest, life, in proportion to our trustworthiness.—*J. W. B.*

21

CANDOUR.

I. DEFINITION.

[6301] Candour is the natural and proper expression of a satisfied faith in the ascendancy of truth.—*B. Dockray.*

Candour is openly speaking, and freely accepting truth.—*B. G.*

II. ITS DOUBLE ASPECT.

[6302] The real praise of openness is of two kinds—the man is to be praised who has nothing in himself to conceal, and who keeps (and is in a position to keep) nothing to himself for his own sake; the man is partly to be praised, and still more to be loved, who trusts others because he, often at some hazard, kindles good feeling in them which would not otherwise exist, and is thus a producer of virtue and a binder together of man to man. In both these cases it is to be observed that a moral consideration supervenes, besides the simple intellectual one of the experience and thought of one mind being open to another mind.—*John Grote.*

III. ITS SOURCE.

1 A charitable spirit.

[6303] Candour is an eminent branch of the charity which suffereth long and is kind; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.—*Evangelist.*

2 A frank disposition.

[6304] A frank, ingenuous, amiable, and benevolent disposition, is the germ out of which many estimable and important virtues grow, and the first and amongst the most important of these is candour.

IV. ITS FUNCTIONS.

1 To prepare the mind for evidence.

[6305] The proper office of candour is to prepare the mind, not for the rejection of all evidence, but for the right reception of evidence; not to be a substitute for reasons, but to enable us fairly to weigh the reasons on both sides. To say otherwise is, in fact, to argue, that since just weights alone, without a just balance, will avail nothing, therefore we have only to take care of the scales, and let the weights take care of themselves.—*Abp. Whately.*

2 To judge charitably but impartially.

[6306] A man of an upright, open, ingenuous,

and amiable spirit will not suffer himself to be imposed upon by loose and idle reports raised by malice or meddling impertinence, and wafted by every wind of accident. Before he forms an unfavourable opinion of any one, he takes care to get authentic information; and when facts are duly sifted, and separated from dark surmises, his decision is according to evidence. He finds, and readily acknowledges, some good qualities in those whose general conduct he is obliged to condemn. In construing actions of a doubtful kind, he either suspends his judgment or leans to the favourable side. Knowing the force and danger of party attachments and personal resentments, he guards against their insidious influence; and in any matter which affects the interest or character of another, feels anxious that his mind may be determined by the simple facts of the case.—*Evangelist.*

[6307] The spirit of candour is mild, conciliatory, and pleasant. It interposes to prevent many revengeful blows, and when too late to effect this purpose, heals the wounds which have been given. It breaks the bone of contention, and extinguishes the sparks of animosity ere they burst into a flame. Were candour entirely withdrawn, the social intercourse of life would be soon overflowed with hatred, rancour, and acrimony. Envy and malignity are ever busy to open new sluices, and circulate in a thousand secret and unobserved channels the waters of bitterness and strife. To the mitigating and salutary influence of a candid spirit, we chiefly owe the satisfaction and enjoyment which the mutual good offices of friendship and society impart. Let us, then, cherish and cultivate a temper on which so much of the peace and harmony, order and happiness, of private life depends.

V. ITS RARITY.

1 In proportion to its commendation.

[6308] Candour is a virtue which is everywhere commended, though not quite so prevalent in the world as might be expected.

2 In proportion to its worth.

[6309] There are doctors who never tell a patient they can make nothing of his case, or that it is one which requires the attention of a specialist. There are lawyers who never assure a client that it is hopeless for him to expect to gain his suit. And so in all trades and professions. Candour is as rare as it is good.

[6310] Entire candour and honesty regarding ourselves, instead of being the first, is one of the last and highest attainments of a perfectly fashioned character.

VI. ITS GENUINE AND COUNTERFEIT MANIFESTATIONS.

1 In religion,

[6311] Those who profess Christianity in our free country, are divided and subdivided into

many denominations and sects, and each collective body has its own creed, forms of worship, and rules of discipline. Now, because all have an undoubted right to judge for themselves, and follow the dictates of conscience, shall we affirm that all doctrines are equally safe, and all kinds and varieties of public worship are equally reasonable, edifying, and profitable? This would be a counterfeit candour, and ought rather to be called a cold and careless indifference to the truth. Christianity has certainly its fundamental principles, and he who has discernment enough to see, and honesty enough to acknowledge them, cannot say, because he cannot think, there is any true religion where they are wanting. Candour itself does not require us to mix things incongruous, to merge essential distinctions, and confound truth and error. In sacred, as in scientific matters, there are landmarks and limits, which must neither be levelled, nor involved in studied obscurity. The Ptolemaic and Copernican systems of astronomy cannot both be true: the man who adores our Lord Jesus Christ, and the man who denounces such work as idolatry, cannot both embrace a sound, safe, and scriptural theology. A candid Christian will, however, distinguish between primary and essential principles, and points of minor consequence; and while he contends earnestly, yet fairly, for the former; he inculcates and displays a mild forbearance in regard to the latter. He feels the need of guarding against the tendency, which passion has to bias and pervert the judgment, and to alienate the heart. He finds more to commend and less to blame, in many religious people, upon a closer acquaintance with them, than he could have anticipated from books and vague rumours.—*Evangelist.*

2 In the state.

[6312] Those who enact or administer the laws of the land, or direct the councils of state, have a much more arduous task to perform than lookers-on generally imagine. Amidst all the complexity and difficulty of their work, justice certainly requires that their measures should be calmly canvassed and fairly represented. But political faction and violence, throw away the scales of justice and the rules of equity and moderation. They see nothing but a system of tyranny, supported by a dense and continually accumulating mass of corruption. On the other hand, there are not a few of the advocates and admirers of the dominant party, who go just as far to the other extreme. These complacent politicians can find nothing wrong, nothing redundant or deficient in the machine of state, nothing irregular or oppressive in its workings and movements. Does candour, then, call us to give full credit to every fine flattering statement which issues from the Cabinet council? To take apologies, declarations, and promises, without asking or expecting any comment, evidence, or pledge? The smooth-tongued placeman will say Aye, and the factious patriot,

No; but the candid man will say, I like to compare words and deeds, and carefully discriminate, though in so doing I may offend those who are wholesale dealers in panegyric or invective.—*Ibid.*

3 In private life.

[6313] In this sphere, the virtue we are now recommending is in daily and hourly demand, and of high and incalculable value. But here also we must beware of counterfeits. A smooth and specious deportment, a countenance clothed with perpetual smiles, and an address distinguished by gentleness and insinuation, may be assumed for selfish ends. A truly candid man is neither carried away by gloomy, ungenerous suspicion, nor by weak, yielding credulity; and the materials and whole constitution of his mind, must be entirely changed before he could become a knave or a dupe.—*Ibid.*

22

FRANKNESS.

I. ITS NATURE, AND CONSTITUENT ELEMENTS.

[6314] Frankness is a combination of truthfulness and courage. Its usefulness depends largely on its association with other qualities and circumstances; but to be frank is simply to dare to be truthful. There are many men who would scorn to tell a lie, who are destitute of frankness because they hesitate to face the consequences of perfect openness of speech or conduct. A Christian in the world may be truthful, he may neither deny Christ nor hesitate to show his colours, but unless he has the courage of his convictions he is not frank. Frankness, however, has been counterfeited by mere bluster. Bold professions must be based on truth, or they are indistinguishable from daring hypocrisy. But genuine frankness has been characterized as "the sign of a noble mind. It is the pride of man, the sweetest charm of women, the mockery of rogues, and the rarest virtue of society."

II. THE OBJECTS OF ITS DUE EXERCISE.

1 Self.

[6315] This is one of its primary qualifications. The man who is not faithful to himself will hardly be faithful to others. He must deal frankly—

(1) With his *mind*. Is it harbouring error? Then it must be fortified against it at whatever cost. The fascinating book or teacher or system that he knows to be untrue must be entirely relinquished, and their impressions as soon as possible effaced. Does it recoil from unwelcome truth and fact? It must be stirred up to face and embrace them, and to accept whatever consequences they may entail.

(2) With his *heart*. Is it cast down? He must dare to ask it why. Is it by unbelief? Then frankness requires that it should be fortified by faith. Is it by sin? Then frankness demands that sin should be confessed. Is the conscience becoming less sensitive and the will more flexible? Are prejudices being formed, and unclean things welcomed in that which should be the temple of the Holy Ghost? These are questions which the frank Christian will be ever putting to himself, and which he will feel to require an answer.

(3) With his *life*. Here frankness discovers a wide field for exercise, and becomes an element of primary importance. Many a man is ruined simply because he shrinks from asking himself questions concerning his business, his habits, his associates. Here is a man who has a vivacious, pleasant companion. Of that companion's virtue he has a grave suspicion, but his good qualities he persuades himself counter-balance the bad. Insensibly he drinks in his companion's spirit, and eventually follows his example, and wakes up to the consequences when too late. A frank question in the first instance, whether pleasure ought to outweigh principle, would have prevented moral damage and loss.

2 Others.

[6316] This is inclusive of both friends and enemies. Love to the one, or aversion to the other, must not lead to any tampering with the truth. Frankness respects—

(1) *Counsel*.

The Old Testament required that when a man's ox or ass went astray, the witness should at once give information and assistance. New Testament frankness involves the same when the man himself is going astray. It may be difficult in the case of a friend, because we dread wounding his feelings and losing his esteem; but better this, than to wound or sacrifice the truth, and, it may be, our brother's soul. In the case of an enemy, we may be restrained by unwillingness, or by thought of its probable uselessness, and its more than probable effects. But unfrankness will arouse a more terrible antagonism, the eternity of truth.

(2) *Confession or explanation*.

If we are in the wrong in a certain matter, as between ourselves and others, then frankness demands an acknowledgment of the offence. This is the right thing, and will be found to be the best thing, both in the short and the long run. In doubtful cases, instead of a proud reserve on some supposed principle, a man's duty is to invite the person, with whom he has a dispute, to conference. "A frank explanation," as Sydney Smith says, "sometimes saves a perishing friendship, and even places it on a firmer basis than at first; but secret discontent must always end badly."

3 God.

[6317] This is due because God is ever frank with us. Frank in rebuke, frank in explanation,

frank in forgiveness. He asks us to be frank with Him. "Come, now, let us reason together;" "Bring forth your strong reasons." He therefore invites us to make a clean breast of our secret troubles and sins. This will ever bring blessing. The clearest and best intentioned openness before man may be misconstrued, but never before God.

III. ITS REQUISITE QUALITIES.

[6318] Frankness may or may not be a virtue, according to circumstances, and its effectiveness entirely depends on its alliance with other qualities. It is better that it should be unqualified, than that it should not exist; but it must be confessed that often it has done more harm than good. What it wants is—

(1) *Common sense*.

We may be frank at the *wrong time*, when the object of our frankness is not likely or able to profit by it; in the *wrong place*, when it can only secure resentment; in the *wrong way*, so as inevitably to be misconstrued. Temperament and conditions should all be carefully considered, time and circumstances wisely chosen, if we would "save our brother."

(2) *A good intention*.

A man may be perfectly frank with a bad motive. His wish may be to injure his neighbour, or to take advantage of him. A certain secret has come into his possession, the public declaration of which will involve certain ruin. There is no mistake about the truth, and courage is not wanting. But who can distinguish here between frankness and malice? Not so to distinguish would be to confound virtue with vice. The Christian will interpose a *cui bono?* before every exercise of frankness.

(3) *Charity*.

1. In the construction of that about which frankness is thought to be needful, due regard will be had to infirmities, circumstances, and motives. There will be unwillingness to believe, till guilt is brought home or until ruin is seen to be inevitable. When either is certain then charity will discriminate.

2. The method of advice or rebuke. "Brutal frankness" is a prolific source of evil. It rouses enmity and truth, or engenders despair. The apostolic rule of speaking the truth is not in sarcasm but "in love." The bluntness of which many are so proud, may make frankness an instrument of the devil. Christian frankness is tender, encouraging, helpful.—*J. W. B.*

23

STRAIGHTFORWARDNESS.

I. DEFINITION AND NATURE.

[6319] Straightforwardness has been defined as a mixture of sincerity and simplicity, and is well illustrated by an anecdote of Bishop Atter

bury. On one occasion he was asked why he would not suffer his servants to deny him when he did not care to see company? "It is not a lie for them to say that you are not at home, for it deceives no one; every one knows it means only your lordship is busy." He replied. "If it is (which I doubt) consistent with sincerity, yet I am sure it is not consistent with that simplicity which becomes a bishop." But the line, nervous Saxon word aptly expresses the virtue for which it stands. It is rectitude in motion, defiant of all restraints, or movement in a right direction in spite of obstacles.

II. RULES CONDITIONING ITS RIGHTFUL ACTION.

1 That the eye be fixed on a definite object.

[6320] A straight line is the shortest distance between two points. Morally, the eye must be one point, and the object to be reached the other. Guided by the eye, the nearest way to the object is then traversed. Thus the racer is heedless of the ground already covered behind, and of the applauding multitudes around; he concentrates his vision on the goal. On the darkest night, and in a straight lane with ditches on either hand, if there be the least glimmer of light at the end, by fixing his gaze on that the traveller will reach it in safety.

2 That the eye be fixed exclusively on Christ.

[6321] The end in view is twofold—virtue and usefulness. It is the essence of straightforwardness that it have an aim and a good one. That aim is to be and do right usefully. Many men boast of it, but on examination it will prove only disguised crookedness. Your "candid friend" tells you what he calls the truth, and deals with "plain facts." Why? Often for no other than a wholly selfish purpose. The genuine virtue is only to be cultivated by the study of the perfect example of Him "in whom there was no guile," and "who went about doing good." This is the measure and standard of straightforwardness, and only in proportion as a man strives to conform himself to Christ will this virtue be his.—*J. W. B.*

[6322] Plain, straightforward morality is better than all emotion, &c., says the world, and Christianity says the same; but plain, straightforward morality comes most surely, when a man is keeping close to Christ and loving Him most warmly.—*Maclaren.*

[6323] A double object in view will distort the vision and mislead the steps. Compromise does not embrace, it avoids both of two extremes. A purse of gold is thrown on the race-course. If the runner stops to pick it up, he enriches himself in another way, but he loses the prize; if he stops to think, he loses both. In reaching the great ends which straightforwardness has in view, there is no time to lose. God and Mammon, Christ and the world, right-

eousness and sin are distinct and mutually exclusive objects. The man who hesitates loses both. The man who stops and chooses the latter swerves from his straightforwardness and loses God.—*J. W. B.*

3 That the will be determined to reach its object.

(1) *In spite of temptations.*

[6324] In realizing this ideal a man will encounter many solicitations towards a different direction. Its inconvenience will be pointed out to him. It is against his interest to maintain a uniform integrity. Why should he make a conscience of his convictions, when it creates enmity, diminishes gain, and makes his companionship unwelcome? The straightforward man will reply that he is bent on being virtuous and useful, and that all things are loss in comparison with that.—*Ibid.*

[6325] If we be guided by policy, if there be any mode of action for us but that which is straightforward, we shall make shipwreck before long. Resolve that you can be poor, that you can be despised, that you can lose life itself, but that you cannot do a crooked thing.—*C. H. Spurgeon.*

[6326] An admirable aspect of this is drawn for us by Sir Walter Scott, in his incomparable "Heart of Midlothian." Jeanie Deans can save the life of her sister, if she utters a lie of exigency, condemned by an oath; but Jeanie is absolutely incorruptible. And the best thing in this tale is that it is no mere fiction, but actual history. Sir Walter caused a monument to be erected in his garden with the following inscription—"This stone was placed by the author of 'Waverley' in memory of Helen Walker, who fell asleep in the year of our Lord 1791. This maiden practised in humility all the virtues with which fancy has adorned Jeanie Deans. She would not depart a foot-breadth from the path of truth, not even to save her sister's life; and yet she obtained the liberation of her sister from the severity of the law, by personal sacrifices whose greatness was not less than the purity of her aims. Honour to the grave where poverty rests in beautiful union with truthfulness and sisterly love."—*Martensen.*

(2) *In spite of discouragements.*

[6327] The discouragements arise mainly from failure. The helmsman loses sight of his guiding star, and when he looks up again, he finds that the ship has swerved from her course. And so the Christian sometimes turns his gaze away from Christ and finds eventually that he has wandered. He tries again, and again relapses into carelessness, and fails. But these discouragements will be only so many incentives to a more steadfast faith and a more resolute determination to succeed.—*J. W. B.*

(3) *In spite of difficulties.*

[6328] It is not easy to maintain a steadfast integrity, and to keep on in one direction. To

do so we must take things as they come. The crooked path is the easiest, because it winds round the base of the mountain, and fords the stream at its shallowest place. The man who is bent on going straight on, must climb the mountain and cross the stream often where it is deepest. So it is difficult for a man to encounter the various antagonisms with which he will meet if he is determined to be right and to do right. His Master has already told him so. But he has counted the cost, and neither the coldness of friends, the fury of foes, nor the prospect of persecution, poverty, or death will make him swerve so much as a hair's-breadth from the right path.—*Ibid.*

24

INCORRUPTIBILITY.

I. ITS NATURE.

[6329] Corruption is the effect of disease; incorruptibility is that state of health that is proof against the incursions of malady. When a man's morals are strong and healthy, they are proof against those temptations which insinuate the germs of spiritual disease, and are therefore incorruptible.

II. ITS SOURCES.

1 Negatively considered.

(1) *It does not spring from nature.*

[6330] On the contrary, men by birth are corrupt. Sin has poisoned the source of being already; and this general unsoundness exposes every part to the ravages of sin.

2 Positively considered.

(1) *It springs from God.*

[6331] This follows as a matter of course—

(1) *God gives health to the soul by the redemption of Christ.* By this means the soul is delivered and cleansed from the guilt of sin. Thus the disease is cured and the corruption removed.

(2) *God maintains health by the indwelling of the Holy Spirit.* The removal of disease must be followed by the restoration of strength. We know that convalescents suffer long from debility. So pardon must be accompanied by regeneration, and that by sanctification before the soul is restored to full spiritual health and strength. Healthy conditions can only be maintained by the presence of the source of the soul's health. Until all this is realized no man is wholly incorruptible, and when it fails spiritual disease returns once more.

III. TO WHAT IT IS EXPOSED.

[6332] The answer in general is *temptation*. Immunity from this is nowhere promised. The Christian has to move amongst elements which militate against his spiritual health, just as he

does amongst those which threaten his bodily health. And as he endeavours to preserve the latter from injury, so he should the former. These temptations are addressed to—

(1) *Fear.* In the pursuit of duty a man incurs danger. It is therefore insinuated that by a neglect of duty danger may be avoided. The incorruptible man however will summon courage to meet this temptation and neutralize this fear.

(2) *Love.* If a man loves his family, it is whispered he will not be too nice about certain transactions whereby their prospects may be enhanced and their fortune secured. To this the incorruptible man opposes a higher love to God and truth, and with this he baffles the enemy.

(3) *Interest.* It is suggested that a man must live, and as things are, he must not hesitate to do as the world does. To this he opposes a higher interest, that of his soul, and a good conscience enables him to save his integrity intact.

(4) *Ambition.* A man, says the world, must not only live but get on, make the most of his advantages, and rise to the utmost pinnacle of fame. To do this he must not be too scrupulous, there is not time for that. If he is, he will inevitably lose his chance. "Then let me lose it," cries incorruptibility. A higher ambition comes into play, "to glorify God and enjoy Him for ever."

IV. SPHERE OF ITS EXERCISE.

[6333] (1) *In religion.* The profoundly religious man is proof against any solicitation to compromise of principle. Pecuniary advantage, social advancement, immunity from poverty or persecution, will be no inducements to surrender his convictions. On the contrary, as activity is a sign of health, so the incorruptible man will be industrious in the maintenance and advancement of his faith.

(2) *In business.* Here the incorruptible man will be proof against exaggerating the value or cheapness of his goods, or stooping to secure their sale by mean artifices. He will not play upon the credulity of his customers by adulteration or misrepresentation. He will not ask whether others do it or not, whether or not it is necessary, only "Is it right?" If he be a master, he will not impose upon his men; if a servant, he will not take advantage of his master.

(3) *In politics.* Corruption and incorruptibility are amongst the technicalities of politics, and the incorruptible politician may be described as a man who is above taking or receiving a bribe, or stooping to base modes in order to secure the interests of a party. As an elector he will not suffer himself to be bought or intimidated. As a statesman, or a supporter of statesmen, he will not intimidate or buy. As a senator he will give a conscientious vote for his party or none at all. As a minister he will consider good measures as a matter of first importance, and continuance in office only secondary.

(4) *In social life.* The incorruptible man will

choose his books, his companions, the occupations of his leisure time upon principle. He will not read a bad book for the sake of amusement, nor select as a friend a man who is not moral, nor be seen in a place where he cannot take his wife and children. Consistency, uprightness, and integrity will characterize his whole conduct at home or abroad.—*J. W. B.*

25

NATURALNESS.

I. ITS CHARACTERISTICS AND SPHERE.

1 It is opposed to affectation.

[6334] A man is natural when he professes to be neither more nor less than he really is, and when his action is in conformity with his profession. It is thus distinguished from *affectation*, by which a man vainly endeavours to pass himself off for what he is not (for affectation is always seen through), and from hypocrisy, in which he is more or less successful.

2 It is both fitting and seemly, and becomes all stations of society.

[6335] We expect men in all ranks to be and do that which is suited to their rank. It is no disgrace for a peasant to act according to the position in which he is placed. On the contrary, it falls in with the fitness of things, and has therefore a dignity of its own. No reflection is to be cast upon a peer who demeaned himself with the dignity attached to his order. He also is only natural. Both again differ from the middle class, which has suitable manners and customs of its own. When these orders are reversed, and when a tradesman, or cottager, affect to be one or other of the rest, nature is marred and truth injured.

3 It becomes all races.

[6336] Englishmen, Germans, Frenchmen, Americans, Asiatics, have each their peculiar traits of character, and these are all beautiful in their place, because natural. Incongruity obtains when the practical Englishman affects French vivacity, and when the South Sea Islander assumes an European garb.

4 It becomes all ages.

[6337] Each epoch in human history is marked by well-known characteristics. Modes of speech, perfectly innocent in Shakespeare's time, would be unseemly now. Feudal customs show well in the age to which they belonged, but even the genius of Sir Walter Scott could not make them natural in the nineteenth century on the smallest scale.

5 It becomes all stages of human development.

[6338] A child is childish, but that is no reproach; it is "perfectly natural." But a childish

man or a manly child is absurd, because unnatural. We pardon the immaturity, and even the errors of youth, because they are natural to a period of transition and experiment. But for a youth to ape the man, is a phrase that carries both the meaning and the condemnation of the vice it characterizes.

6 It becomes all the relations that man is called upon to sustain.

[6339] Sovereign and subject, master and servant, husband and wife, father and child, have each their offices to fulfil whose duties no others can discharge. When these functions are usurped—when the subject sits upon the throne, the servant rides rough shod over the master, the husband surrenders his headship to the wife, or the father yields his authority to the child—one word of condemnation alone is necessary; it is not natural.

II. ITS EFFECTS.

1 It is most comfortable to all concerned.

[6340] That which fits is comfortable. Tight lacing violates nature. The ass in the lion's skin looked worse than he really was, and had a burden to bear into the bargain.

2 It requires no effort.

[6341] It is spontaneous. Affectation and hypocrisy require a constant strain, and are sources of great anxiety. The mask has to be held on; no relaxation is permissible. The natural man, however, can bend himself to the utmost capacity of his nature. He has no appearances to keep up because he never pretends to any.

3 It gives no offence.

[6342] When a man does that which is natural to him, however objectionable it may be in others, no one feels annoyed. We do not expect courtliness in a cottage, and are therefore not annoyed at the want of it. But when a man affects to be what he is not, he insults our intelligence, tries our patience, bores us with his effrontery, and outrages our sense of the fitness of things.

4 It arouses no antagonism.

[6343] The natural man moves in his own sphere. No one interferes with him. He commands general respect. Those below him are not envious of him. Those above him do not disturb him. Affectation creates general confusion. Those left behind, for the moment, are jealous; those imitated determine to put it down. The nature that is in each rebels against the monstrosity and in the end crushes it.

III. ITS CULTURE.

1 It is susceptible of improvement.

(1) *Properly so.*

[6344] Nature in all its forms lends itself

easily to any process of development. To be natural, by no means necessitates continuance in one condition. On the contrary, one of its main characteristics is change. The landscape alters, so does the tree, the field, the garden; but amidst all its changing forms, it is still nature, true to itself. The vice of affectation lies not in its change, but in its unnatural change. It is a change not by development from within, but by assumption from without. Men change; it is unnatural not to change. Every man should grow to the utmost extent of his capacity, and if the peasant should grow into a peer, all honour to him; but he must grow naturally.

(2) *Necessarily so.*

[6345] Without culture, man denaturalizes himself. The civilized man may grow the wrong way, and will do so without culture. It is contrary to nature for a child not to grow out of his childhood. And there is a nature out of which every man must grow, a nature superinduced by sin, which, although now natural, is not native to him. He must grow out of that into a nature which is new yet old—the image of Him who created him.—*J. W. B.*

26

TRANSPARENCY.

I. ITS NATURE.

1 Generally considered.

[6346] Transparency is perfect clearness. The medium of vision, therefore, must in substance lend itself to the transmission of light, or the object will not be seen at all; it must be free from superfluity or defect, or the object will be distorted; and it must be clean, or the object will be seen only imperfectly. Thus it must be glass, crystal, &c., and not wood or paper; it must be white, smooth, and unbroken glass, and not glass coloured, uneven, or cracked; and its surface must be free from smears or stains. That which is transparent, can be seen through *from both sides*. The moral application of this subject is to thoughts, motives, and actions.

2 Specially considered.

(1) *As regards thought.*

[6347] A transparent thought is that which is intelligible to thinker and audience alike. This is not the case when it fails to assume a definite shape to the mind that conceives it. A man, *e.g.*, has "some idea" of a certain transaction, but is "not quite clear about it." He is unable, therefore, to make it clear to others. God's thoughts are perfectly clear. "I know the thoughts I think towards you." A thought, too, may fail in transparency through the unwillingness of the thinker to honestly face its meaning. In this case, it is like a window begrimed on the side nearest to him. It may fail, also, through distortion or dimness on the side presented to

others, in which case it is imperfectly apprehended, or else appears something different to what it is.

(2) *As regards word.*

[6348] A transparent word is that which conveys a speaker's meaning to the hearer's mind, and nothing else. Words are defective in clearness when they are carelessly chosen, in which case the speaker "is not quite sure of his meaning;" or when speaker and hearer are not agreed as to the proper interpretation, in which case the latter are accused of "misunderstanding;" or when they are deliberately chosen for the purpose of "concealing thought." Words, therefore, to be transparent must be well selected, capable either in themselves or in their connection of but one construction, and be a medium through which speaker and hearer can look at each other.

(3) *As regards motive.*

[6349] A transparent motive is one, to begin with, which a man is perfectly sure of himself. This is frequently far from being the case. Men start on enterprises utterly destitute of a clear aim. The ruin of many a life is often not the absence, misdirection, or impurity of the motive, but its obscurity. Many a man, in being questioned as to his motive for abandoning one pursuit for another, is compelled to answer, "I don't know." In other cases the motive, while perfectly clear to the man himself, is lamentably obscure to others. In some instances this is unintentional, but the medium of conveyance is defective. He means well, but does badly; and this throws suspicion on the motive, or hides it altogether. In others, the medium is so manipulated that it is made to reveal no motive at all, or perhaps some different motive, but anything rather than the right one. A man wishes to get something out of you, but he is careful that you shall not see this, and sometimes makes it appear as though you were rather likely to get something out of him. Transparency of motive is when a man knows what he means, and lets you know it too.

(4) *As regards deed.*

[6350] A transparent action is one which the worker sees himself, and shows clearly to others. A kind man relieves the necessities of his poorer brothers in a way that will render the charity effective, wound no susceptibilities, and secure no undue adulation. Such an action is one of "pure benevolence." Another man, equally kind, from the want of setting the action clearly before himself, blunders in the choice of means, gives carelessly and in a way calculated to do more harm than good; and thus what was meant to be benevolent, appears unkindness on the one hand, or amiable folly on the other. This is obscure charity. A third does precisely the same as the first, but for the express purpose of hoodwinking his object, and getting him into his power. This is disguised cruelty.

A transparent man, therefore, is a man with

a clear head and a clean heart. He who has these prerequisites, will not fail to be transparent in word and deed. But it must not be forgotten that the transparent only, can fully recognize it. The clearest glass is dim to the blind man. "It must needs be that offences come," for the utmost transparency is dull to the untransparent.

27

INNOCENCE.

I. ITS NATURAL PORTRAIT.

[6351] Make you the picture of innocency, and hang it in your houses, but especially draw it in the table of your hearts. Let it be a virgin, fair and lovely, without any spot of wrong to blemish her beauty. Let her garments be white as snow, and yet not so white as her conscience. Let there be tears of compassion dropping from her eyes, and let there be an angel holding a bottle to catch them. Let her weep, not so much for her own afflictions, as for the wickedness of her afflictors. Let the ways be milk where she sets her foot, and let not the earth complain of her pressure. Let the sun offer her his beams, the clouds their rain, the ground her fruits, every creature his virtue. Let the poor bless her, yea, let her very enemies be forced to praise her. Let the world be summoned to accuse her of wrong, and let none be found to witness it. Let Peace lie in her lap, and Integrity between her breasts. Let Religion kiss her lips, and all laws reverence her; Patience possess her heart, and Humility sit in her eyes. Let all Christians make her the precedent of their lives, and study the doctrine that her mouth teacheth. Let the angels of heaven be her guardians, and the mercy of God a shield of defence unto her. Let her tread upon injury, and stamp the devil and violence under her feet. Let her greatest adversaries, Oppression and Hypocrisy, fly from her presence. Let Rapine, Malice, Extortion, Depopulation, Fraud, and Wrong, be as far removed from her as hell is from heaven. Let the hand of Mercy dry her eyes, and wipe away her tears. Let those glorious spirits lift her up to the place of rest. Let Heaven add to her beauty, Immortality set her in a throne of joy, and Eternity crown her with glory, whither may all her children follow her, through the blood and merits of that innocent Lamb, Jesus Christ.—*Thomas Adams, 1654.*

II. ITS VALUE.

1 Positive.

[6352] To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world.—*Colton.*

2 Comparative.

[6353] As continued health is vastly preferable to the happiest recovery from sickness, so is innocence preferable to the truest repentance.

3 Superlative.

[6354] Keep innocence; be all a true man ought;

Let neither pleasure tempt, nor pains appal;
Who hath this, he hath all things, having naught.
Who hath it not, hath nothing, having all.

—*Lewis Morris.*

III. ITS POWER.

[6355] What a power there is in innocence! whose very helplessness is its safeguard, in whose presence even Passion himself stands abashed, and stands worshipper at the very altar he came to despoil.—*C. Lloyd, Conduct of Life.*

[6356] Innocence secures respect even amidst misfortune; it produces the blush of shame in the foul-tongued slanderer, and strikes the venomous defamer dumb with silence. It conciliates for you the esteem of many of those to whom you were before not known, or even those who knew you not rightly in your prosperity. Without any other appeal than that of your own innocence and firmness, they will take a pride in offering you the hand of succour; for, let it never be forgotten, that we may hate a tyrant, we may conspire to overthrow a powerful and despotic oppressor, we may despise the rich fool, and only feel indifference for all that may be beautiful; but the just man forces even his enemies to respect him; and innocence appeases and disarms the most wrathful and angry spirit. The triumph of virtue is certain and secure, even if it be obtained only over the grave of the unfortunate.—*Heinrich Zschokke.*

IV. ITS LOSS IRREPARABLE.

[6357] Over the beauty of the plum and the apricot, there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, it is at once gone, it is gone for ever, for it never grows but once. So is it with innocence: when once lost, it is lost for ever.—*Beecher.*

28

GUILTLSSNESS.

I. ITS MOST STRIKING EXAMPLES.

1 The pardoned sinner.

[6358] "No guile"—the honesty of heart of the pardoned man. He who is pardoned has in every case been taught to deal honestly with himself, his sin, and his God. Forgiveness is no sham, and the peace which it brings is not

caused by playing tricks with conscience. Self-deception and hypocrisy bring no blessedness, they may drag the soul into hell with pleasant dreams, but into the heaven of true peace they cannot conduct their victim. Free from guilt, free from guile. Those who are justified from fault are sanctified from falsehood. A liar is not a forgiven soul. Treachery, double-dealing, dissimulation are lineaments of the devil's children, but he who is washed from sin is truthful, honest, simple, and childlike.—*C. H. Spurgeon.*

[6359] When once pardon is realized, the believer has courage to be truthful towards God: he can afford to have done with guile. He knows not only that it is impossible but that it is unnecessary. The believer has nothing to conceal; he sees himself as before God, stripped and laid open and bare; and seeing himself as he is, he learns to see God as He is. He sees the truth of himself in the light of the truth of God, and that truth shows him at once that in Christ he is perfectly righteous before God. Then the truth is established in his inward parts by the Spirit of truth. He realizes that he is not his own, and that the object of his life is to glorify the Lord who bought him. But when a man is not quite true to Christ, and has not quite ceased to magnify self, there may be guile. But if the honour of Christ be his supreme care, he may leave himself out of question and, like Christ, "commit himself to Him that judgeth righteously."—*J. W. Reeve, M.A. (altered).*

[6360] The guileless nature is as the kindly soil in which all excellent graces will flourish (Luke iii. 21; viii. 15; x. 6); but does not do away with the necessity of the Divine seed from which alone they can spring. He who is "without guile" is not therefore without sin; this at least could only be asserted of one (1 Pet. ii. 2); but rather he is one who seeks no cloke for his sin: does not excuse, palliate, hide, diminish, or deny it. Being a sinner, he confesses it and finds pardon in the sin which he confesses.—*Abp. Trench.*

2 A seeker after truth. (John i. 47.)

[6361] The remarkable eulogy of Christ on Nathaniel, does not mean that he was without sin, but that he was pre-eminently sincere in his endeavours to ascertain truth and do right. He was not *guiltless*, but he was a *genuine*, a guileless seeker after truth.

(1) *Hearkens to information concerning the truth.* He is willing to hear, and so listens. He listens attentively, for every syllable may be full of meaning. He listens patiently, so that he may have the whole evidence before him. He listens thoughtfully, so that he may balance opposing arguments.

(2) *Renounces prejudices which are against the truth.* These prejudices may be aroused by the character of truth itself, which may

clash with carefully accumulated convictions, or by the manner of its presentation, or by the person presenting it. But a guileless man will be willing to renounce any falsehood however cherished, and to welcome truth from whatever source and in whatever form.

(3) *He prosecutes an inquiry in search of truth.* He does so personally. He will not accept truth at second hand. He does so at the cost of personal effort, for he deems truth to be worth any sacrifice. He does so in the way of actual trial. In response to Philip's invitation, Nathaniel "came and saw."

(4) *He is convinced by the truth, and is rewarded with its full revelation.* Truth and guilelessness are complementary. Truth assuredly finds its way to the guileless heart and makes its home there and nowhere else.—*D. Thomas, D.D.*

3 The man of God. (1 Pet. ii. 1.)

(1) Characteristics.

a. A heart true to God.

[6362] Guilelessness includes all that is contained in that advice—

"Still let thy heart be true to God,
Thy words to it, thy actions to them both."

[6363] By this is meant (1) *A heart given to God*, and seeking in Him its happiness, and not in pleasure, applause, or gain; (2) *A heart finding its happiness in God*, and in which the love of God is shed abroad by the spirit of adoption; (3) *A heart continuing and increasing in the love of God.*

b. Lips free from falsehood.

[6364] As there is no guile lodged in the heart none will be found in the mouth. By this is implied—

(1) *Veracity*; the speaking of the truth from the heart, the putting away of wilful lying in every kind and degree, whether malicious, harmless (so called) or officious. "I would not," says an ancient father, "tell a wilful lie to save the souls of the whole world," because all lies are an abomination to the God of truth.

(2) *Sincerity*, which is opposed to cunning, as veracity is to lying. Cunning is either simulation, seeming to be what we are not, or dissimulation, seeming not to be what we are. But the man of sincerity shows both and always appears exactly what he is.

(3) *Simplicity*, which is opposed to all concealment of the truth, when it must be spoken, and the speaking of the truth in a manly, straightforward way. Does not this, too, utterly exclude the use of *compliments*? a vile word, the very sound of which I abhor; quite agreeing with our poet—

"It never was good-day
Since lowly fawning was called compliment."

c. A life governed by integrity and love.

[6365] The sincerity and simplicity of him in whom there is no guile, have an influence on

and give a colour to his whole behaviour; which though it be far remote from everything of clownishness and ill breeding, of roughness and surliness, yet is plain and artless, and free from all disguise, being the very picture of his heart. The truth and love which continually reign there produce an open front and a serene countenance; such as leave no pretence to say with that arrogant king of Castile, "when God made man, he left one capital defect; he ought to have set a window in his breast;" for he opens a window in his breast by the whole tenor of his words and actions.—*John Wesley (condensed)*.

4 The glorified saint. (Rev. xiv. 5.)

[6366] There is no guile in the redeemed because—

1. It has been finally cleansed away.
2. There are no predispositions towards it.
3. There are no temptations to it.
4. Encouragement, inclination, example are all in the opposite direction.

29

SIMPLICITY.

I. ITS NATURE AND DEFINITION.

[6367] Simplicity means singleness—of mind, purpose, character, life. The opposite of this is *duplicity*—doubleness in speech, behaviour, heart—double-speaking, double-dealing, double-seeming.

II. ITS ANALYSIS.

[6368] Genuine simplicity is compounded of three primary qualities—honesty, thoroughness, and purity; and these produce a fourth—individuality.—*Dr. Granville*.

III. ITS EMBODIMENT.

[6369] There have been those who have found the power and have used it. Men simple in their spirit; not radiant with genius nor strong in power; not pouring out the dazzling and exuberant wealth of their own minds before men's eyes; but pouring out their spirit through their hearts. Men unconscious of themselves—and of their destination—but who have brought down good into the life of man, by bringing it first into their own.—*Blackwood's Magazine*.

IV. ITS CHARACTERISTICS.

1 Exactness.

[6370] Most of all should we cultivate simplicity in the religious sphere, avoiding, on the one hand, the high phraseology which expresses far more than we believe, feel, or indeed really mean; and, on the other, the compromising

silence, or brief, hesitating speech, which expresses less than we believe, and feel, and are.

2 Transparency.

[6371] Muddy water is apt to be thought deeper than it is, because you cannot see to the bottom; very clear water on the contrary always seems less deep than it is.—*Whately*.

3 Beauty.

[6372] Simplicity! It is a beautiful word. It is like a snowdrop or a white lily. To speak what we think! To live what we believe! To seem what we are! . . . Such is a life of Christian simplicity, which is, at the same time, a life as beautiful as the morning, and as grand as the mountains, and as it were the body of heaven in its clearness.—*Raligh*.

4 Greatness.

[6373] Nothing is more simple than greatness; indeed, to be simple is to be great.—*R. W. Emerson*.

[6374] The greatest truths are the simplest: so likewise are the greatest men—*Guesses at Truth*.

V. ITS RELATIONS.

1 To God.

(1) *It regards God.*

[6375] True simplicity regards God alone; it has its eye fixed upon Him, and is not drawn toward self; and it is as pleased to say humble as great things. All our uneasy feelings and reflections arise from self-love, whatever appearance of piety they may assume. The lack of simplicity inflicts many wounds. Go where we will, if we remain in ourselves, we shall carry everywhere our sins and our distresses. If we would live in peace, we must lose sight of self, and rest in the infinite and unchangeable God.—*Madame Guyon*.

(2) *God loves it.*

[6376] God loves simplicity, even though it may be mixed up with ignorance and weakness: "When Israel was a child, then I loved him."

2 To religion.

[6377] In the early stage of spiritual growth there is a great simplicity of experience. The different faculties of the new nature have as yet no separate activity. The whole function of the spiritual life, which at a later period, and in a more complex condition of Christian development, becomes differentiated into special forms, is, for the present, thrown upon the warm spontaneous instincts of the renewed heart. Love performs the office of conscience and reason and will; and performs them with a true instinct which, for the time, seldom goes wrong. It feels its way to truth in doctrine, and to right in action, as if it superseded the office of the rational and moral faculties. And above all, it supplies an energy to the soul, which makes it

ready to face danger and to endure suffering for the Saviour's sake.—*Percy Strutt.*

3 To kindred virtues.

(1) To purity.

[6378] Simplicity and purity are the two wings by which a man is lifted above all earthly things. Simplicity is in the intention—purity in the affection. Simplicity tends to God—purity apprehends and tastes Him.—*Thomas à Kempis.*

(2) To sincerity.

[6379] Simplicity goes a little further than sincerity. It means the speaking not only truly, but plainly and artlessly to every one when we speak at all; the speaking as little children, in a childlike though not a childish manner.—*John Wesley.*

VI. ITS POWER.

1 It saves from error.

[6380] It is only from a thorough disregard to himself, that a man can act with a laudable sufficiency; his heart is fixed upon one point in view, and he commits no material errors, because he thinks nothing an error but what deviates from that intention.

2 It advances religion.

[6381] All disregard of self is so amiable that unconsciousness seems to be almost a virtue. In the pulpit it is quite: an ambassador from heaven should not dare to be thinking of himself, and trying to be a fine man, when he should only be thinking of his message. How would the practice of this virtue, with singleness of heart, by the clergy increase the effect produced by them!—*Abp. Whately.*

3 It heals and cements.

[6382] Genuine simplicity of heart is a healing and cementing principle.—*Burke.*

4 It ultimately triumphs.

[6383] As the day begins with obscurity and a great mixture of darkness, till by quick and silent motives the light overcomes the mists and vapours of the night . . . thus simplicity may, at first appearing, look dark and suspicious, till by degrees it breaks through the clouds of envy and detraction, and then shines with a greater glory.—*Stillingsfleet.*

30

CHILDLIKENESS.

I. ITS ORIGIN AS A VIRTUE.

[6384] The ancients esteemed it their first duty to put away childish things. It was Jesus who, seeking to bring about a new and higher development of character, perceived that there were elements in childhood to be preserved in

the highest manhood; that a man must indeed set back again toward the innocence and simplicity of childhood, if he would be truly a man. Until Jesus Christ, the world had no place for childhood in its thoughts. When He said, "Of such is the kingdom of heaven," it was a revelation.—*Rev. P. Eggleston.*

II. ITS GROWTH.

[6385] There is a childhood into which we have to grow, just as there is a childhood which we must leave behind; a childlikeness which is the highest gain of humanity, and a childishness from which but few of those who are counted the wisest among men, have freed themselves, in their imagined progress towards the reality of things.—*George Macdonald.*

III. ITS HELPS.

[6386] If you wish to be like a little child, study what a little child could understand—nature; and do what a little child could do—love.—*Charles Kingsley.*

IV. ITS ATTRIBUTES.

[6387] A child is docile. It is constantly instructed, corrected; faults are pointed out, rules and regulations given; it receives all willingly; it requires no effort to remember that it is yet inexperienced, in need of teaching and training; the constant influence of a superior mind, instead of raising a wall of separation, or infusing a spirit of bitterness, becomes rather a link of sweet and tender affection, which subsequent years cannot break or enfeeble.

A child is unsuspecting and frank. It is ready to trust; it cannot conceal its thoughts or disguise its feelings. Its yea is yea, and its nay is nay. It knows not why it should pay deference to wealth or talent; it recognizes in all, kind and simple children, and men, friends and play-fellows. It is hearty. There is no false gloss of refinement; there is no crust of mammon-worship. It breathes the pure, fragrant air of the wood, not the sickly perfume of civilization. A child is not ashamed to confess its ignorance and helplessness; there is a clearness, an unconscious, pure, silvery note in its voice, when it asks a question or a favour. Humility is not yet an effort. Thankfulness is not felt as a burden. A child lives in the present. Trouble is soon forgotten; care is unknown. The under-current of its life is a joyous rest in parental love.

A child submits to discipline, in faith. It rarely misunderstands the loving motive and salutary purpose of severity. A child will return, after rebuke and punishment, with full and loving confidence.

[6388] Now Christ would have us be as little children: free from pride, self-importance, self-assertion, docile, believing, flexible, and sen-

sitive to good influence, ideal, that is, heavenly minded, unworldly, frank, ready to ask of God what we need, joyous in thanksgiving, free from care and anxiety, living in the enjoyment of a Father's love; in chastisement, mingling sorrow and contrition with confidence and hope.—*Saphir.*

V. ITS VALUE AS A MORAL STANDARD.

[6389] The disciples measured themselves by their manliness: Jesus taught them to measure themselves by their childlikeness.—*Joseph Parker, D.D.*

31

DILIGENCE.

I. ITS FUNDAMENTAL PRINCIPLES.

[6390] "A friend of mine," says Mr. Gurney, "one day inquired of the then Lord Chancellor, how he managed to get through so much business. 'Ah,' said his lordship, 'I have three rules: the first is, I am a whole man to one thing at a time; the second is, I never lose a passing opportunity of doing what is to be done; and the third is, I never entrust to other people what I ought to do myself.'" These three rules, when closely examined, will be found to constitute the fundamental principles of the virtue of diligence.

II. CHARACTERISTICS OF THE DILIGENT MAN.

1 He does one thing at a time.

[6391] Diligence comprises both the impulse of the bowstring that despatches the arrow, and the feather that wings it true to its mark. *Diligo*, the Latin word from which it is derived, means I choose, select, or love. To be diligent, therefore, is to resemble an eager hunter, who selects the fattest of the herd, and, leaving the rest, pursues and captures that one. Napoleon I. won his victories chiefly by rapid concentration of his forces on one point of the enemy's line. A burning-glass is powerful, because it focalizes a mass of sunbeams on one point. So in all departments of activity, to have one thing to do and then to do it, is the secret of success. This implies:

(1) *Careful selection.* The work must be suitable to the faculties of the worker, and to the time chosen. Severe manual labour to the student, or hard study after exhaustive physical toil, will hardly encourage diligence.

(2) *Concentration.* All the faculties required must be engaged. Heart must supply the enthusiasm, head the direction, conscience the encouragement, ears, eyes, hands, or feet the instrumentalities.

(3) *Thoroughness.* The really diligent man will take in hand what *can* be done *in* the time, and no more. To attempt more, will be either

a temptation to hurry all, or to relax diligence the next time. Let what you do, be it ever so little, be done well.—*J. W. B.*

2 He recognizes time as never wholly occupied.

[6392] Select a large box, and place in it as many cannon balls as it will hold, and it is, after a fashion, full; but it will hold more if smaller matters be found. Bring a quantity of marbles; very many of these may be packed in the spaces between the larger globes; the box is now full, but still only in a sense; it will contain more yet. There are interstices in abundance, into which you may shake a considerable quantity of small shot, and now the chest is filled beyond all question; but yet there is room. You cannot put in another shot or marble, much less another ball; but you will find that several pounds of sand will slide down between the larger materials, and, even then between the granules of sand, if you empty yonder jug, there will be space for all the water, and for the same quantity several times repeated. Where there is no space for the great, there may be room for the little; where the little cannot enter, the less can make its way; and where the less is shut out, the least of all may find ample room. So, where time is, as we say, fully occupied, there must be stray moments, occasional intervals, and snatches, which might hold a vast amount of little usefulness in the course of months and years. What a wealth of minor good, as we think it to be, might be shaken down into the interstices of ten years' work, which might prove to be as precious in result by the grace of God, as the greater works of the same period.—*C. H. Spurgeon.*

The diligent man therefore—

(1) *Will ever be on the look out for odd moments.*

[6393] These are of constant occurrence. Before and after meals, between engagements, going to and from business.

(2) *Will ever provide for and utilize odd moments.*

[6394] H. W. Beecher has a certain class of books in his dining-room, so that if dinner is late he has something to do while he waits. Macaulay read several volumes a year while walking to and from his engagements. J. H. Newman learned much of nature in the walk from Littlemore to Oxford and back again. Many persons find great profit in memorizing a text of Scripture, or a poetical quotation, while dressing in the morning. One person I knew committed to memory several Epistles in Greek while thus engaged.—*J. W. B.*

3 He plods on, despite discouragements, and takes up pleasant labours as a relief, when exhausted by those which are less congenial.

[6395] In summing up the character of Wm. Carey, due prominence should be given to his

6395-6403]

extraordinary diligence. Even the grammars he composed are too numerous for separate mention; and his Bengali lexicon fills three bulky quartos. When we add to these his many translations, we have a sum of work such as only few are able to crowd into the fleeting days of mortal existence. When tired of labouring in teaching and translating, he would turn to his garden, which eventually surpassed in rich completeness the most famous botanical collections of the empire. But being far too sensible a man not to know where his strength lay, he was extremely modest. "I can plod," he said; "to this I owe everything." The plodder is the man who will rise to respect and eminence, and should he live sufficiently long to effect his designs, he will make the world his insolvent debtor.

The diligent man therefore—

(1) *Counts nothing impossible.*

[6396] Difficulties he can afford to despise, because he was made to conquer them. What we call impossible, is but a conglomeration of difficulties. The diligent man is not discouraged because he cannot conquer them all at once. He is satisfied to subdue them one at a time, knowing that all must eventually yield to patient perseverance.

(2) *Finds relaxation in change of subject.*

[6397] A useful book might be written on "Excellence attained by way of relaxation." Sir J. Lubbock, the eminent banker, is the greatest authority on ants and bees, Mr. Justice Grove is a great scientist, and Mr. Gladstone a great classical scholar. David is better known as a psalmist, and Solomon as a philosopher than as kings; yet war or government was the main business of their lives. The work by which Bacon is most celebrated was done in the hours snatched from politics and law.—*J. W. B.*

4 He neglects nothing that is likely to be useful.

[6398] A gentleman was once imprisoned in the city of Utrecht. Without a companion, without books, without tools, what could he do? Apparently nothing. But unwilling to be idle even here, he gave himself to the careful study of the habits of a spider, which had spun its web within his cell. He soon found himself able to predict changes in the weather from its movements. A trifling discovery, but yet vastly useful to him in the issue; for the next winter, a French army invaded Holland, and was in the full tide of victory, when a sudden thaw stopped its progress, and led its chiefs to resolve on a retreat. But the prisoner, who had learned its movements from his jailor, and who, from the conduct of the spider, judged that severe frost would soon return, contrived to inform the French of his opinion. They put faith in his judgment and maintained their ground. The frost soon returned, the victorious

army completed its conquests, and liberated its valuable ally.

The diligent man therefore—

(1) *Reckons nothing insignificant.*

[6399] The humblest acquirement, however unlikely to be called for, may be some day turned to account. The knowledge of the use of a needle and thread may be thought ridiculous in a general, but one found it useful when in fleeing from the foe his stirrup-leather broke. "These are trifles," said one to a great sculptor who was laboriously chiselling in apparently unnecessary places. "Yes," he replied, "but trifles make perfection, and perfection is no trifle."

(2) *Makes himself master of details.*

[6400] Napoleon I. knew the drill of a common soldier, and could go through it better than any man in his army. The best scholars are those who have conquered the grammar and the lexicon.—*J. W. B.*

5 In spite of all disadvantages he acquires learning and renown.

[6401] Be diligent in the practice of what you know, if you would know more. Believe me that is the way to grow.—*Abp. Leighton.*

[6402] Long ago a little boy was entered at Harrow school. He was put into a class beyond his years, and where all the scholars had all the advantage of previous instruction denied to him. His master chid him for his dulness; and all his efforts then could not raise him from the lowest place in the class. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till in a few weeks he began to rise; and it was not long before he shot ahead of all his companions, and became not only the head of his division, but the pride of the school. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's cathedral; for he lived to be the greatest Oriental scholar in modern Europe: it was Sir William Jones. The most illustrious in the annals of philosophy once knew no more than the most illiterate do now. And how did he arrive at his peerless dignity? By dint of diligence.—*J. Hamilton, D.D.*

III. ITS MISDIRECTION.

1 We may miss the true end of existence after all, however diligent.

[6403] How many illustrious examples of diligence have had to confess that "All is vanity and vexation of spirit?" "For what is a man profited if he gain the whole world and lose his own soul?" Diligence when dissociated from religion, is worse than useless. On the other hand, when it is the handmaid of religion,

when a man "gives all diligence to make his calling and election sure," then he will hear the "Well done, good and faithful servant." The negligent or slothful servant will not hear it at all; the mere servant may hear the "done," only the diligent servant will hear the "well done."—*J. W. B.*

32

PROMPTNESS.

I. ITS CHARACTERISTICS.

1 It keeps pace with time.

[6404] The "prompt" man is always up to time, in advance of time, or continues constantly abreast of time. Foot to foot, where time imprints his footsteps, there side by side with him is the prompt and ready man.—*Robert Maguire.*

2 It is the "via media" between haste and delay.

[6405] Haste and delay are almost equally subject to confusion and disappointment; both miscalculate and grasp at shadows. Promptitude finds the true medium between precipitation and tardiness. It is foolish to pluck fruit ere it is ripe, or let it hang till it is rotten; to begin an undertaking before the plan is matured, or, having settled the plan, to wait till the season of putting it in execution is irrecoverably past.—*Rusticus.*

II. ITS IMPORTANCE.

1 Because of the nature of our opportunities.

[6406] Quick must be the hand, if an impression is to be made on the melted wax. Once let the wax cool, and you will press the seal in vain.

[6407] Every work has its proper season, and when that is past, it can never be done so well, and often not at all.

2 Because of the brevity of time.

[6408] You are to labour promptly as well as faithfully, because difficult duties have to be compressed into fleeting hours; because the world and we are rapidly dying together; because palsy waits to spring upon the strongest workman, and the night cometh, with its envious shadows, to close in upon the most promising day.—*Morley Punshon.*

3 Because it alone can command success.

[6409] Promptness is one of the qualities which command success. There are certain gentle attractive qualities which win it, but promptness makes no suit for prosperity, it commands it. Promptness is leadership; it does not follow, like some of the other virtues; it leads the charge, and plants itself first on the obstacles in its path.

The business of men's lives can be well done in no other way. The man who delays, and is late, violates that order which is heaven's first law, and does what he can to turn the world back to original chaos. He destroys his own chance of success; he breaks up the carefully-laid plans of other men more faithful than he; he blocks the wheels of universal progress.—*N. Y. Christian Union.*

[6410] Napoleon was the most effective man in modern times—some will say of all times. The secret of his character was, that while his plans were more vast, more various, and, of course, more difficult than those of other men, he had the talent at the same time, to fill them up with perfect promptness and precision, in every particular of execution.—*Horace Bushnell.*

[6411] "Every moment lost," said Napoleon, on one occasion, "gives an opportunity for misfortune;" and he used to say that he beat the Austrians because they never knew the value of time; while they dawdled, he overthrew them.—*Smiles.*

III. ITS SPHERES OF ACTION.

1 In the exercises of religion.

[6412] First thoughts are best in the service of God. They are like Gideon's men that lapped. Second thoughts come up timorously and limpingly. They are like the men whom Gideon discarded; they took things too leisurely to be fit for the Lord's battles. To serve God *now*, to serve God *at once*, to serve God *here* and on the spot *immediately*—this is the true way to serve Him; and the only way.—*C. H. Spurgeon.*

2 In acts of benevolence.

[6413] "Bis dat qui cito dat"—He gives twice who gives quickly. "Say not to thy neighbour, Go, and come again to-morrow, and I will give—when thou hast it by thee." It may be necessary to subject the irascible passions to a cooling process before we give them vent; but this is rarely the case with regard to the warm emotions of charity. We are commanded by the highest authority, "To be ready to distribute, and willing to communicate;" but it is the happy effect of alacrity in well-doing, which we here principally mean to illustrate. Prompt benefactions in the career of philanthropy, are like prompt payments in the course of business, peculiarly acceptable. The following fact will speak more than volumes of abstract reasoning on this point. The benevolent Bp. Wilson, having heard of a clergyman with a large family under heavy affliction, gave a friend fifty pounds, and desired him to deliver it in the most delicate manner, as from a person unknown. The friend replied, "I will wait upon him to-morrow morning." "You will oblige me," said the generous prelate, "by calling immediately. Think, sir, of how much importance a good night's rest may be to that poor man." Such actions

coming from the heart, go directly to the heart, and link soul to soul in sympathy and attachment.

3 In the pursuits of business.

[6414] A lingering, dilatory man, just sees the value of occasions when they are gone beyond his reach; yet as his efforts are ill-timed, his expressions of regret are misplaced, for he blames his fate when he should brand his own folly. "Yes," exclaims he, "I am always unfortunate; some unexpected barrier ever thwarts my wishes—some deadly blight ever withers my hopes. At the very point where others succeed, I am sure to fail; they rejoice and triumph, while I continue to mourn and murmur in vain." It should be recollected, as Lord Bacon observes, "that the helmet of Pluto and the ring of Gyges, which render the wearer invisible, are secrecy in council and celerity in execution." He who is thus armed and equipped surmounts obstacles, eludes dangers, outstrips rivals, and defeats enemies. Having entered the mart of business and accomplished his purpose, he returns and meets the children of procrastination at the gate.

4 In the reparation of wrong.

[6415] Repair the wrong you have done and that right speedily. If you do it at once, it will heal a wound soundly, without a scar, and without contaminating the blood; but delay reparation until the wound festers and poisons the blood, and you know not what the end will be.—*Golden Age.*

IV. DIVINE EXAMPLES.

1 God.

[6416] This is a prompt universe or it would cease to be a universe, and go back into the chaos out of which the Divine Builder reared it. Every world sweeps round its orbit without the delay of a second; every planet completes its august circuit through the heavens to the instant: suns rise and set century after century, and the sublime movement of the universe goes forward without the loss of a moment. The overhanging heavens are God's time-keepers, by which earth sets its clocks and marks the little interval of its life. The heavens which declare the glory of God declare also His promptness; the business of the universe is always done on time.

2 Christ.

[6417] Promptness was one of the most marked features of our Lord's own action. Read St. Mark's Gospel, and you will soon come upon its watchword in relation to Christ. "Straightway," this is the keynote of the ministry of the "Servant of the Lord" in this "Gospel of the Servant," as it is sometimes called.

V. ITS HELPS AND HINDRANCES.

[6418] Promptitude is a quality which requires

light and heat, discrimination of judgment and sensibility of heart, duly combined. It is not enough to have a good end in view, and a clear perception of the means necessary for its attainment, if the impulsive and elastic springs of action are wanting. A man of torpid character may profess to have fixed his purpose and arranged his plan, and to wait only for some propitious opening and favourable turn, which will preclude hazard and spare labour; but he should recollect, to use a saying of Cornelius Winter, "It is important to distinguish between waiting and loitering." Sometimes, where indolence is not the predominant vice of the mind, nearly the same effect springs from timidity. In either case, when a decisive step is to be taken, a lion is perceived in the way; the dread of some possible ill-consequence, occasions hesitation and suspense, till the opportunity is lost. It has been well said that "fear is a good sentinel, but a bad commander." On the other hand, we must also allow that energy and courage are frequently found where there is a very obvious want of judgment, to temper and govern them. A man of this cast cannot time his measures, cannot steer between Scylla and Charybdis, or hit the medium between foolhardiness and faintheartedness. We often find in society two persons, whose qualities of discernment, coolness, and caution, life, vigour, and spirit, if they could be amalgamated, would just make one prompt, decided, efficient man. But, unhappily, they thwart and repel one another, and each is confirmed in the habit to which he is constitutionally disposed, by his dislike of its opposite. Self-love makes the rash man vain of his bold efforts, and the negligent, of his wary councils; when the one acts without thinking, and the other thinks without acting, at the proper time.—*Rusticus.*

VI. CONTRASTED EFFECTS OF PROMPTNESS AND DELAY.

[6419] Act well at the moment, and you have performed a good action to all eternity.—*Lavater.*

[6420] The man who will not execute his resolutions when they are fresh upon him, can have no hope for them afterwards; they will be dissipated, lost, perish in the hurry and skurry of the world, or sunk in the slough of indolence.—*Anonymous Lectures to Young Men.*

33

EXPEDITIOUSNESS.

I. WHAT IT IS.

1 Quickness in seizing opportunities.

[6421] Father Time is represented as an old man with wings, flying swiftly past, who can only

be detained by grasping the solitary tuft of hair above his forehead. Expeditionness begins by "taking time by the forelock." An opportunity once gone never returns, and it passes so rapidly that there is no time for hesitation. George Moore, Sir Titus Salt, and indeed most men who had risen to fame were men who knew an opportunity when they saw it, and immediately pounced upon it as their lawful prey. While other men hesitated, dawdled, and deliberated, they acted.

Sir Colin Campbell, on being appointed to the command of the Indian army, was asked when he would be ready to set out. His answer was, To-morrow; an earnest, as has been well remarked, of his future success.

2 Rapidity in following up an advantage.

[6422] This is by no means necessarily included in the other. Many men are quick enough to seize an opportunity, but expeditionness means making the utmost use of it. A young man sees an opening in life, enters it; but his future success will depend on the celerity with which he acquires the knowledge of his business, the use of his implements, the esteem of his clients or customers, and the objects at which he aims. Most generals fail because they neglect to follow up an advantage once gained. Napoleon and Wellington succeeded largely because they made the most of previous gains. Advantages are not resting-places, they are openings to a larger field.

3 Promptness in completing a work.

[6423] An expeditious man will not be a week behind his contract, nor ask for an extension of time. He will feel his honour at stake, and will bend all his energies so that he may keep his word. How rare this quality is, most of us know, but this is invariably because contractors are slow to begin, and fail to follow up climatic and other advantages as they present themselves. It is said that before the outbreak of the Egyptian war Sir Garnet Wolseley made an engagement for a certain day some months ahead. When he was ordered to the seat of war his friend came to release him, as a mere matter of course, from his engagement. "No," replied Sir Garnet, "I never miss engagements, I shall be back in time." And he was.

II. ON WHAT IT DEPENDS.

1 Watchfulness.

[6424] Opportunities rarely present themselves without search or invitation. Woe to the man who depends on luck or chance, instead of keeping a "sharp look out." Success in life has been humorously said to depend on "sleeping with one eye open."

2 Arrangement.

[6425] Celerity is incompatible with confusion. A less educated workman, with his tools in their place, will accomplish far more in the same

space of time than his better educated fellow, who is ever hunting for his tools. A man, too, who systematically completes one thing at a time, will get through a far larger quantity of work in a given period, than another man, with more ample gifts, who spends a large share of that time in passing to and fro between several things.

3 Self-control.

[6426] The control of thought, temper, vagrant tendencies, inclinations to rest, &c., is absolutely essential to expeditiousness. A man of "dash" may make a more brilliant show, as the hare contrasted with the tortoise in the fable; but the man who "keeps himself at it" and "pegs away" is the man who wins.

4 Earnestness.

[6427] The lackadaisical man and the mere *dilettante* lack the motive force without which expedition is impossible. Expedition is essential to success, the earnest man knows it—and is therefore expeditious.

III. IN WHAT IT RESULTS.

1 Self-respect.

[6428] The expeditious man has made the most of his abilities; he has done his best. He has not to mourn over wasted opportunities, misspent time, or frustrated plans. He has fulfilled his engagements and kept his word.

2 Satisfaction.

[6429] There is no more satisfying thought than that we have given satisfaction. There are few greater miseries than for a man to be constantly grumbled at for dilatoriness and unfulfilled engagements. The reproach of others is only an echo of self-reproach. A part of the satisfaction which expeditiousness brings, is the comfortable feeling that the work is *done*.—*J. W. E.*

34

PUNCTUALITY.

I. ITS ORIGIN AND MEANING.

[6430] The word "punctuality" is derived from a Latin word which signifies "a point." The punctual man is a man who is prompt to a very tittle, and careful to a very point. If a minute is marked for a certain purpose, on the tick of that minute, on the point of that moment, the punctual man is at his post.—*Robert Maquire.*

II. ITS SCOPE.

[6431] Punctuality in the slightest matter, in every engagement to others, in every promise to a child, should be strictly regarded. Every

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child should be taught to pay all his debts, fulfil all his contracts exactly in the manner, completely in the value, punctually at the time. Everything borrowed he should be obliged to return uninjured, at the time specified; and everything lost, belonging to others, he should be required to replace.

[6432] When Washington's secretary excused himself for the lateness of his attendance, and laid the blame on his watch, his master quietly said: "Then you must get another watch, or I another secretary."

III. ITS NECESSITY

[6433] The common maxim, that "punctuality is the life of business," is not more true than the remark, that it is the life of a man of business. If it is correct, that punctuality keeps the business of men alive, it is equally correct that it keeps men of business alive. No person can succeed in secular matters without prompt attention to his own engagements. Delay is ruin. A moment too late may prove as fatal to a man's prospects as the annihilation of a century. Punctuality in meeting every pecuniary obligation should be adopted upon principle, and this principle should establish in every man and especially in every young man, fixed and settled habits. Let him be as true to dates as the almanac; as punctual as the revolutions of the seasons, or the rising of the sun. It will become stock-in-trade to him. It will establish a reputation for him among men, and augment his means of glorifying God.—*N. Beman, D.D.*

[6434] Industry is of little avail without a habit of punctuality; on this jewel the whole machinery of successful industry may be said to turn.—*Anonymous Lectures to Young Men.*

[6435] It is of no use running; to set out before time is the main point.—*La Fontaine.*

IV. ITS VALUE.

[6436] Punctuality preserves peace and good temper in a family or a business; it gives calmness of mind; it gives weight to character; it is contagious, and thus leads to a general saving of time and temper and money.

[6437] Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance, but lost time is gone for ever.—*Smiles.*

[6438] I have always been a quarter of an hour before my time, and it has made a man of me.—*Lord Nelson.*

V. ITS DIFFICULTY.

[6439] It might seem an easy thing to be punctual; but it is not an easy thing. It does not come to us naturally. No habits of order do, as may be observed in the utter disorder that characterizes savage life, and low and untutored forms of life among ourselves. Punctuality is

something we have all to learn; and of every profession—of all work—it is one of the *first* lessons.—*Dr. Tulloch.*

VI. ITS OBLIGATION.

I It is enforced by God, and is due to man.

[6440] Confining our attention for the moment to one branch of punctuality, the prompt payment of debts, we find that to be part of the moral law. It belongs to the code of relative duties, and it is enforced by the authority of God Himself. It is elevated to an equality with any other Christian duty. As prayer is a specific branch of duty included in the great command of the law, "Thou shalt love the Lord thy God with all thy heart," so "owe no man anything," or punctuality in paying debts, is another branch of duty included in the equally great command, "Thou shalt love thy neighbour as thyself." Here God Himself has placed the duty, and from His decision there is no appeal. If men would view the matter in this light, money transactions would be attended with much greater regularity. Many small debts would be recollected and paid before the going down of the sun, and especially before the time of evening prayer. God Himself has said, "I hate robbery for burnt offering," and "to obey is better than sacrifice." He will never accept of acts of piety to Himself in the place of integrity and justice to our fellow-men.

[6441] Appointments are, indeed, debts. I owe you punctuality if I have made an appointment with you; and have no right to throw away your time, if I do my own.—*Baxendale.*

[6442] It is not only indispensable to ourselves, but due to others. How much so, every one knows who has to do with the unpunctual man. All is deranged by him; the time of others is wasted as well as his own. He becomes a nuisance in society, and men who have real work of their own, would rather do anything than do business with him.—*Dr. Tulloch.*

[6443] A short time since a committee of eight ladies, who managed the affairs of an institution which had been formed for the relief of the neighbouring poor, agreed to meet on a certain day, at twelve o'clock precisely. Seven of them attended at the appointed hour; the eighth did not arrive till a quarter of an hour after. She came in, according to the usual mode, with, "I am very sorry to be behind in the appointed time, but really the time slipped away without my being sensible of it; I hope your goodness will excuse it." A member replied, "Had thyself *only*, lost a quarter of an hour, it would have been merely thine own concern; but in this case the quarter must be multiplied by eight, as we each lost a quarter, so that there have been two hours of useful time sacrificed by thy want of punctuality."

35

ACCURACY.

I. ITS ATTAINMENT.

- 1 It is not a natural gift, and requires nurture.

[6444] For every purpose, whether for action or speculation, I hold that quality to be most valuable which it is quite within our own power to acquire, and which nature, unassisted, never yet gave to any man—I mean a perfectly accurate habit of thought and expression. Such is, as far as I can see, one of the very rarest acquirements.—*Lord Stanley's Inaugural Address at Glasgow, April 1, 1869.*

- 2 It may be attained by the habit of patient assiduity.

[6445] "It will do" is a very bad saying. What costs little labour seldom deserves praise. If we acquire the habit of thinking that performances are already well enough, while we have the power of making them still better, we shall gradually bestow less and less pains, and still content ourselves with their execution. The sheet of paper is still extant on which Ariosto wrote an octave describing a tempest in sixteen different ways, and it was the last which was preferred. Tasso found rhymes with great difficulty. Yet these were men of genius. Who, with such examples before them, ought to be contented with first efforts?—*Döllinger.*

II. ITS IMPORTANCE.

- 1 Generally.

[6446] Accuracy is of much importance and an invariable mark of good training in a man. Accuracy in observation, accuracy in speech, accuracy in the transaction of affairs.—*Smiles.*

- 2 Specifically.

(1) *In estimating numbers.*

[6447] There is nowhere so much need of accuracy as in estimating numbers, and nowhere so great a lack of it. Ordinary people have the most extravagant ideas on the subject; as, e.g., the woman with whom De Quincey lodged in Bristol. On returning from a Methodist meeting one day, she was quite excited about the numbers that had been present. The place was filled, &c. On being asked how many she thought there were present, she replied she did not know exactly, but she should think that perhaps there might be a matter of a million.

(2) *In statements of fact.*

[6448] Dr. Johnson, giving advice to an intimate friend, said: "Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present, emphatically exclaimed, "Nay, this is too

much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

III. ITS BENEFICIAL RESULTS.

- 1 It is productive of truthfulness.

[6449] There is this important result from a habit of accuracy, that it produces truthfulness, even on those occasions where a man would be tempted to be untruthful. He gradually gets to love accuracy more even than his own interests; at last he has a passion for accuracy.

- 2 It ensures respect and trust.

[6450] Nothing commends a young man so much to his employers as accuracy and punctuality in the conduct of his business. And no wonder. On each man's exactitude depends the comfortable and easy going of the machine. If the clock goes fitfully, nobody knows the time of day; and, if your task is a link in the chain of another man's work, you are his clock, and he ought to be able to rely on you.—*J. S. Blackie.*

IV. NEED OF ITS CULTURE.

- 1 As seen in the personal and social effects of its deficiency.

[6451] A habit of accuracy should be strenuously cultivated, not only on account of its resultant benefits to ourselves, but also because of the responsible position in which we stand one to another as regards the smallest interest of our lives, whether embodied in thought, word, or deed. For example, viewing it in a negative light, the man of inaccurate *ideas* who is not careful to balance truths, may perhaps be the means of disseminating erroneous opinions which seldom fail to do some harm, and, at any rate, can be productive of no good. The worthy Quaker who, on being accosted with the remark, "It is very warm to-day, is it not?" (and thinking the atmosphere to be less genial as regarded his own feelings), gravely answered with the reproof, "Friend, first thou tellest a lie, then thou askest a question," may possibly have strained to an alarming extent at a diminutive gnat; but there is generally far more danger to be apprehended from the effects of an increasing tendency to swallow very bulky camels, to the serious, and sometimes permanent derangement of moral digestion. The baneful influence exerted, too, by the man of inaccurate *speech*, is seen in the fact that he gradually develops into the unblushing and wholesale liar, who blasts with his pestilential breath every object with which he comes in contact. And the inaccurate *deed*, notably in the "little deeds" of every-day life, with his

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trifling negligences and incorrigible carelessness, occasions, perhaps, more present discomfort and annoyance than either of the other two.—*A. M. A. W.*

V. THE INUTILITY OF THE BEST QUALITIES WITHOUT IT.

[6452] With virtue, capacity, and good conduct in other respects, the person who is habitually inaccurate cannot be trusted; his work has to be gone over again; and he thus causes an infinity of annoyance, vexation, and trouble.—*Smiles.*

36

CORRECTNESS.

I. DEFINITION.

[6453] Correctness, from the Latin *correctus*, *corrigo*, *con* and *rego*, to keep straight or right, is that which conforms to a just standard. *Correctus*, right *with*, straight along some given line.

II. RULES TO BE OBSERVED IN ITS CULTIVATION.

1. That there be a just standard.

(1) *It must be no arbitrary one.*

[6454] We may not choose our own standard according to personal whim, caprice, or desire. We may conform correctly enough to one so constituted; but what if itself diverge from the right? A man may be a law to himself, but he may wake up some day to the fact, that both he and his law, sustain a relation of divergence and antagonism to the law; and it may be then too late for revision.

(2) *It must be no merely conventional one.*

[6455] One of the great dangers of life is that there are so many standards. Each school and section of society has its own. And a man may repeat party shibboleths with absolute correctness, but truth may detect in such repetition a false ring. How many men have gone utterly wrong by asking, "Is it customary?" "Is it good form?" instead of "Is it right?"

(3) *It must be the true one.*

[6456] Every other standard must itself be compared with that which is absolute and above all. If a man would weigh correctly he must submit his weights to the test of that which is prescribed by law. This by no means necessitates that a man should maintain a supercilious indifference to the rules of the society in the midst of which he lives. Conformity or non-conformity must be determined by right and wrong. There need be no difficulty in discovering the standard. No man finds it hard to discriminate between wrong and right.

2. Continual reference must be made to this standard.

(1) *This is absolutely necessary, because conformity to the right does not come natural to man.*

[6457] In religion, thought, and morals, he is certain to go astray, without instruction, and without an example. Man is born with a bias to sin, and, all history being witness, he will follow that bias, unless by grace he bends it to the standard of God's law. Truth, again, is one, but error is manifold; and unless a man is in continual intercourse with the truth, it is but natural that he should wander into error. The best educated men can never afford to absolutely dispense with the grammar and dictionary. Memory is fickle, associates are incorrect in thought and expression. The standard, therefore, must be frequently consulted.

(2) *Because everything depends on correctness.*

[6458] Salvation depends on complete conformity to the conditions, on which God has ruled that it should be obtained. A man may choose to repent or to believe, but the standard says he must do both. If he fails in correctness he is lost. Reputation depends on conformity with certain inexorable moral rules, and part-conformity will ruin all. A man's own comfort depends on correctness. If he follows a false track in travel, study, or business, his time is wasted, and, what is worse, he has lost his way, and finds it always difficult, sometimes impossible, to return.

3. This standard must be uniformly and habitually followed.

(1) *According to circumstances.*

[6459] Circumstances are said to militate against correctness. Not in the least. If a man have only thirty-five inches of cloth, when his customer wants a yard, circumstances do not compel him to stretch it to thirty-six. Circumstances only dictate that he should sell it as a yard less one inch. When a man is asked to describe all the details of a certain transaction, if certain of them are lacking, circumstances do not constrain him to fill in the details from his imagination, so as to conform to a standard of completeness; they merely demand that he should relate what he knows, according to the standard of accuracy. When asked to tell all the truth under pressure, when it is undesirable to tell more than half, circumstances merely require that half should be told, as half, and not as the whole. Reach what point in the standard you can, only don't be deceived into a false attempt to rise above that point, or fall below it. Ananias and Sapphira were led to do what they did, by what they wrongly thought to be the pressure of circumstances, and many a man has become a moral wreck from the same cause.

(2) *Conscientiously.*

[6460] There is no more valuable habit than

to make a conscience of correctness. A farthing is a very little thing, but a farthing more or less per pound may make or mar a merchant's fortune. An incorrect statement, or a perfectly true statement made incorrect by the omission of a single word, may lead to a misunderstanding fraught with awful consequences. This can only be guarded against by a careful habit of conscientiousness.

4 This habitual conformity must be cultivated by dependence on Divine grace.

[6461] (1) *Should be constantly sought.* The grace of guidance, the grace of helpfulness, in small things as well as in great, in the minor moralities of home and society, as well as in the weightier matters of God's law. "He that is faithful in that which is least, is faithful also in much." But this fidelity depends upon the measure of our grace. (2) *Should be always employed.* Its continuance depends upon its use.

III. CAUSES OF ITS DEFICIENCY.

[6462] (1) *Men guess at it,* and hope that these guesses may prove correct. When a tradesman acts thus with, say, a bushel of corn, he does not necessarily mean to cheat either himself or his customer, but he infallibly does either the one or the other. There may be happy guesses, and speculation where no one's interests are involved may be occasionally helpful; but even then there should be some ground for it, and a careful balance of probabilities. But guesses are rarely useful.

[6463] (2) *Men despise it.* It requires labour, and often involves humiliating confession of wrong, and compunction for wrong-doing. Self or socially constituted standards, are often easier to follow, and have a brighter promise of momentary success.—*J. W. B.*

37

EXACTNESS.

I. ITS NATURE AND STANDARD QUALITIES.

[6464] Exactness is that kind of truth which consists in the conformity to an external standard or measure, or has an internal correspondence with external requirements.—*C. J. Smith.*

[6465] This virtue carries the meaning of something performed thoroughly, and which corresponds to a standard without excess or defect.

[6466] Exactness has regard to what is required. Hence different standards will be employed according to circumstances. A thing that is exact in one relation will be inexact in another. A thing, *e.g.*, is exact when it is suited to the circumstances for which it is required. You wish to travel, and your limbs are exactly

suitable for locomotion. But your limbs tire; a common cart will then serve exactly the requirements of rest and motion. You suffer, however, from the jolting of the springless vehicle, and you find a carriage exactly serviceable for motion and ease. This again has to be relinquished because you require speed, and only a railway train exactly meets your demand of motion, rest, ease, and swiftness combined. The most elementary literature is exactly suited to the mental conditions of a child; but the half-educated youth and the well-educated man need something more advanced. Judaism was exact as far as it went; compared with Christianity it is inexact. The earlier stages of Christian life exactly conform to the standard of Christian childhood, but the man in Christ has a higher standard of exactness. And so all that is necessary is, that a thing should fulfil the exact conditions of that for which it is required. A watchmaker will be guided primarily by the fact that a watch is made to keep time. It will then be exact. The "get up," is a secondary matter, and exactness will here depend on the length of the person's purse who buys it.

II. ITS CONDITIONAL ATTAINMENT.

I It can only be attained when every defect is removed.

[6467] In repeating a conversation the omission of a single word will not only mar the completeness of the repetition, but, what is worse, destroy its exactness, by giving it a different meaning altogether. The missing word must be supplied to represent what was said, and nothing else. Or the conversation may be completely represented, but in a different tone, or in another connection; but it will be inexact, and suggest something which the original speakers never intended. Exactness demands that there be no defect either in the matter or style of repetition. A building, again, may be complete but inexact. There may be drains, but they are improperly constructed; doors, but they do not fit; stairs, but they are insecure; a roof, but it is leaky. All these must be remedied before the house fulfils the conditions of exactness. A man may do a kind deed, but it may be from a bad motive or in an uncharitable way. These defects must be supplied by purity of intention and kindness of manner before it can be exact.

III. ITS DEFECTS.

I It may be marred by redundancies.

[6468] Men fail in exactness quite as often by doing too much as by doing too little. A man who would send out a dictionary intended for constant use in a costly and delicate binding overshoots the mark, and errs in exactness. A speaker who clothes a practical fact, which his hearers should be able to easily grasp and remember, with flowers of rhetoric, makes the same mistake. Exaggeration, in all its forms, is the foe of exactness.

IV. ITS OBLIGATIONS.

1. It is incumbent on all.

(1) *In gleaning information.*

[6469] One fact, sharply marked off and clearly seen, is worth a whole multitude of facts vaguely apprehended. One science thoroughly mastered, one language perfectly acquired, one book fully digested, is of more value than an inexact acquaintance with all sciences, languages, and literatures. Exact observation depends on seeing one thing at a time, and examining that from every point of view.

(2) *In stating truth.*

[6470] An inexact statement comes perilously near falsehood. Every speaker should take as his standard, "The truth, the whole truth, and nothing but the truth." Anything short of that fails to reach the standard of exactness. A statement may not be brilliant, it may have no speculative charms, but it will be valued if it be exact.

(3) *In the discharge of duty to God or man.*

[6471] Having ascertained what is required, whether in Christian enterprise or secular employment, let the energies be devoted to that and nothing else, avoiding imperfections on the one hand and superfluities on the other.

V. MODE OF ITS CULTIVATION.

1. By careful thought.

[6472] This is indispensable. Exact performances are impossible without exact attention to their nature, and to the means of their accomplishment.

2. By resolute determination.

[6473] This must quicken industry to supply defects and control the inclination to add redundancies. Indolence and zeal must be under the control of a well-disciplined will.

VI. NEED OF ITS CULTIVATION.

[6474] Why. In one word, because of the morality of exactness. The want of it is an offence against truth and realness, and therefore a sin against God, an injury to man, and last, but not least, a crime against self, for it destroys that which a man should most value—character.—*J. W. B.*

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PRECISION.

I. NATURE AND CONDITIONS.

1. As applied to thought.

(1) *Thought must be independent in its forms.*

[6475] This virtue has respect to form, and

may be considered in its relation to thought. Thought should have its own form as presented to our own mind, independently of that which we make it assume when presented to others. Unless it has a form of some kind it will not be grasped at all; in proportion to its preciseness will be the ease and tenacity with which we grasp it.

(2) *It must be clearly cut, and not vague and indefinite.*

[6476] In the study of history, *e.g.*, if we start without definite rules, a mass of information may be collected, but to no practical purpose. But if we trace either the course of government with Hume, or popular progress with Green, history will assume a precise form, and be studied to profit. One man will pass rapidly through a museum or picture-gallery, and carry away but a vague idea of order and beauty; another will bestow upon part a minute attention, and have therefore a precise knowledge of what he has seen.

(3) *It must be related, and not detached from its connections.*

[6477] Loose thoughts err in preciseness because they only convey half their meaning, and often only half their truth. In the study of theology, the mind is thrown into a state of confusion, if it concentrates itself, *e.g.*, on the humanity of Christ, "Whence hath this man this wisdom and these mighty works?" Precise thought demands a consideration of the whole person of Christ. In the study of morality, if the duties owing to God and those owing to man are viewed singly, the greatest irregularities of thought will occur. So in every branch of human knowledge, the past must be viewed in its relation to its whole, to satisfy the conditions of preciseness.

2. As applied to language.

[6478] Language is thought shaped for the consideration of others. This shape must be—

(1) *Adequate.* The thought must be clothed from head to foot. The omission of a single word may err against preciseness either in creating a false or an incomplete impression.

(2) *Concise* without unnecessary verbiage. Too many words either smother the meaning, or start the hearer or reader on trains of thought foreign to the lesson which we wish to convey, and thus the impression made is precisely different to that which we wanted to make.

(3) *Suitable* to both subject and object. In dealing with sacred subjects, the words should be solemn and weighty; with popular subjects a different style is admissible. In speaking to a cultured audience the form of address should be manifestly different to that employed before a popular assembly. Error either way will precisely defeat the objects we have in view.

The idea of precision is that of going straight to the point without error, vagueness, or ambiguity. It casts aside the useless and the superfluous.—*C. J. Smith.*

3 As applied to conduct.

[6479] Here it is sufficient to say that preciseness consists in word and deed conforming with our profession, our business, and our social position. A religious man will be careful not to offend, a tradesman will be scrupulously honourable, a lord or a labourer will demean and dress himself according to his station.

II. RULES TO BE OBSERVED IN ITS CULTIVATION.**1 Care not to form an impossible standard.**

(1) *This is not expected either by God or by reasonable men.*

[6480] Preciseness supposes the ability to be precise, and precision according to ability is all that can be required. The speech of an unlettered man may not be precise according to the canons of criticism, but it is precise if it conveys its meaning.

(2) *This is sure to entail failure and its consequent misery.*

[6481] In the very effort to be precise where it is not possible, men utterly and lamentably fail to be precise at all. A servant's effort to precisely imitate her mistress's dress is only an exhibition of folly and an object of contempt.

2 Care not to let conformity to standard be excessive.

(1) *This will overshoot the mark.*

[6482] Here allowance must be made for the imperfection of human nature. Relative precision only, is within the compass of man's power. The Pharisees were punctilious about mint, anise, and cummin, at the expense of the weightier matters of the law. And so many men and women are precise in matters of dress while their poor neighbours are unclothed, and in their business habits to the neglect of the duties of religion.

(2) *This will cause general discomfort.*

[6483] The subject himself will (as is the case) be in continual fear of errors in practice which no one will care to notice, while his associates will dread his company and vote him a bore.

3 Care to form a reasonable standard and keep to it, save when it clashes with duty to self, to others, to God.

[6484] The rule should therefore be comprehensive and flexible. A mother who is precise in her distribution of tracts, but neglects her family, must revise her standard. A man who is punctual in his business engagements, but appears in his pew a quarter of an hour late, must revise his. The golden rule is the only true measure of preciseness, and all, by God's grace, can conform to that.—*J. W. B.*

39**STRICTNESS.****I. DEFINITION AND NATURE.**

[6485] Strictness is the method of keeping rigidly within well-defined boundaries. In its true acceptance it is a virtue.—*J. W. B.*

[6486] Strictness is rigour in reference to rule, and is an abridger of liberty in favour of method. It is commonly taken in a good sense as severity in the contrary.—*C. J. Smith.*

II. ITS PERVERTED ASPECT.

[6487] When it strains at a gnat and stands more on punctilio than on principle, it is rather the vice of obstinacy than the true virtue of strictness.—*B. G.*

III. ITS OPERATION.**1 As regards our judgment of self.**

[6488] A virtuous man will be strict in his judgments of self. There is much vice in self-judgment. To require of self, conformity to an unreachable ideal, and to condemn self for not attaining it, is laxity, not strictness; for the character of the material to be stretched has not been strictly ascertained. The old monks were guilty of this. No man therefore gives them credit for strictness, because they became examples of looseness all round. This is due to the fact that they did not take human nature into account. A man who reproaches himself for the neglect of religious duty when body and mind have been already overtaxed, does himself injustice, and is not, as he supposes, strict. The only sound basis upon which a strict self-judgment can be formed, is made up of a healthy conscience and good common sense. When a man censures himself for having neglected a clearly indicated duty within the reach of his powers, his judgment is strict, not otherwise.—*J. W. B.*

2 As regards our judgment of others.

[6489] A man who is stern in his condemnation of any and every breach of duty, is commonly said to be strict; but he is not necessarily so. His judgment may be warped by prejudice, ignorance, cruelty and thus have shrunk below its proper proportions. It must be stretched over knowledge and charity as well as justice to be strict. To form a strict judgment of a deed, a man must inform himself as to circumstances, and put favourable constructions where allowable, and be kind in manner and benevolent in intent, remembering his own infirmities, when the judgment must be adverse.—*Ibid.*

3 As regards our conduct towards others.

(1) *In our domestic relationships.*

[6490] A strict father, commonly so called, is usually the reverse of strict, looking at his

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methods as a whole. Like the Dutch gardeners, he would clip his children according to regulation pattern, in defiance of the laws of nature and of individuality which, thus warped by unnatural treatment, generate a hatred of, and opposition to, all restraint and rule. Strictness, to be a virtue in a family, must be a close attention to all the laws of family development, and the administration of those laws, so as to produce mutual love, respect, confidence, and esteem.—*Ibid.*

[6491] Strictness commixed with elements of hauteur or harshness renders its chilling effects insufferable. But strictness pure and simple can be tolerated, and persons become, if not to like it, yet inured to it. Strictness, steadily exercised is preferable to what is so common and objectionable, namely, weakness, first indulgent and then severe. The dry, continuous cold of a Canadian winter is less trying to some constitutions than the alternating temperature of England.—*C. N.*

(2) *In our business transactions.*

[6492] Shylock is a good type of what some men deem strictness. The pound of flesh, that and nothing else; quarter neither asked for nor given, represents some people's ideas of "business principles." But a man with whom strictness is a virtue, has two standards, mutually complementary and standing side by side. The one is justice, and the other is mercy, and he finds himself able to conform to both. Scrupulously conscientious where truth and righteousness are concerned, he will be also scrupulously considerate where lenity, kindness, patience are required.—*J. W. B.*

(3) *In social life.*

[6493] Strictness in its conventional sense is proverbially unsocial. Your strict man, if he keeps an engagement it will be with his watch in his hand. If you are half a minute late he will read you a lecture on the value of time, and will inform you that the interview must terminate precisely at four minutes and a half from then. If he is asked to contribute to the relief of a case that requires immediate attention, he will extemporize on the viciousness of indiscriminate almsgiving, and decline to contribute "on principle." If he is pressed to stay a little longer at a gathering, he sternly refuses on the ground that he always retires at a certain hour; "and that," he remarks, "is the reason why I am able to do half a day's work before any of you are out of bed." If you request him to swerve just for once from a habit which causes general inconvenience, and a relaxation of which would cost him nothing, he will tell you that that particular is one on which of all others he prides himself, that no earthly consideration would induce him to give way. And besides, if he gave way once he would have to give way again, and where would he be then? If he is urged to increase his lamentably small subscription towards the funds of the Church, he will give you to understand, and that plainly, that

he must be just before he is generous, and that the eleventh commandment is to pay twenty shillings in the pound. To call all this strictness, is but to parody the name, for social strictness is surely not the relaxation of the bonds of love, nor the abandonment of all that society was instituted to sustain.

In a word, true strictness is like "the wisdom that is from above, first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Whereas the vice that often goes by the name, resembles in more than one respect the wisdom that is said *not* to descend from above (*cf.* James iii. 13-18).—*Ibid.*

[Strictness is an equivocal term, having a good and a bad sense.]

40

SYSTEM (SYSTEMATICALLY).

I. MEANING OF THE TERM.

[6494] System is logical or scientific collocation; while method is logical or scientific procedure. As a mode of procedure may be itself harmonized; system is frequently used in place of method.—*C. F. Smith.*

II. ITS REQUISITES.

[6495] The ends to be kept in view are threefold. No system is complete which does not embrace all the facts, give to each its proper place, and show the relation of each to the rest. A failure in any one of these particulars will utterly prevent the object being attained. A man may be conversant with all the facts, but may exaggerate or diminish the importance of one or more of them, or may invert their order. Or he may attach to each its due value, and assign to all their proper places, but fail to see or to show the vital connection between them. In either of these cases, there will be no system. Completeness, subordination, unity are necessary to every system.

III. ITS VARIED MODES.

[6496] (1) These modes are *diverse*. This is necessarily so because—

a. Different subjects require to be approached from different sides, and to be presented in different forms. Some subjects lend themselves more easily to one method of apprehension or presentment, some to another, according, *e.g.*, as they are organic or inorganic, fixed or movable, speculative or practical.

b. Different minds prefer different methods. This difference may be a difference of character, habit, or circumstance. Some methods seem to come naturally, others are only adopted after long and patient study, others again are employed because, although perhaps not the best conceivable, are the best possible.

(2) These modes may be characterized as those—

a. Of growth and accumulation. Here a starting-point alone is necessary. What and where, are questions to be determined by the subject or the mind that grapples with it. This is not a matter of the greatest consequence, inasmuch as from one truth, all truth may be inferred. A subject may be fully systematized by starting in the middle and working backwards and forwards, at the end and working back, or at the beginning and working on from the centre to the circumference or from the circumference to the centre. Questions of course will arise, not easy to answer till the system is complete, as to which is which; and generally in the case of a young student who works independently, it will be found most convenient to begin just where he can, without loss of time. In the construction of a system of theology, *e.g.*, while perhaps a man whose system is complete will feel that the proper course is to commence with God as the source of all things, a beginner may first face the fact of his religious experience. He has faith, hope, and love. These being graces of the Holy Spirit will lead him on to the doctrine of the Spirit, and that to the doctrine of the Trinity. Coming back to these graces he will find them based on the regenerating and adopting acts of the Spirit, and involving his sanctification. The vast materials of practical theology will thus begin to accumulate, side by side with the fact, origin, agents, instruments, and penalties of sin. Retracing his steps once more, these graces will group themselves with other acts of the Spirit of which Inspiration will stand foremost, and thus the evidences of Christianity will fall into their place in his system. Finally, he will find that faith connects him with Christ, hope with the future, and love with God and man. Thus, from the by no means apparently favourable starting-point, all theology will be embraced and presented, if not with faultless symmetry, yet in all its facts, and as a proportioned, an inter-related, and homogeneous whole.

b. Of reduction. When a mass of facts has accumulated it is found needful "to reduce them to a system." Here, again, the guiding principles will have to be determined either by the subject or the systematizer, subordinate, however, to one absolutely ruling principle. Take, *e.g.*, the systematic arrangement of several boxes of books, in which all sorts are mixed, into a library. The ruling principle in every case will be readiness of reference; the guiding principles will differ. One man will be guided by taste, and his books will be arranged according to size, colour, &c.; another will systematize according to subjects, and will have different places for science, history, poetry, &c.; while a third will place his books according to periods or authors. In each case the arrangement will be systematic, and each librarian will have his books in places which will render them most easily accessible to himself. So in dealing with every matter of human knowledge. In science,

e.g., some may prefer the *historical* method, in which different systems at different times will be brought under review, and assigned their proper place; others the *logical* method, in which the facts themselves of a given system will be digested into a harmonious and well-rounded whole.

IV. ITS REGULATIVE ACTION.

I. As regards the student.

The thoughtful student will have regard to—
[6497] (1) *Health.* This is the first essential of successful study. If the body is disordered through overwork, the mind will pay the penalty as well. It is scarcely economy to snatch one hour from sleep at the expense of two hours after sleep, to read into the night and find the mind unworkable in the morning. Sufficient allowance must be made for the requirements of rest, food, and relaxation.

[6498] (2) *Mode of operation.* That this should follow a fixed plan is generally admitted. There have been students, of desultory habits, who have reached a high mark of excellence, but if questioned they would frankly admit that it would have been higher had they been systematic. No hard and fast rule can be laid down. Each must form his own, and a bad plan is better than none at all. Generally, however, a good plan will be marked by the following characteristics.

a. The longest time will be allowed to the most important subjects, whether that importance be intrinsic, as in the case of laws, for the law student, or according to circumstances, as when the student wants to be particularly informed on a certain matter, in either of which cases, permanently or temporarily, other subjects may be relegated to subordinate positions.

b. The subjects will be so arranged that the student can move easily from subject to subject. If he waits till he has accomplished one task before he chooses the next, he will certainly lose time, and not improbably throw his mind into confusion. His plan should be so drawn out as to render the transition from one branch to another as smooth as that of a train on to a different line of rails.

c. This arrangement should be one that lends itself to the relief of the mental powers. The intellect will not work in a straight jacket. Due regard, therefore, must be had to legitimate freedom of action, providing the requirements of needful restraint and discipline are met. Many find it best to work on at one subject at a stretch. Change in that case would not be relief, it would be distraction. Others work better when the subject is frequently changed, *e.g.*, mathematics for history, languages for science. Whichever course the individual student finds best, let it be planned and adhered to.

d. Whatever is arranged let it be possible of accomplishment within the time. Better to attempt too little, and accomplish that, than too much, and either do it superficially or find to

one's dismay that the end has only been half attained.

6. As regards the prudent man of business.

System in his case means—
 [5000] (1) *Having a plan for everything, and doing it all in its place.* This will save both his own time and that of his clients or customers. It will save temper, too, for nothing is more irritating, for all concerned, than to have to hunt amidst confusion for the thing required.

[5000] (2) *A careful attention to each branch of his business.* He should know the state of the markets, so as to know the best time to buy; the extent of his stock, in order that when one article is nearly out, another may be ready to take its place; his income and his expenditure as nearly as possible from day to day; and, in fact, count no detail, however trifling, beneath his notice.

[5001] (3) *Punctuality.* His hours of business should be clearly defined and rigidly adhered to; his engagements kept with a due regard to promptness; and his obligations met to the day and hour.

5. As regards the conscientious Christian.

System under this head will deal with—
 [5002] (1) *Time.* What proportion of that is due to strictly religious duties? The answer must be determined by the extent of our legitimate secular engagements. Manifestly an artisan who works twelve hours a day, and these are necessary to make provision for his family, has less to spare than the man who earns an ample income between the hours of ten and four. But, exclusively of the Lord's Day, the man who is bent on doing God's will on earth as it is done in heaven, however hard his employment, will set apart some time for the culture of his own soul and the salvation of men.

[5003] (2) *Work.* This may be regarded as—
 a. General. A good Christian will make it a matter of conscience to have systematic family worship, private devotion, and public hearing of the Word. In these matters he will not allow a little to induce him to swerve. A slight headache will not interfere with the first, a self-indulgence with the second, a shower of rain with the third. A systematic use of the means of grace will thus promote his own orderly spiritual growth, be a means of bringing up his family in the nurture and the admonition of the Lord, and set an example to the world.

b. Special. After having settled between himself and God what portion of the Lord's vineyard he ought to cultivate, he will systematically prepare for it, so as to be a workman that needeth not to be ashamed; he will systematically pursue it so as not to labour in vain; and will so systematically select his time as not to

clash with other duties, and to be men that he may give to God.

[5004] (3) *Benevolence.* This will regard (1) *the amount.* We are not under law but under grace. The system of tithes, as obligatory, no longer obtains. It would press unequally on modern times. By giving a tenth the rich man would render less than he ought, the poor man more. The Christian law is, "according as the Lord has prospered" us. The question for us when we make up our accounts is, How much can we afford out of the Lord's bounty to give back to Him? A question which, sincerely asked, will not wait long for an answer. If the balance in hand is larger than on the previous occasion, the benefactions should be proportionately increased.

(2) *The objects.* These should be carefully studied, and our givings should vary according to the circumstances of the case. Sometimes the Church funds are most pressing; sometimes the loudest call will come from its poor; sometimes from the mission field.

(3) *The time.* The best time for setting apart a stated proportion of our income for systematic benevolence, will manifestly be when we make up our accounts. Some can do this weekly, and thus fulfil the apostolic injunction to the letter (1 Cor. xvi. 2); others only monthly, quarterly, or yearly. But whenever the time, the sum set apart should not afterwards be touched for any other purpose. "It is holy unto the Lord."

V. THE CAUTIONS TO BE OBSERVED.

[5005] (1) *The system exists for the subject, and not the subject for the system.* The former must therefore bend to the latter, and not the latter to the former. Truths are of absolute importance; the importance of the shape they assume is only relative. Many errors might have been avoided by remembering this. Numerous systems as such have been ideally complete, but they have broken down because they excluded certain facts, or because they reckoned unverified speculation as facts. Others, again, have been unduly forced into a subject, or a subject unduly forced into them, and so have fallen to pieces.

(2) *Systems should vary, or they will offend by their monotony, and thus defeat the very purpose at which every systematizer should aim, viz., the acceptance of his system.* It is, e.g., of the first importance that every book or address should have an orderly and harmonious plan, but absolutely uniform and rigid divisions and subdivisions will create weariness.

(3) *Systems should be revised, as circumstances require.* Often the discovery of a new fact will throw a complete system, consisting of a multitude of facts, into confusion. The discovery of an error will do the same. Manifestly, then, the proper course is, either to revise the system or to abandon it altogether and begin again. Perish system rather than that it should

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[METHOD.]

offend against the truth. If there is a radical defect in a structure, better by far that it tenant should pull it down than be buried in the ruins. The same metaphors will perhaps do over again. *J. W. B.*

41

ORDER (ORDERLY).

I. ITS GENERAL IMPORT.

[6505] Order is most useful in managing anything—a household, a business, an army. It maintains a place for every thing, and every thing in its place. Order is the best manager of time; for unless work is properly arranged time is lost. Order is wealth; order is comfort; order is peace; order is virtue; order is beauty.—*Amiel*.

[6507] Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the mechanism of man, so is the order of all things. —*Southey*.

II. ITS NECESSITY.

1. In small things.

[6508] In small, as well as in great affairs, a due regard to order is requisite. I mean not, that you ought to look on those minute attentions which are apt to occupy frivolous minds, as connected either with virtue or wisdom; but I exhort you to remember that disorder, like other immoral evil, frequently takes root from inconsiderable beginnings. They who, in the lesser transactions of life, are totally negligent of rule will be in hazard of extending that negligence, by degrees, to such affairs and duties as will render them criminal. Remoteness grows on all who study not to guard against it.—*Alaric*.

2. In religion.

[6509] A wise and well-skilled Christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another; or as the parts of a clock or other engine, which must be all conjunct, and each rightly placed.

III. ITS VALUE.

1. It saves time.

[6510] A workman that hath all his tools on a heap or out of place, spends much of the day in which he should be working in looking for his tools: when he that knoweth the place of every one, can presently take it, and lose no time. If my books be thrown together on a heap, I may spend half the day in looking for them when I should use them; but if they be set in order,

and I know their places, it spares me that time. So is it in the right tuning of our duties. *K. Becker, 1613, 1691.*

IV. ITS LIABILITY TO ABUSE.

1. It may be carried too far.

[6511] There is a whole class of things which, though good in themselves, are often entirely spoiled by being carried out too far and inopportunistly. Such are punctuality, neatness, order, labour of mind, and even accuracy. The man who does not know how to leave off, will make accuracy pedantic and tedious. —*Arthur Helps*.

V. ITS HIGHEST MODEL.

1. The perfect order of nature.

[6512] The heavens themselves, the planets, and this centre,

Order a degree, priority, and place,
Instruct us, like the object of our sense,
Order, and measure, in a line of order.

—*Shakespeare.*

42

METHOD (METHODICALLY).

I. THE NATURE OF METHOD.

1. Positively considered.

[6513] Method (*usus* and *ordo*) means a way, or path of travel. Hence the first idea of method is a progressive transition from one step in any course to another, and where the word method is applied with reference to many such transitions in regularity, it necessarily implies a principle of unity with progression.

2. Negatively considered.

[6514] Mere arrangement is not properly methodical, but is rather a preparation towards method; as the compilation of a dictionary is a preparation to classical study. Let us imagine an unlettered African poring over an illuminated manuscript of the Bible, with the vague yet deep impression that his fate is, in some way, connected with its contents. Every line, every group of characters, has its several dream. Say that, after long and dissatisfying toils, he begins to sort, first, the paragraphs that appear to resemble each other; then the lines, the words; nay, that he has discovered at length that the whole is formed by the recurrence and interchange of a limited number of signs, letters, marks, and points which, however, he makes twenty-fold more numerous than they are, by classing every different form of the same character as a separate element, and yet the whole is but a shadow or substance, a talisman of repetition or a mockery of science. The poor African too truly represents the state of

learned and systematic ignorance—arrangement guided by the light of no leading idea; mere orderliness without method. But, see, the missionary arrives! He explains to him the nature of written words, translates them into his native sounds, and thence into the thoughts of his heart. Henceforth the book is unsealed to him; he communes with the spirit of the volume. From that moment his former chimerical and useless arrangement is discarded, and the results of method are to him life and truth.

II. ITS NECESSITY.

[6515] As soon as the mind becomes accustomed to contemplate, not things only, but likewise relations of things, there is immediate need of some path or way of transit from one to the other of the things related; there must be some law of agreement or of contrast between them; there must be some mode of comparison; in short, there must be method.

[6516] All things in us and about us are a chaos without method; and so long as the mind is entirely passive, so long as there is an habitual submission of the understanding to mere events and images, as such, without any attempt to classify and arrange them, so long the chaos must continue. There may be transition, but there can never be progress; there may be sensation, but there cannot be thought; for the total absence of method renders thinking impracticable, as we find that partial defects of method, proportionally render thinking a trouble and fatigue.

III. ITS MATERIALS, OR OBJECTS.

I. Law.

[6517] The relations of things form the prime objects or, so to speak, the materials of method; and the contemplation of those relations is the indispensable condition of thinking methodically. Of these relations, one is that by which we understand that a thing *must be*, the relation of law; the other, that by which we merely perceive that it *is*, the relation of theory.

[6518] The relation of law is in its absolute perfection conceivable only of God, that supreme light and living law "in whom we live and move and have our being," who is *ἐν παντί* and *πρὸ τῶν πάντων*. But yet the human mind is capable of viewing some relations of things as necessarily existent; that is to say, as predetermined by a truth in the mind itself, pregnant with the consequence of other truths in an indefinite progression. Of such truths, some continue always to exist in and for the mind alone, forming the pure sciences, moral or intellectual; whilst others, though originating in the mind, constitute what are commonly called the great laws of nature, and form the groundwork of the mixed sciences—such as those of mechanics and astronomy.

2 Theory.

[6519] In which the existing forms and qualities of objects, discovered by observation, suggest a given arrangement of them to the mind, not merely for the purposes of more easy remembrance and communication, but for those of understanding, and sometimes of controlling them. The studies to which this class of relations is subservient, are more properly called scientific arts than sciences. Medicine, chemistry, and physiology are examples of a method in this second sort of relation, which, as well as the former, always supposes the necessary connection of cause and effect.

IV. ITS MENTAL ASPECT.

I It is a manifestation of intellect.

[6520] That which unites and makes many things one in the mind, must be an act of the mind itself; a manifestation of intellect, and not a spontaneous and uncertain production of circumstances. This act of the mind, then, this leading thought, this key-note of the harmony, this "subtle, cementing, subterraneous" power, we may not inaptly call the initiative of all method. It is manifest that the wider the sphere of transition is, the more comprehensive and commanding must be the initiative; and if we would discover an universal method, by which every step in our progress through the whole circle of art and science should be directed, it is absolutely necessary that we should seek it in the very interior and central essence of the human intellect.

V. ITS MENTAL REQUIREMENTS.

I Culture.

[6521] In order to render the habit of method present and effective, a certain training of the mind is indispensably necessary. Events and images, the lively and spirit-stirring machinery of the external world, are like light and air and moisture to the seed of the mind, which would else rot and perish. In all processes of mental evolution, the objects of the senses must stimulate the mind, and the mind must in turn assimilate and digest the food which it thus receives from without. Method, therefore, must result from the due mean or balance between our passive impressions and the mind's reaction on them.

VI. SPHERES OF ITS ACTION.

I In domestic and social life.

[6522] From the cottager's hearth, or the workshop of the artisan, to the palace or the arsenal, the first merit—that which admits neither substitute nor equivalent—is, that everything is in its place. Where this charm is wanting, every other merit either loses its name or becomes an additional ground of accusation and regret. Of one by whom it is eminently possessed, we say proverbially that

he is like clockwork. The resemblance extends beyond the point of regularity, and yet falls short of the truth. Both do, indeed, at once divide and announce the silent and otherwise indistinguishable lapse of time.

2 In conversation and discourse.

[6523] What is it that first strikes us, and strikes us at once in a man of education, and which so instantly distinguishes the man of superior mind? Not always the weight or novelty of his remarks, nor the interest of his facts. The true cause of the impression is, that his mind is methodical. We perceive this in the unpremeditated and evidently habitual arrangement of his words flowing spontaneously and necessarily from the clearness of this leading idea; from which distinctness of mental vision, when men are fully accustomed to it, they obtain a habit of foreseeing, at the beginning of every instance, how it is to end, and how all its parts may be brought out in the best and most orderly succession. However irregular and desultory the conversation may be, there is *method* in the fragments.

3 In the pursuits of science.

[6524] We owe much, doubtless, in science to accident; but let it not be forgotten that if the discoveries so made, stop here—if they do not excite some master idea—if they do not lead to some law—the discoveries may remain for ages limited in their uses, insecure and unproductive. How many centuries have passed since the first accidental discovery of the attraction and repulsion of light bodies by rubbed amber, &c. ! Compare the interval with the progress made within less than a century, after the discovery of the phenomena that led immediately to a theory of electricity.

4 In the practice of religion.

[6525] Is there not a method in the discharge of all our relative duties? And is not he the truly virtuous and happy man who, seizing first and laying hold most firmly of the great first Truth, is guided by that Divine light through all the meandering and stormy courses of his exist-

ence? To him every relation of life affords a prolific idea of duty, by pursuing which into all its practical consequences, he becomes a good servant or master, subject or sovereign, son or father, friend, patriot, Christian—in one word, a good man !

VII. ITS EXCESSES AND DEFECTS.

[6526] The mind that is rich and exuberant is apt, like a miser, to dwell upon the vain contemplation of its wealth, and is disposed to methodize to excess; ever philosophizing, and never descending to action; spreading its wings high in the air above some beloved spot, but never flying far and wide over earth and sea to seek food, or to enjoy the endless beauties of nature: the fresh morning, warm noon, and dewy eve. On the other hand, still less is to be expected, toward the methodizing of science, from the man who flutters about in blindness like a bat, or is carried hither and thither like the turtle, sleeping on the waves, and fancying that because he moves he is in progress.

VIII. THE CHARACTER OF THE METHODICAL MAN.

[6527] The man of methodical industry and honourable pursuits realizes the ideal divisions of method, and gives a character and individuality to its moments. If the idle are described as killing time, he may be justly said to call it into life and moral being, while he makes it the distinct object not only of the consciousness, but of the conscience. He organizes the hours, and gives them a soul; and to that, the very essence of which is to fleet and *to have been*, he communicates an imperishable and a spiritual nature. Of the good and faithful servant, whose energies, thus directed, are thus methodized, it is less truly affirmed that he lives in time, than that time lives in him. His days, months, and years, as the stops and punctual marks in the records of duties performed, will survive the wreck of worlds and remain extant when time itself shall be no more.

[This article is condensed from S. T. Coleridge's "Dissertation on Method."]

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SECTION VI.

MAN'S NATURE AND CONSTITUTION.

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